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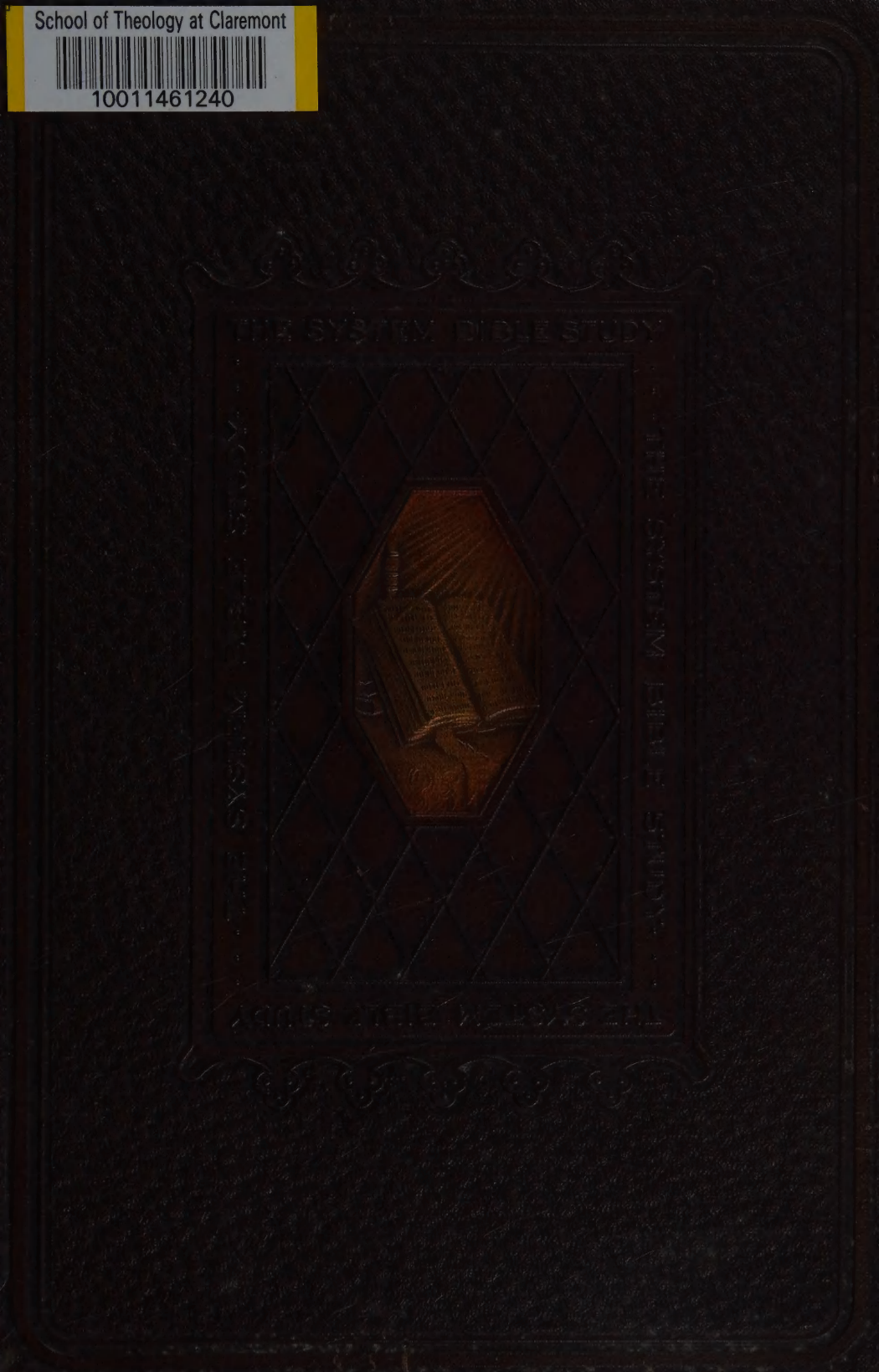

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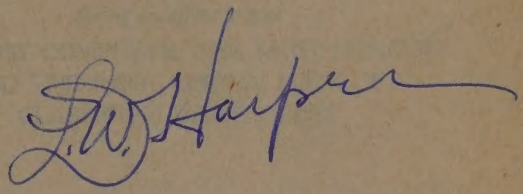

THE SYSTEM BIBLE STUDY

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CLASSIFIED BIBLE HELPS

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INTRODUCTION

THE PURPOSE OF THE SYSTEM BIBLE STUDY IS: To give the most complete, the most concise and the most useful book of classified Bible studies.

To condense, to simplify, to systematize; to give the foundation facts on all important biblical studies; to make the Bible self-interpreting.

To meet the needs of scholars, ministers, teachers, students, Christian workers and young people—to equip them with *Scriptural knowledge* and *Spiritual power.*

To create, promote and maintain an interest in the study of the Scriptures; to give an open door, an immediate access to the great treasure-house of biblical lore.

To comprehend the accumulated biblical scholarship of the past, also valuable old Bible helps, revised, enlarged and brought up-to-date, to which are added many new features of vital importance.

To eliminate the loss of time in research, and in running concordance references, thus saving about eighty per cent of time, and gaining a corresponding amount of information.

What Does the Bible Teach? This question has been the guide of all contributors. To be accurate, broad, undenominational, thoroughly Protestant, and *true to the Bible,* has been the high aim in this epitome of the best modern Christian scholarship. Practically all Protestant bodies are represented on the editorial staff, the utmost care having been taken to give Protestant Christianity an indispensable work without bias, a contribution to the spirit of our day—*unity,* unity as fellow workers in the Great Cause, as followers of the one Lord and Master.

SOURCES: The Library of Congress, Washington, D. C., one of the greatest libraries in the world, was the hub-center of research for this work; having, however, been supplemented by some of the other foremost libraries of the world—practically every book of standard Bible helps of the entire English-speaking world having been consulted. Grateful acknowledgment of our indebtedness to all is here made. It is felt that the public will deeply appreciate the privilege of this association with the biblical scholarship of the past, interwoven with the wide scholarship of a large number of the outstanding men of our day, of England, Scotland and America.

Dr. Henry Allen Tupper, Washington, D. C., made a special trip to Europe in the interest of this work, securing much valuable material. Dr. Tupper has from the first been closely identified with the progress of the work, making important contributions and otherwise assisting very materially in its preparation.

In giving THE SYSTEM BIBLE STUDY to the English-speaking race, it is the earnest prayer and hope of the compilers that it will so do its part in simplifying and promoting the study and teaching of the Book of books, that it will not only meet, in large measure, the needs of the earnest Bible scholar and student, but will also receive the approval of the One to whose cause it is dedicated.

—The Publishers.

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SECTION I

HISTORICAL DIGEST

General Information

Concerning Every Person and Place, as Well as All

Important Things, Mentioned in the Bible

Based on

The Authorized Version, and Giving Important Changes

Made in the Revised Version

FOREWORD

THE HISTORICAL DIGEST is the outcome of an effort on the part of both the editors and the publishers of this volume to prepare a concise, but comprehensive, Bible Dictionary, giving the *most valuable known information* about every person and place, as well as all important things, mentioned in the Bible. In fact, the information given herein extends well beyond the range of the usual Bible Dictionary. The Library of Congress, Washington, D. C., is the source from which most of the historical data have been gathered, but in addition to this, the private libraries and knowledge of a large number of the greatest scholars of England, Scotland and America have added much to the scope of the research work. Realizing the importance of the task before them, the editors and publishers have spared neither time nor money in endeavoring to make the HISTORICAL DIGEST complete; but, at the same time, it has been their aim to eliminate, as far as possible, all comments and personal opinions, and to give nothing but facts. In pursuance of this policy, they have insisted that each statement of a positive character be followed by the authority responsible for it.

In view of the simplicity of the method employed in giving the information contained in the HISTORICAL DIGEST to the reader, few explanations are deemed necessary. The work is based on the King James, or Authorized, Version of the Bible, but also gives, it is believed, more of the important changes embodied in the Revised Version than any other Bible Dictionary or Encyclopædia. All proper names are divided into syllables, and are accented according to the best authorities on modern pronunciation of scriptural names. Very few subjects are treated that are not specifically alluded to or named in the Bible; and when the subject-word does occur in the Bible, one or more passages where it may be found are cited. *Statements based on the Bible are followed by the references which substantiate them.* A sincere effort has been made to avoid even an appearance of attempting to present any specific phase of thought or personal opinion by citing references in such a way as to emphasize one more forcibly than another or to lead up to any particular conclusion; accordingly, the books, chapters and verses are given in their regular order.

The dates given in the HISTORICAL DIGEST are based on the works of Ussher, Hale and Calmet; however, in many places, dates advocated by modern scholars have been used,—particularly, those of Dr. Samuel A. B. Mercer; and Drs. John R. Sampey and A. T. Robertson, whose Chronological Charts may be found among the supplements to the HISTORICAL DIGEST. It should be remembered that most biblical dates are more or less conjectural, and should be accepted as only approximate; however, they are very valuable in the study of the Bible, for, by means of them, one is enabled to ascertain the chronological relation of one person or event to another. Thus, we are told that Manasseh ascended the throne of Judah in 698 B. C. and reigned 55 years, while Esarhaddon reigned in Assyria 681-668 B. C.; so, by referring to these dates, it is very easy to see that these kings were contemporary.

In the unsettled condition of the world at large, owing to the recent World War and the consequent political and economic chaos, it has been impossible to make explicit and comprehensive statements regarding the modern status of Eastern countries and nations, with any satisfactory degree of accuracy. However, a sincere attempt has been made to give the reader a general idea of existing conditions and customs in the East today. In most cases, the modern names of places and localities are given, and are printed in *italics*.

—The Publishers.

Abbreviations Used in the Historical Digest

A. V. ..... Authorized Version
cf. ..... *confer* ..... compare
ch., chs. ..... chapter, chapters
cir. ..... *circa* ..... about
cp., comp. ..... compare
E. ..... east, eastern, etc.
fem. ..... feminine
fig. ..... figurative, figuratively
ft. ..... foot, feet
Heb. ..... Hebrew
ib., ibid. *ibidem* ..... in the same place
loc. cit. *loco citato* ... in the place cited
LXX. ..... Septuagint Version
N. ..... north, northern, etc.
No. ..... number
N. T. ..... New Testament
O. T. ..... Old Testament
p. ..... page
pl. ..... plural
q. d. ..... *quasi dicat* .. as if he should say
R. V. ..... Revised Version
S. ..... south, southern, etc
sq. ..... *sequens* ..... and the following
s. v. ..... *sub voce* ..... under the word
v., ver. ..... verse, verses
..... *vide* ..... see
viz. ..... *videlicet* ..... namely, to wit
v. r. ..... *variæ lectiones* various readings
W. ..... west, western, etc.

The Names and Order of the Books of the Bible

OLD TESTAMENT

Order	Name	Abb.	No. Chs.
1.	Genesis	Gen.	50
2.	Exodus	Ex.	40
3.	Leviticus	Lev.	27
4.	Numbers	Num.	36
5.	Deuteronomy	Deut.	34
6.	Joshua	Josh.	24
7.	Judges	Judg.	21
8.	Ruth		4
9.	I. Samuel	I Sa.	31
10.	II. Samuel	II Sa.	24
11.	I. Kings	I Ki.	22
12.	II. Kings	II Ki.	25
13.	I. Chronicles	I Ch.	29
14.	II. Chronicles	II Ch.	36
15.	Ezra		10
16.	Nehemiah	Neh.	13
17.	Esther	Esth.	10
18.	Job		42
19.	Psalms	Psa.	150
20.	Proverbs	Prov.	31
21.	Ecclesiastes	Ecc.	12
22.	*The Song of Solomon	Song.	8
23.	Isaiah	Isa.	66
24.	Jeremiah	Jer.	52
25.	Lamentations	Lam.	5
26.	Ezekiel	Eze.	48
27.	Daniel	Dan.	12
28.	Hosea	Hos.	14
29.	Joel		3
30.	Amos		9
31.	Obadiah	Obad.	1
32.	Jonah	Jon.	4
33.	Micah	Mic.	7
34.	Nahum	Nah.	3
35.	Habakkuk	Hab.	3
36.	Zephaniah	Zeph.	3
37.	Haggai	Hag.	2
38.	Zechariah	Zech.	14
39.	Malachi	Mal.	4

* The Song of Solomon is also called *Canticles* and *The Song of Songs.*

NEW TESTAMENT

Order	Name	Abb.	No. Chs.
1.	Matthew	Mat.	28
2.	Mark		16
3.	Luke	Lu.	24
4.	John	Jno.	21
5.	The Acts	Acts	28
6.	Romans	Rom.	16
7.	I. Corinthians	I Co.	16
8.	II. Corinthians	II Co.	13
9.	Galatians	Gal.	6
10.	Ephesians	Eph.	6
11.	Philippians	Phil.	4
12.	Colossians	Col.	4
13.	I. Thessalonians	I Th.	5
14.	II. Thessalonians	II Th.	3
15.	I. Timothy	I Ti.	6
16.	II. Timothy	II Ti.	4
17.	Titus	Tit.	3
18.	Philemon	Phm.	1
19.	Hebrews	Heb.	13
20.	James	Jas.	5
21.	I. Peter	I Pe.	5
22.	II. Peter	II Pe.	3
23.	I. John	I Jno.	5
24.	II. John	II Jno.	1
25.	III. John	III Jno.	1
26.	Jude		1
27.	*Revelation	Rev.	22

* Revelation is also called *The Apocalypse.*

HISTORICAL DIGEST

AA'-RON *(enlightened, mountaineer).*
Great-grandson of Levi (Ex. 6:16-20); eldest son of Amram by Jochebed, of the tribe of Levi; brother of Moses and Miriam, being three years older than the great law-giver (Ex. 6:20; 7:7; Num. 26:59); born probably 1574 B. C. First mentioned in account of Moses' vision of the burning bush (Ex. 4:14), where, realizing his lack of persuasive speech, Moses was informed by the Lord that Aaron possessed this faculty, and could speak in his name, and he regularly appeared with Moses before the Egyptian king, performing the miracles, by command of Moses, that confounded Pharaoh and his magicians (Ex. 7:8, etc.), Moses being fourscore, and Aaron fourscore and three, years of age when they spake unto Pharaoh (Ex. 7:7).

During the absence of Moses in Midian, Aaron married Elisheba (or Elizabeth), daughter of Amminadab of Judah (Ex. 6:23), who bore him four sons—Nadab, Abihu, Eleazar, and Ithamar; Eleazar becoming the father of Phinehas before Moses returned (Ex. 6:23-25). Aaron and Hur held up Moses' hands during the battle which Joshua fought with Amalek (Ex. 17:8-13). Aaron, his four sons, and seventy elders, went part-way up Mt. Sinai with Moses when he went to receive the tables of the law (Ex. 24:1, 2, 9-11). Aaron made the Golden Calf (Ex. 32:1-4). Aaron and his sons were consecrated and anointed priests, Aaron being the first to occupy the high station of high-priest, holding office for about forty years (Lev. 8:12), his priesthood being confirmed by the blossoming of the rod (Num. 17:1-10); and only he could enter the Holy of Holies, once a year (Lev. 16:2, 34). Soon after becoming high-priest, his two sons, Nadab and Abihu, were struck dead for conducting the ceremonies in an irregular manner (Lev. 10:1, 2). Subsequently to this (perhaps about B. C. 1452), an unsuccessful conspiracy was formed against Moses, Aaron, and his sons by the important chiefs, Korah of the tribe of Levi, and Dathan, Abiram and On of the tribe of Reuben (Num. 16:1-19, 35, 40; comp. Num. 26:9, 10).

Aaron, like Moses, was not permitted to enter the Promised Land, because of distrust shown when the rock was struck at Meribah (Num. 20:8-13). Miriam was smitten with leprosy for protesting the authority of Moses, but was later made whole (Num. 12). Obeying the divine mandate, Aaron, with Moses, and his son Eleazar, ascended Mt. Hor (now called *Mt. Aaron),* that he should there transfer his priestly office to Eleazar (Num. 20:23-29) and then die. He reached the age of 123 years (Num. 33:39), dying about 1451 B. C. In Deut. 10:6, Aaron is reported to have died at Mosera, and to have been buried there. Mosera is not on Mt. Hor, apparently, but appears near, for Num. 33:31-37 speaks of seven stages between Moseroth (or Mosera) and Mt. Hor.

The Israelites mourned Aaron for thirty days. The Arabs still show the traditional site of his grave, which, in the time of Eusebius, was reputed to be situated in Petra, in the modern *Wady Mousa.* In Psa. 106:16, Aaron is called, "The saint of the Lord." Mic. 6:4 mentions Moses, Aaron, and Miriam. Aaron is mentioned in the Koran.

AA'-RON-ITES.
The descendants of Aaron are so called in I Ch. 12:27, where we read that Jehoiada, their leader, with 3,700 men, also Zadok and 22 captains, joined David in Ziklag; and in 27:17, that this Zadok was their ruler afterwards; and in Lu. 1:5, that the wife of Zacharias was of the "daughters of Aaron." From Josh. 21:13-19, it appears that the Aaronites had thirteen cities assigned to them—viz., Hebron, Libnah, Jattir, Eshtemoa, Holon, Debir, Ain, Juttah, and Beth-shemesh, out of Judah and Simeon; and Gibeon, Geba, Anathoth, and Almon, out of Benjamin. The high-priesthood continued in the family of Eleazar, the third son of Aaron, until the time of Eli, B. C. 1200-1141, who was of the family of Ithamar, Aaron's youngest son, but it was restored to the house of Eleazar in the person of Zadok, who received it when Abiathar was dismissed by Solomon (I Ki. 2:35), thus fulfilling the prediction in I Sa. 2:30.

AA'-RON'S ROD.—The staff of Aaron. It was preserved in the ark as a symbol of priesthood, ever blossoming and yielding fruit (Heb. 9:4).

AB *(father).*
1. A part of many compound Hebrew names, such as Abner, Absalom, etc.

2. The fifth month of the Hebrew sacred year, and the eleventh month of the civil year. It corresponded nearly with our month of August. See *MONTH.*

A-BAD'-DON *(destroyer).*
Name applied to the king, or angel, of the bottomless pit. The word has the same meaning as the Greek *APOLLYON* (which see). Rev. 9:11.

A-BAG'-THA *(happy, prosperous).*
One of the seven chamberlains or eunuchs that served in the presence of Ahasuerus (also called *Xerxes*), king of Persia, B. C. 485-465. Compare other Persian names, such as *BIGTHA, BIGTHAN, BIGTHANA, BIGVAI.* Esth. 1:10.

AB'-A-NA *(permanent)*—R. V., *"Abanah."*
A river rising at a height of 1,149 feet on the top of Anti-Libanus, near Zebdany, and (along with *Awaj,* or Pharpar) flowing through the city and plain of Damascus, which is twenty-three miles off. It is now called *Barada* or *Chrysorrhoas,* and is the larger of the two rivers; it loses itself in the marsh *Bahret el Kibliyeh;* fourteen villages are more or less dependent upon this river for water. II Ki. 5:12.

AB'-A-RIM *(regions beyond).*
A range of high and rugged mountains E. of the Jordan, in Moab, facing Jericho, stretching from Gilead to the Arnon; its highest point is *Jebel Nebbeh* (or *Neba*), which is supposed to be Mount Nebo, from which Moses viewed the Land of Promise before his death (Deut. 34:1). Here Israel pitched after leaving Almon-Diblathaim (Num. 33:47). Num. 27:12; Deut. 32:49.

AB'-BA *(father).*
A Chaldee word corresponding to the Hebrew *ab,* meaning "father;" applied to God. Mark 14:36; Rom. 8:15; Gal. 4:6.

AB'-DA *(servant, slave).*
1. Father of Adoniram, Solomon's tribute officer. I Ki. 4:6.

2. A chief Levite in Jerusalem after the Exile, and son of Shammua; called *"Obadiah,* son of *Shemaiah,"* in I Ch. 9:16. Neh. 11:17.

AB'-DEEL *(servant of God).*
The father of Shelemiah, whom Jehoiakim, king of Judah, ordered to apprehend Baruch the scribe and Jeremiah the prophet. Jer. 36:26.

AB'-DI *(my servant).*
1. A Merarite, grandfather of Ethan, one of those whom David set over the song-service. I Ch. 6:44; II Ch. 29:12.

2. A descendant of one of the two Elams, and one of the Jews who had taken a "strange" (foreign) wife during the Exile, a thing forbidden by the Mosaic law. Ezra 10:26.

AB'-DI-EL *(servant of God).*
The ancestor of a family of Gadites dwelling in Gilead in Bashan in the days of Jotham and Jeroboam, kings of Judah and Israel. I Ch. 5:15.

AB'-DON *(service, servile).*
1. A Levitical city in Asher; called *HEBRON* (Ebron) in Josh. 19:28, and now called *Abdeh,* at the N. of Acre, on the banks of the Wady Kurn. Josh. 21:30; I Ch. 6:74.

2. A son of Hillel the Pirathonite (perhaps the same as *BEDAN,* in I Sa. 12:11). He judged Israel eight years, B. C. 1120-1112, had forty sons and thirty grandsons, who rode on seventy ass colts; was buried in Pirathon, in the land of Ephraim, in what was called the "mount of the Amalekites." Judg. 12:13, 15.

3. A Benjamite in Jerusalem. I Ch. 8:23.

4. The first-born son of Jehiel, from Maachah, in Gibeon of Benjamin. I Ch. 8:30; 9:36.

5. A son of Micah; sent by King Josiah to Huldah the prophetess to inquire of Jehovah regarding the words of the Book of the Law found in the Temple, B. C. 624. He is called *ACHBOR* in II Ki. 22:12. II Ch. 34:20.

A-BED'--NE-GO *(servant of Nego).*
A name given by the prince of the eunuchs of Nebuchadnezzar, king of Babylon, to *AZARIAH,* one of the four young princes of Judah who were carried away into captivity, B. C. 607. He was one of the three companions of Daniel that were cast into the burning fiery furnace for refusing to bow before the golden image set up by Nebuchadnezzar in the plain of Dura, in the province of Babylon. Dan. 1-3.

A'-BEL (No. 1, *breath;* Nos. 2 and 3, *fresh, grassy*).
1. The second son of Adam. He was a shepherd; offered a sacrifice to God from his flocks, and was killed by his brother Cain because his offering was received, while that of Cain was rejected (Gen. 4). Abel was the first martyr of faith, who, "being dead, yet speaketh" (Heb. 11:4; cp. Mat. 23:35).

2. A stony place in the field of Joshua the Bethlehemite, in the N. W. of Judah, between Ekron and Beth-shemesh, whereon the ark was left by the Philistines, B. C. 1140. I Sa. 6:18.

3. A city in Naphtali (still called *Abel,* three miles N. E. of Beth-rehob), where Joab besieged Sheba, whose head was given up to him at the suggestion of a wise woman of Abel of Beth-maachah. II Sa. 20:14.

A'-BEL--BETH--MA'-A-CHAH *(meadow of the house of Maachah).*
A city in Manasseh or Naphtali, which is mentioned along with Ijon, Dan, Janoah, Kedesh and Hazor, as being taken by Tiglath-pileser, B. C. 740, and the inhabitants carried off to Assyria. I Ki. 15:20; II Ki. 15:29.

A'-BEL--KE-RA'-MIM *(meadow of the vineyards)* —R. V., *"Abel-cheramim."*
A place E. of the Jordan beyond Aroer, and now called *Abila,* six or seven miles beyond Rabbah (or Philadelphia) of the Ammonites. Judg. 11:33 (translated in A. V.).

A'-BEL--MA'-IM *(meadow of the waters).*
Apparently another name for *ABEL-BETH-MAACHAH;* it was smitten by the armies of Benhadad, B. C. 940, in the days of Asa. II Ch. 16:4.

A'-BEL--ME-HO'-LAH *(meadow of dancing).*
A city in Issachar, at the N. of the Jordan Valley, and ten or twelve miles S. of Beth-shean; the birth-place of Elisha the prophet, son of Shaphat. Judg. 7:22; I Ki. 4:12; 19:16.

A'-BEL--MIZ'-RA-IM *(meadow of Egypt).*
A place at the threshing-floor of Atad, "beyond Jordan," probably on the W., between it and Hebron, at Beth-hogla, now *Ain-Hajla;* according to others, at *El-Haram,* near Hebron. See *ATAD.* Gen. 50:11.

A'-BEL--SHIT'-TIM *(meadow of acacias).*
A place in the plains (or deserts) of Moab E. of the Jordan, about seven miles off, opposite Jericho, and nearly W. of Heshbon. It was the extreme N. border of the last encampment of Israel before passing over the Jordan, B. C. 1451. See *SHITTIM.* Num. 33:49.

A'-BEZ *(white, shining)*—R. V., *"Ebez."*
A city in Issachar, near Kishion or Remeth (perhaps the same as Thebez, now *Tubas*), near Engannim and Shunem. Josh. 19:20.

A'-BI *(Jehovah is father).*
The daughter of Zechariah, wife of Ahaz and mother of Hezekiah, kings of Judah; called *ABIJAH* in II Ch. 29:1. II Ki. 18:2.

A-BI'-A, A-BI'-AH *(Jehovah is father).*
1. The second son of Samuel the prophet and judge of Israel. With his brother Joel or Vashni, he judged in Beersheba, and did wickedly, so that Israel desired and obtained a king. I Sa. 8:2; I Ch. 6:28.

2. The wife of Hezron, grandson of Judah by Pharez, and mother of Ashur, father of Tekoa. I Ch. 2:24.

3. A son of Rehoboam, called *ABIJAM* in I Ki. 14:31; 15:1, 7, 8. I Ch. 3:10—Mat. 1:7.

4. The seventh son of Becher, son of Benjamin. I Ch. 7:8.

5. A priest in the days of David, set over a particular course of service in the Tabernacle. I. Ch. 24:10—Lu. 1:5.

A'-BI--AL'-BON *(father of strength).*
One of David's mighty men, from Arabah or Beth-arabah, a city in the N. of the country of the tribe of Judah, adjacent to the territory of the tribe of Benjamin. He is called *ABIEL* in I Ch. 11:32. II Sa. 23:31.

A-BI'-A-SAPH *(father of gathering).*
The third son of Korah, first-born of Izhar, second son of Kohath, second son of Levi, third son of Jacob. See *EBIASAPH.* Ex. 6:24.

A-BI'-A-THAR *(the Great One is father).*
The eleventh high-priest in succession from Aaron; son of Ahimelech, son of Ahitub, priest at Nob. He escaped when Doeg the Edomite slew his father and 85 priests, and fled to David in the cave of Adullam; was sent back to Jerusalem with the ark when David fled from Absalom; was joint high-priest with Zadok; conspired to make Adonijah king; was banished to his birth-place, Anathoth in Benjamin; and at last was expelled from his office by Solomon, B. C. 1014. I Sa. 22:20; II Sa. 8:17; 15:36; I Ki. 1:42; I Ch. 15:11—Mark 2:26.

A'-BIB *(sprouting, budding).*
The first month of the sacred, and seventh of the civil, year of the Hebrews, on the 15th of which Israel left Egypt. It commenced at the new moon of April, or March (according to the Rabbis), and was constituted the first month of the year in commemoration of the release from Egyptian slavery. See *MONTH.* Ex. 13:4; Deut. 16:1.

A-BI'-DA, A-BI'-DAH *(father of knowledge).*
The fourth son of Midian, fourth son of Keturah and Abraham. Gen. 25:4; I Ch. 1:33.

A-BI'-DAN *(father of judgment).*
The son of Gideoni, a chief Benjamite, who was appointed along with Moses and Aaron and a chief man out of every tribe, to number the people. Num. 1:11; 10:24.

A-BI'-EL *(father of might)*—R. V., *"Abi-Albon."*
1. Son of Zeror, and father of Ner and of Kish, who was father of Saul, the first king of Israel. I Sa. 9:1; 14:51.

2. One of David's thirty mighty men, called *ABI-ALBON* in II Sa. 23:31. I Ch. 11:32.

AB-I-E'-ZER *(father of help).*
1. A descendant of Manasseh; probably the same as *JEEZER*, son of Gilead (Num. 26:30). Josh. 17:2; I Ch. 7:18.

2. A district in Manasseh inhabited by the Abiezrites. Judg. 6:34; 8:2.

3. A native of Anathoth (now *Anata*), in Benjamin, two miles E. of Gibeah, and one and one-half hours from Jerusalem, on the other side of the *Wady Selam*. II Sa. 23:27; I Ch. 11:28; 27:12.

AB-I-EZ'-RITES.
Descendants of Manasseh, elder son of Joseph, through Abiezer. Judg. 6:11, 24; 8:32.

AB'-I-GAIL *(source of delight).*
1. Wife of Nabal the Carmelite. She met and pacified David, afterwards became his wife, and was the mother of Daniel or Chileab. I Sa. 25:3; II Sa. 2:2; I Ch. 3:1.

2. A daughter of Nahash or of Jesse, and sister or niece of Zeruiah, sister of David. She was the mother of Amasa, whom David made captain in place of Joab. II Sa. 17:25; I Ch. 2:16, 17.

AB-I-GIB'-E-ON *(father of Gibeon).*
A descendant of Benjamin who dwelt at Gibeon; his family afterwards moved to Jerusalem. This term is translated ("father of Gibeon") in both versions of the Bible, the R. V. inserting the name *("Jeiel")* of the person alluded to immediately after it. I Ch. 8:29.

AB'-I-HAIL *(my father is strength).*
1. A Levite, father of Zuriel, the chief of the Merarites in the time of Moses. Num. 3:35.

2. The wife of Abishur, a descendant of Hezron of Judah. I Ch. 2:29.

3. Head of a family of the tribe of Gad. I Ch. 5:14.

4. A daughter of Eliab, David's brother, and wife of Rehoboam. II Ch. 11:18.

5. Father of Esther, the niece of Mordecai, who became queen of Persia as the wife of Ahasuerus (Xerxes), in the place of Vashti. Esth. 2:15; 9:29.

A-BI'-HU *(he is my father).*
A son of Aaron who was destroyed with his brother Nadab for offering strange fire upon the altar. Ex. 6:23; Lev. 10:1; Num. 26:61; I Ch. 6:3.

A-BI'-HUD *(father of honor).*
A son of Bela, son of Benjamin. I Ch. 8:3.

A-BI'-JAH *(my father is Jehovah).*
1. A son of Jeroboam who died in youth. I Ki. 14:1.

2. A priest, in the time of David, to whom it fell by lot to be the head of the eighth course in the service of the Temple. See *ABIAH*. I Ch. 24:10; 26:20.

3. A son of Rehoboam. His mother was Maachah, a daughter of Absalom. See *ABIJAM*. II Ch. 11:20; 12:16; 13; 14:1.

4. Mother of Hezekiah, king of Judah. II Ch. 29:1.

5. A priest that sealed the covenant made by Nehemiah and the people to serve the Lord. Neh. 10:7.

6. A priest that returned from the Babylonian captivity with Zerubbabel, B. C. 536. Neh. 12:1-4, 12-17.

A-BI'-JAM *(father of light).*
The son of Rehoboam who succeeded his father as king of Judah; called *ABIJAH* in II Chronicles. According to Ussher, he reigned B. C. 958-955; new dates, 914-911. I Ki. 14:31; 15:1, 7, 8.

AB-I-LE'-NE *(region of Abila).*
A province or tetrarchy situated at the extreme N. of Palestine, and E. of the Jordan; it was so named from the city Abila, or Abela (now *Abil*), which is about twenty miles N. W. of Damascus, toward Baalbek or Heliopolis, lying among the mountains of Anti-Libanus. In the time of John the Baptist, in the fifteenth year of Tiberius, it was governed by a tetrarch named Lysanias. It was given by Claudius to Herod Agrippa, A. D. 53. Lu. 3:1.

A-BIM'-A-EL *(my father is God).*
A son of Joktan, of the family of Shem. The place where Abimael's descendants settled is still unknown, but it is supposed to have been in some part of Arabia-Petræa. Gen. 10:26-28; I Ch. 1:20-22.

A-BIM'-E-LECH *(father of the king).*
1. King of Gerar in the time of Abraham. Gen. 20:2 sq.; 21:22 sq.

2. Another king in the time of Isaac; perhaps the same as No. 1. Gen. 26:1 sq.

3. Son of Gideon by a concubine in Shechem. He made himself king after the death of his father, and slew his father's seventy sons, leaving only Jotham, the youngest; but was himself disgracefully killed in attacking Thebez. Judg. 8:30, 31; 9:1 sq.; 10:1; II Sa. 11:21.

4. Son of Abiathar, who was high-priest in the time of David. I Ch. 18:16.

5. In the title of Psa. 34, this name is apparently given to Achish, king of Gath, to whom David had fled, as stated in I Sa. 21:10.

A-BIN'-A-DAB *(source of liberality).*
1. An Israelite of the tribe of Judah who lived near Kirjath-jearim, and in whose house the ark was placed after being sent back by the Philistines. I Sa. 7:1; II Sa. 6:3, 4; I Ch. 13:7.

2. Second son of Jesse, father of David. I Sa. 16:8; 17:13; I Ch. 2:13.

3. A son of King Saul slain at Gilboa by the Philistines, together with his brother Jonathan. I Sa. 31:2; I Ch. 8:33; 9:39; 10:2.

4. Father of one of Solomon's officers. I Ki. 4:11.

AB'-I-NER. See *ABNER*. I Sa. 14:50 (in the Heb. only).

AB-I-NO'-AM *(father of pleasantness).*
Father of Barak, an Israelite of the tribe of Naphtali who defeated the army of Jabin, B. C. 1296. Judg. 4:6, 12; 5:1, 12.

A-BI'-RAM *(father of elevation).*
1. A son of Eliab, a Reubenite, who, with Dathan, his brother; Korah, a Levite; and On, a Reubenite, conspired against Moses and Aaron in the wilderness, and perished with his accomplices. Num. 16:1, 12, 24 sq.; 26:9; Deut. 11:6; Psa. 106:17.

2. First-born son of Hiel the Bethelite, who began to rebuild Jericho. He died when his father laid the foundations of that city, as Joshua had foretold of him (Josh. 6:26). I Ki. 16:34.

AB'-I-SHAG *(cause of wandering).*
A beautiful virgin of Shunem, in Issachar. She was chosen as a member of the household of David to cherish him in his old age. I Ki. 1:3, 15; 2:17, 21, 22.

AB'-I-SHAI *(source of wealth).*
A son of David's sister Zeruiah, and a brother of Joab. After numerous victories, and the slaying of the Philistine giant Ishbi-benob, he obtained a place among David's thirty valiant men. I Sa. 26:6-9; II Sa. 2:18, 24; 3:30; 10:10, 14; 16:9-11; 18:2, 5, 12.

A-BI'-SHA-LOM *(my father is peace).*
Father of Maachah, wife of Jeroboam; in II Ch. 11:20, 21, the name is *ABSALOM*. I Ki. 15:2, 10.

A-BI'-SHU-A *(my father is wealth).*
1. Son of Phinehas, grandson of Aaron. I Ch. 6:4, 5, 50; Ezra 7:5.

2. A son of Bela, son of Benjamin. I Ch. 8:4.

A-BI'-SHUR *(my father is a wall).*
A son of Shammai, the grandson of Jerahmeel, the great-grandson of Judah. I Ch. 2:28, 29.

AB'-I-TAL *(source of dew).*
A wife of David, and mother of his fifth son, Shephatiah. II Sa. 3:4; I Ch. 3:3.

A-BI'-TUB *(my father is goodness).*
A son of Shaharaim, a descendant of Benjamin. I Ch. 8:11.

A-BI'-UD *(father of honor).*
A son of Zerubbabel; omitted from the list in I Ch. 3:19. Mat. 1:13.

AB'-NER, AB'-I-NER *(my father is light).*
The son of Ner and uncle of Saul (being the brother of his father, Kish), and the commander-in-chief of his army (I Sa. 14:50 sq.), in which role he appears several times during the early history of David (I Sa. 17:55; 20:25; 26:5 sq.). From his relationship to the king, and his force of character, he exercised great influence during Saul's reign, as well as afterwards. II Sa. 2-3; 4:1, 12; I Ki. 2:5, 32; I Ch. 8:33; 27:21.

A'-BRAM *(a lofty father),* **A'-BRA-HAM** *(father of a multitude).*
The founder of the Hebrew nation; born B. C. 1996. The story of his life is found in Gen. 9-25. In Gen. 11:10-31, the genealogy of the Shemites (Semites), of the sons of Shem, is given, bringing his line to Terah, the father of Abraham, Nahor, and Haran, their home being in Ur of the Chaldees, in S. Babylonia. Terah later moved to Haran, where he died, and Abram, then 75 years of age, with his wife Sarai, and nephew Lot, quit Babylonia and went to Canaan, via Damascus. He first stopped at Shechem and Bethel (Gen. 12), then proceeded to Egypt, where his wife's beauty, and the representation that she was his sister, brought confusion, causing Pharaoh to order him to quit Egypt—which he did, returning to Bethel. After differences with Lot, he moved to Hebron; pursued Chedorlaomer and others, who made raids on Canaan, to Dan; rescued Lot; and aided in restoring the kings of Sodom and Gomorrah, refusing compensation (Gen. 14). Hagar, his concubine, bore him a son, named Ishmael, and later his wife Sarai, aged 90, bore him Isaac, Abram then being 100 years of age (Gen. 17). After this, their names became "Abraham" and "Sarah," the former embodying the promise that he was to become "the father of a multitude of nations." Before the birth of Isaac, Abraham encountered King Abimelech at Gerar, and to him represented his wife as his sister, whereupon she was taken into the harem of the king, being released, however, when it became known that she was a wife (Gen. 20). In Gen. 22 is recorded the test of Abraham's faith, when he was commanded to sacrifice his son Isaac. Sarah died at the age of 127 (Gen. 23:1), and was buried in the cave of Machpelah, at Hebron, purchased from Ephron the Hittite. Abraham then married Keturah, who bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. He died at the age of 175, and was buried by the side of Sarah in Machpelah. Abraham was greatly distinguished for his piety and wisdom; and is repeatedly called "the friend of God" in the Bible.

AB'-SA-LOM *(father of peace).*
Son of David, and the only one by Maacah, daughter of Talmai, king of Geshur. He was noted for his personal beauty, and for his hair, which is said to have weighed 200 shekels (see *WEIGHTS AND MEASURES*) when cut off. He had a sister named Tamar, for the defiling of whom he slew his half-brother, Amnon. He then fled to the house of Talmai, his mother's father, at Geshur. Joab, commander of David's army, employed a woman of Tekoah to appear before David to lay a supposed case before him for judgment; and she applied the anticipated decision so adroitly to the case of Absalom, that the king discovered the object and detected the interposition of Joab. Regarding this as in some degree expressing the sanction of public opinion, David gladly commissioned Joab to bring his son back to Jerusalem. Absalom returned, after an absence of three years; but his father controlled his feelings, and declined to admit him to his presence. After two years, however, through the instrumentality of Joab, a complete reconciliation was effected, and the father once more indulged himself with the presence of his son (II Sa. 13:39; 14:33). Scarcely had Absalom returned, when he began to cherish aspirations to the throne, which he must have known was already pledged to another (see II Sa. 7:12). After gaining the favor of the people, he rebelled against his father and raised a large army, which was defeated by that of David. While he was retreating from battle, Absalom was killed by Joab, B. C. 1023, although David had ordered that his life be spared. The account of his ambition for his father's throne is found in II Sa. 15; of his conspiracy, 15-17; of his death and burial, 18:9-17; of David's mourning for him, 18:33; 19:1-8; of his children, 14:27; 18:18; I Ki. 15:2.

AC'-CAD *(castle, fortress).*
One of the four cities built by Nimrod in the plain of Shinar; thought by some to be *Nisibis,* in Mesopotamia. In the LXX., it is called *Archad,* and in the Talmud, *Bashkar.* Gen. 10:10.

AC'-CHO *(compressed).*
The city Ptolemais, in Asher, on the coast of the Mediterranean Sea; now called *Akka* and *St. Jean d' Acre.* Judg. 1:31.

ACCUSER.—An enemy or adversary, particularly in a court of law (Mat. 5:25). In Job 1:6; Zech. 3:1; Rev. 12:10, Satan is represented as the public accuser of the people of God.

A-CEL'-DA-MA *(field of blood).*
A small field S. of Jerusalem, purchased by the chief priests with the thirty pieces of silver which Judas received for betraying Jesus. Aceldama was the "potter's field" used for the burial-place of strangers. In Acts 1:18, *Judas* is said to have purchased the field, because it was bought with his money. Acts 1:19.

A-CHA'-IA *(land of Achaicus).*
A region of Greece, which, in the restricted sense, occupied the N. W. portion of the Peloponnesus, including Corinth and its isthmus. The name was often used by the poets to denote the whole of Greece. Under the Romans, Greece was divided into two provinces, Macedonia and Achaia, the former of which included Macedonia proper, with Illyricum, Epirus, and Thessaly; and the latter, all that lay S. of the former. It is in this latter acceptation that the name of Achaia is always employed in the N. T. In the time of Paul, it was governed by a pro-consul, called "deputy" by Luke in Acts 18:12. Acts 18:27; Rom. 15:26; I Co. 16:15; II Co. 1:1.

A-CHA'-I-CUS *(belonging to Achaia).*
A Christian of Corinth who visited Paul at Philippi. I Co. 16:17.

A'-CHAN, A'-CHAR *(trouble).*
One of the tribe of Judah, who, at the destruction of Jericho by Joshua, stole part of the spoil and hid it, in disobedience to the command of the Lord. This action brought a curse and defeat upon the Israelites. He was discovered by lot, and stoned to death with all his family in the valley of Achor (Josh. 6:18; 7:18). He is called *ACHAR* in I Ch. 2:7.

A'-CHAR. See *ACHAN.* I Ch. 2:7.

A'-CHAZ *(he holds).*
The Greek form of *AHAZ,* the name of one of the kings of Judah. Mat. 1:9.

ACH'-BOR *(a mouse).*
1. Father of the seventh Edomite king. Gen. 36:38, 39; I Ch. 1:49.

2. One of Josiah's messengers sent to inquire concerning the denunciation of wrath against the national sins, as found recorded in the Book of the Law discovered by Hilkiah in the Temple, B. C. 641. In II Ch. 34:20, *ABDON* is named instead of Achbor. II Ki. 22:12, 14.

3. A Jew, whose son was sent by Jehoiakim to bring back Urijah the prophet out of Egypt, B. C. 600. Jer. 26:22; 36:12.

A'-CHIM *(woes).*
An ancestor of Joseph, husband of Mary, mother of Jesus. Mat. 1:14.

A'-CHISH *(serpent-charmer).*
1. A king of Gath to whom David fled, B. C. 1060. I Sa. 21:10-14; 27:2 sq.; 28:1, 2; 29:2 sq.

2. A king of Gath who reigned about forty-five years later than No. 1, in the time of Solomon. I Ki. 2:39, 40.

ACH-ME'-THA *(a place of horses).*
A city of Media; perhaps the same as Ecbatana, the modern *Hamadan.* Ezra 6:2.

A'-CHOR *(trouble).*
A valley near Jericho, in which Achan and his family were destroyed and buried, B. C. 1451. Josh. 7:24, 26; 15:7; Isa. 65:10.

ACH'-SA, ACH'-SAH *(serpent-charmer)*—R. V., *"Achsah."*
Daughter of Caleb, and wife of Othniel. Josh. 15:16, 17; Judg. 1:12, 13; I Ch. 2:49.

ACH'-SHAPH *(dedicated).*
A Phœnician city, at the foot of Carmel, allotted to Asher; now called *Khaifa.* Josh. 11:1; 12:20; 19:24, 25.

ACH'-ZIB *(a winter brook; a lie).*
1. A town in W. of Judah; perhaps the same as *CHEZIB* in Gen. 38:5. Josh. 15:44; Mic. 1:14.

2. A city of Asher by the sea of Galilee, 19 miles from Accho; now called *Es-zib.* Josh. 19:29; Judg. 1:31.

ACRE.—The "square measure," which enables us to name an area by its size, was unknown among the Hebrews, who designated all surfaces by their dimensions. In the original, the word rendered "acre" signifies *a yoke,* and the meaning intended is evidently the extent of ground that could be ploughed by a yoke of oxen in a day. The literal meaning of the Hebrew expression in I Sa. 14:14 is, *half a furrow of a yoke.* Isa. 5:10.

ACTS OF THE APOSTLES.—See *BIBLE, BOOKS OF THE.*

A-DA'-DAH *(festival ?).*
A city in S. of Judah, near Dimonah. Josh. 15:21, 22.

A'-DAH *(pleasure).*
1. One of the wives of Lamech. Gen. 4:19, 20, 23.

2. One of the wives of Esau; called *BASHEMATH* in Gen. 26:34; Gen. 36:2, 4, 10, 12, 16.

A-DA'-IAH *(Jehovah hath adorned).*
1. Maternal grandfather of King Josiah. II Ki. 22:1.

2. A Levite descended from Gershom. I Ch. 6:41.

3. A son of Shimhi the Benjamite. I Ch. 8:21.

4. A Levite of the family of Aaron, and head of a family in Jerusalem. I Ch. 9:12.

5. The father of a captain that aided Jehoiada to put Joash on the throne of Judah. II Ch. 23:1.

6. One of the family of Bani who took a "strange" (foreign) wife during the Exile. Ezra 10:29.

7. Another, of a different family of Bani, who had also taken a foreign wife. Ezra 10:39.

8. A descendant of Judah by Pharez. Neh. 11:5.

9. A Levite of the family of Aaron; probably the same as No. 4. Neh. 11:12.

A-DA'-LI-A.
One of the ten sons of Haman who were hanged along with their father, B. C. 473. Esth. 9:8.

AD'-AM *(man)*—R. V., *"the man"* in Gen. 2:19, 21, 23; 3:8, 9.
The first man; created, according to Hebrew chronology, B. C. 4004, and, according to the Septuagint, or Greek, chronology, B. C. 5411. Made in "the likeness of God," Adam (together with Eve) was the last and greatest work of the creation, and received dominion over all the earth. Though he was made pure and holy, yet he was liable to fall by the abuse of free will, and was placed in Eden on probation. By breaking the express command of God, Adam brought a curse upon himself and his descendants. He was banished from Eden, and died at the age of 930 years. It is generally believed that he is the first among the saved, as he was also the first among the sinners. The principal Scriptural references to Adam are as follows: Created (Gen. 1); called the son of God (Lu. 3:38); blessed (Gen. 1:28); placed in Eden (Gen. 2:8); first called "Adam" (Gen. 2:19); creatures named by him (Gen. 2:19); calls his wife "Eve" (Gen. 3:20); his fall and punishment (Gen. 3); hides from God (Gen. 3:8); ground cursed for his sake (Gen. 3:17); his death (Gen. 5:5); his transgression (Job 31:33; Rom. 5:14); "first" Adam (I Co. 15:45; I Ti. 2:13); all die in him (I Co. 15:22); the "last" (I Co. 15:45). See *ABEL; CAIN; EDEN; EVE.*

AD'-A-MAH *(ground, fortress).*
A fenced city in Naphtali. Josh. 19:35, 36.

ADAMANT *(that cannot be subdued or broken).*—An ancient name used in the Bible to denote any substance of extreme hardness. "Adamant" is an old English name for *diamond,* the hardest of minerals, which was apparently unknown to the ancients as a precious stone. See *DIAMOND.* Eze. 3:9.

AD'-A-MI *(fortified).*
A city of Naphtali; the same as *ADAMAH.* Josh. 19:33.

A'-DAR *(fire god).*
The 12th month of the Jewish sacred year, from the new moon of March till the one of April. It was doubled seven times in nineteen years to synchronize the lunar and the solar years. See *MONTH.* Ezra 6:15; Esth. 3:7; 8:12; 9:1, 15, 17, 19, 21.

A'-DAR, AD'-DAR *(height, honor)*—R. V., *"Addar."*
1. A city, called also *Hazar-Addar,* in the S. of Judah, near Edom. Josh. 15:3.

2. Son of Bela, and grandson of Benjamin. I Ch. 8:3.

AD'-BEEL *(languishing for God).*
Son of Ishmael, and grandson of Abraham. Gen. 25:13; I Ch. 1:29.

AD'-DAN *(strong).*
The name of a place from which some of the inhabitants came with Zerubbabel to Jerusalem; others consider it the name of a man who was unable to show his genealogy to be of Israel. Ezra 2:59.

AD'-DAR. See *ADAR.* I Ch. 8:3.

ADDER.—A common name given to the viper, a species of serpent. "Adder" is used in the Bible as a translation of four Hebrew words; and in the A. V. signifies four different serpents—viz., the cobra (Psa. 58:4; 91:13); the horned snake, or cerastes (Gen. 49:17); the viper (Psa. 140:3); and, in Prov. 23:32, a snake elsewhere called "cockatrice," and may refer indefinitely to different species of vipers. The horned snake, or cerastes, is about a foot long, and has black spots and two horns. It lies hidden in the sand, which it closely resembles in color, and darts upon the unsuspecting traveler. It has a very deadly bite, and is frequently found in the wilderness of Judæa. See *ASP.*

AD'-DI (perhaps *ornament*).
Son of Cosam and father of Melchi (i. e., probably *MAASEIAH*, II Ch. 34:8), an ancestor of Jesus. Lu. 3:28.

AD'-DON *(strong)*.
Probably the same as *ADDAN* in Ezra 2:59. Neh. 7:61.

A'-DER *(a flock)*.
A son of Berah, grandson of Shaharaim, a Benjamite. I Ch. 8:15.

AD'-I-EL *(ornament of God)*.
1. A descendant of Simeon. I Ch. 4:36.

2. A descendant of Aaron. I Ch. 9:12.

3. Father of Azmaveth, David's treasurer; perhaps the same as No. 2. I Ch. 27:25.

A'-DIN *(ornament)*.
1. One whose descendants returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:15; Neh. 7:20.

2. One whose descendants returned from captivity with Ezra, B. C. 458. Ezra 8:6.

3. The name of a family who, with Nehemiah and the people, sealed the covenant. Neh. 10:14-16.

AD'-I-NA *(ornament of God)*.
A Reubenite captain of David's army. I Ch. 11:42.

AD'-I-NO *(ornament)*.
One of David's thirty valiant men. II Sa. 23:8.

AD-I-THA'-IM *(two passages)*.
A city in the plain of Judah. Josh. 15:36.

AD'-LAI *(my righteousness)*.
Father of Shaphat, who was David's overseer of the herds in the lowlands. I Ch. 27:29.

AD'-MAH *(earthwork, fortress)*.
A town in the vale of Siddim, near the Dead Sea, which was destroyed with Sodom, Gomorrah, and Zeboim, B. C. cir. 1897. Gen. 10:19; 14:2; Deut. 29:23; Hos. 11:8.

AD-MA'-THA *(God-given)*.
One of the seven princes of Persia and Media in the reign of Ahasuerus, husband of Esther. Esth. 1:14.

AD'-NA *(pleasure)*.
1. One of the family of Pahath-moab who had taken a foreign wife during the exile in Babylon. Ezra 10:30.

2. A priest in the time of Joiakim, grandson of Jozadak. Neh. 12:15.

AD'-NAH *(pleasure)*.
1. A captain of Manasseh who joined David in Ziklag. I Ch. 12:20.

2. The chief captain of the army of Jehoshaphat. II Ch. 17:14.

AD'-O-NI--BE'-ZEK *(lord of Bezek)*.
A king of Bezek, captured by the men of Judah and Simeon and taken to Jerusalem, where he was mutilated, and died, B. C. 1449. Judg. 1:5-7.

AD-O-NI'-JAH *(Jehovah is my lord)*.
1. Fourth son of David, born in Hebron, and afterwards put to death by Solomon for aspiring to the throne, B. C. 1015. II Sa. 3:4; I Ki. 1,2.

2. One of the Levites sent by Jehoshaphat to teach the law, B. C. 914. II Ch. 17:8.

3. A chief of the people that sealed the covenant with Nehemiah, B. C. 445. Neh. 10:16.

AD-O-NI'-KAM *(my lord has risen)*.
1. An Israelite whose descendants came back from Babylon after the Exile, B. C. 536. Ezra 2:13; Neh. 7:18.

2. An Israelite, some of whose descendants returned from Babylon with Ezra, B. C. 458; perhaps the same as No. 1. Ezra 8:13.

AD-O-NI'-RAM *(my lord is high)*.
A tribute officer of David and Solomon who superintended the 30,000 men sent by Solomon to cut timber for building the Temple. See *ADORAM*. I Ki. 4:6; 5:14.

AD'-O-NI--ZE'-DEC *(lord of righteousness)*.
A king of the Canaanites or Amorites in Jerusalem, and slain by Joshua. Josh. 10:1, 3.

AD-O-RA'-IM *(double honor)*.
A city in the S. W. of Judah, built by Rehoboam, son of Solomon, and now called *Dura*, five miles S. W. of Hebron. II Ch. 11:9.

AD-O'-RAM *(high honor)*.
1. An officer of David, set over the tribute; supposed to be the same as *ADONIRAM*. II Sa. 20:24.

2. An officer under Rehoboam. I Ki. 12:18.

A-DRAM'-ME-LECH *(honor of the king)*.
1. An idol of the Sepharvites, whom Shalmaneser brought to people the cities of Israel after he had carried their inhabitants to Assyria as captives. II Ki. 17:31.

2. A son of Sennacherib, king of Assyria, who, with his brother Sharezer, slew their father in the Temple of Nisroch, B. C. 696. II Ki. 19:37; Isa. 37:38.

AD-RA-MYT'-TI-UM.
A large seaport of Mysia, in Asia Minor, colonized by the Athenians; now called *Adramyti*. Acts 27:2.

A'-DRI-A.
The sea on the E. of Italy called the *Adriatic*, or *Gulf of Venice*. In the time of Paul, it embraced also the part of the Mediterranean between Greece and Sicily. Acts 27:27.

A'-DRI-EL *(honor of God)*.
A man of Issachar to whom Merab (Saul's daughter) was given. I Sa. 18:19; II Sa. 21:8.

A-DUL'-LAM *(resting-place)*.
1. A royal city S. W. of Jerusalem, situated in the "plain of Judah." Its king was slain by Joshua. It was rebuilt by Rehoboam and fortified, and was again occupied by the Jews after the Exile. Josh. 12:15; 15:35; II Ch. 11:7; Neh. 11:30; Mic. 1:15.

2. A large cave near the city of Adullam, to which David escaped. I Sa. 22:1; II Sa. 23:13; I Ch. 11:15.

A-DUL'-LAM-ITE.
An inhabitant of Adullam. Gen. 38:1.

ADULTERY.—As defined by the Jewish law, the unlawful intercourse of a man with a married or betrothed woman not his own—a crime forbidden in the seventh commandment. Adultery is the only offense mentioned by Christ as sufficient for divorce (Mat. 5:32). Ex. 20:14.

A-DUM'-MIM *(red places)*.
A ridge of hills, between Judah and Benjamin, near Jericho, and on the road to Jerusalem. This wild and desolate rocky region was a famous hiding-place for robbers, and was the scene used by Christ in the parable of the Good Samaritan. It is still infested by robbers. Josh. 15:7; 18:17.

ADVERSARY.—See *ACCUSER*. Ex. 23:22.

ADVERTISE.—In Ruth 4:4, "advertise thee" is rendered *"disclose it unto* thee" in the R. V.

ADVOCATE.—One that pleads the cause of another. In a technical sense, the office of advocate was unknown to the Jews until their subjection to the Romans. The word is applied to Christ as our Intercessor (I Jno. 2:1).

Æ-NE'-AS. See *ENEAS*. Acts 9:33.

Æ'-NON. See *ENON*. Jno. 3:23.

AFFECT.—In Gal. 4:17, *"seek"* in the R. V.

AFORE.—In Psa. 129:6, *"before"* in the R. V.

AF'-RI-CA (perhaps *a colony*).
One of the four principal divisions of the globe, and the third in magnitude, being about 4990 miles long and something more than 4090 miles wide at its greatest breadth. It was known to the ancients as *LIBYA*, which name, however, was generally applied by them only to the N. part of the continent. See *LIBYA*.

AG'-A-BUS.
1. A prophet from Jerusalem who went to Paul at Antioch and foretold a great famine. Acts 11:28.

2. A disciple who went from Judæa to Ptolemais and foretold the imprisonment of Paul. Probably the same as No. 1. Acts 21:10.

A'-GAG *(high, warlike)*.
A name applied to Amalekite kings. Samuel "hewed in pieces," in Gilgal, the last one mentioned in the Bible (I Sa. 15:8, 33). Num. 24:7.

A'-GAG-ITE.
Patronymic of *HAMAN*, whom Josephus *(Ant.* XI, 6:5) calls an "Amalekite." Esth. 3:1.

A'-GAR—R. V., *"Hagar."*
Greek name of Sarah's handmaid *HAGAR* (which see). Gal. 4:24, 25.

AGATE.—A semi-transparent variety of quartz, often beautifully clouded or veined; supposed to be named from the river Achates, in Sicily, where it was found in abundance. It was one of the stones forming the third row in the high-priest's ephod (Ex. 28:19; 39:12); and is spoken of as a material for windows (Isa. 54:12). The "agate" of Isa. 54:12; Eze. 27:16 is thought by some to be the ruby.

AGE.—In ancient times, the aged were venerated for their wisdom, and old age was regarded as a token of God's favor (Job 5:26). The Mosaic law required the young to honor old people. (Lev. 19:32).

A'-GEE *(fugitive)*.
The father of Shammah, one of David's valiant men. II Sa. 23:11.

AGRICULTURE.—See *OCCUPATION;* also see *JUBILEE; PLOUGH; THRESH,* etc.

A-GRIP'-PA.
Great-grandson of Herod the Great. His father being eaten of worms, he, as Herod Agrippa, succeeded him (A. D. 53) as tetrarch of Abilene, Galilee, Iturea, and Trachonitis. See *HEROD.* Acts 25:26.

AGUE.—"Burning ague," an intermittent fever, with alternate cold and hot fits. See *FEVER.* Lev. 26:16.

A'-GUR *(gatherer)*.
The son of Jakeh. Jerome and others consider this name as symbolical of Solomon himself; but this is inconsistent with the designation "Son of Jakeh," and Solomon, in the same book, is expressly called "Son of David." Prov. 30:1.

A'-HAB *(father's brother*—uncle).
1. Son of Omri, and his successor, as 7th king of Israel (918-897 B. C.; new dates, 874-853). He married Jezebel, daughter of Ethbaal, king of the Zidonians, and was led by her into idolatry and incited to the persecution of the prophets of Jehovah. The most remarkable incidents in his life were his defeating Benhadad, whom he freely dismissed, and his seizing the vineyard of Naboth. During his reign appeared the great prophet Elijah, who came into direct collision with Jezebel when she attempted to introduce the worship of Baal and the goddess Astarte, of whom her father had been a priest before he usurped the sovereignty of Tyre, B. C. 900. I Ki. 16-22; II Ki. 1:1; 3:1, 5; 8:16, 18, 25, 27, 28, 29; 9:7-9, 25, 29; 10:1, 10, 11, 17, 18, 30; 21:3, 13; Mic. 6:16.

2. A false prophet who was in Babylon during the early part of the Exile, but was put to death by Nebuchadnezzar, B. C. 600. Jer. 29:21, 22.

A-HAR'-AH *(after a brother)*.
Third son of Benjamin; elsewhere called *EHI, AHIRAM,* and *AHER.* I Ch. 8:1.

A-HAR'-HEL *(after might)*.
Son of Harum, a descendant of Judah through Caleb, son of Hur. I Ch. 4:8.

A-HA'-SAI *(Jehovah hath grasped)*—R. V., *"Ahzai."*
A priest of the family of Immer, some of whom dwelt in Jerusalem after the Exile. Neh. 11:13.

A-HAS'-BAI *(blooming, shining)*.
Father of one of David's valiant men, whose family had been early settled at Maachah. II Sa. 23:34.

A-HAS-U-E'-RUS *(king)*.
1. The father of Darius the Mede, and the same as the *Astyages* of profane history. B. C. 594. Dan. 9:1.

2. A king of Persia, B. C. 529-521, who succeeded Cyrus and preceded the Magian impostor Smerdis. The rebuilding of the Temple at Jerusalem was interrupted during his reign (Ezra 4:6). He is probably the *Cambyses* of profane history.

3. A king of Persia, B. C. 485-465, and the husband of *ESTHER* (which see). He is undoubtedly the *Xerxes* of profane history, and was the son of Darius Hystaspis. Esth. 1-3; 7:5; 8:1, 7, 10, 12; 9:2, 20, 30; 10:1, 3.

A-HA'-VA *(stream)*.
A river in the N. E. of Media, near the district of Casiphia; some think it the same as the *Adiaba* in Adiabene, or *Hit*, due E. of Damascus, a branch of the Euphrates. On a tributary of the river Ezra assembled the Jews before starting upon the journey to Jerusalem. Some consider the name as applying to a district in the plains of Babylon. Ezra 8:15, 21, 31.

A'-HAZ *(he holds)*.
1. Eleventh king of Judah, B. C. 742-727 (new dates, 734-727), succeeding his father, Jotham, and the father of Hezekiah. During his reign, Judah was attacked by Rezin, king of Damascus; by Pekah, king of Israel; and by the Edomites and Philistines. Through an alliance with Tiglath-Pileser, king of Assyria, the enemies of Judah were subdued; but the Assyrian king made Ahaz his vassal and carried away rich treasures from the Temple and palaces at Jerusalem. II Ki. 15:38; 16; 17:1; 18:1.

2. A Benjamite of the family of Saul. I Ch. 8:35, 36; 9:41, 42.

A-HA-ZI'-AH *(Jehovah hath seized)*.
1. The son and successor of Ahab, being the eighth king of Israel, and reigning two years, B. C. 897-896 (new dates, 853-852), including the time in which he was associated with his father. He was idolatrous, as his father had been. His speedy death was foretold by Elijah. I Ki. 22:40, 49, 51; ■ Ki. 1:2, 18; I Ch. 3:11; II Ch. 20:35, 37.

2. Sixth king of Judah; son of Jehoram and Athaliah. He succeeded his father B. C. 885 (new date, 842), and reigned only one year; was idolatrous, and was killed by Jehu. He is called *JEHOAHAZ* in II Ch. 21:17. II Ki. 8:24 sq.; 9:16 sq.; II Ch. 22:1 sq.

AH'-BAN *(brother of intelligence)*.
Son of Abishur, a descendant of Jerahmeel, grandson of Pharez. I Ch. 2:29.

A'-HER *(one that is behind)*.
A Benjamite; perhaps the same as *AHIRAM.* I Ch. 7:12.

A'-HI *(my brother)*.
1. Head of a family of Gad. I Ch. 5:15.

2. An Israelite of the tribe of Asher. I Ch. 7:34.

A-HI'-AH *(Jehovah is a brother).*
1. Grandson of Phinehas, son of Eli. I Sa. 14:3, 18.

2. One of Solomon's scribes. I Ki. 4:3.

3. A descendant of Benjamin. I Ch. 8:7.

A-HI'-AM *(a mother's brother).*
One of David's thirty mighty men, and son of Sharar the Hararite, who, in I Ch. 11:35, is called *SACAR.* II Sa. 23:33; I Ch. 11:35.

A-HI'-AN *(brother of day).*
Son of Shemidah, a Manassehite. I Ch. 7:19.

A-HI-E'-ZER *(helping brother).*
1. A prince of Dan, appointed to assist Moses in numbering the people. Num. 1:12; 10:25.

2. A Danite chief who joined David when hiding in Ziklag from Saul. I Ch. 12:3.

A-HI'-HUD *(brother of honor).*
A prince of Asher, appointed to allocate the land W. of the Jordan. Num. 34:27.

A-HI'-HUD *(brother of mystery).*
A Benjamite of the family of Ehud. I Ch. 8:7.

A-HI'-JAH *(Jehovah is a brother).*
Though variously expressed in the English version of the Bible, this name is the same in every passage in which it occurs in the original. See *AHIAH.*

1. A prophet, probably of Ephraim, who foretold to Jeroboam the revolt of the ten tribes, B. C. 980. I Ki. 11:29, 30; 14:2 sq.

2. Father of Baasha, who conspired against Nadab, son of Jeroboam, and reigned in his stead, B. C. 953. I Ki. 15:27, 33; II Ki. 9:9.

3. Son of Jerahmeel, brother of Caleb (or Chelubai), of the tribe of Judah. I Ch. 2:25.

4. One of David's thirty valiant men. I Ch. 11:36.

5. A Levite set over the treasures of the house of God in the time of David. I Ch. 26:20.

6. A Levite who, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:26.

A-HI'-KAM *(my brother has risen).*
An officer in Josiah's court; the son of Shaphan, who was one of the king's scribes. II Ki. 22:12, 14; II Ch. 34:20; Jer. 26:24; 40; 41.

A-HI'-LUD *(a brother born).*
An Israelite whose son Jehoshaphat was appointed recorder by David. II Sa. 8:16; I Ki. 4:3, 12.

A-HI'-MA-AZ *(powerful brother).*
1. Father of Ahinoam, wife of King Saul. I Sa. 14:50.

2. A son of Zadok the priest, who carried tidings to David of the proceedings of Absalom. II Sa. 15:27, 36; 18:19-29.

3. One of Solomon's officers who had the charge of victualing the king's household for one month in the year. I Ki. 4:15.

A-HI'-MAN *(brother of man).*
1. A son of Anak who dwelt in Hebron. Num. 13:22; Josh. 15:14; Judg. 1:10.

2. A Levite porter in the Temple. I Ch. 9:17.

A-HIM'-E-LECH *(brother of the king).*
1. A priest slain in consequence of assisting David when he fled from Saul. I Sa. 21:1, 2, 8; 22:11 sq.

2. A Hittite officer in the service of David. I Sa. 26:6.

A-HI'-MOTH *(brother of death).*
Son of Elkanah, a descendant of Kohath, son of Levi. I Ch. 6:25.

A-HIN'-A-DAB *(brother of liberality).*
Son of Iddo, and one of Solomon's twelve purveyors. I Ki. 4:14.

A-HIN'-O-AM *(pleasant brother).*
1. Wife of Saul, first king of Israel. I Sa. 14:50.

2. A woman of Jezreel who became wife of David during his wandering, and the mother of Amnon, David's eldest son. I Sa. 25:43; 27:3; II Sa. 2:2; I Ch. 3:1.

A-HI'-O *(his brother).*
1. Son of Abinadab, in whose house the ark of God remained for twenty years after being sent back by the Philistines. II Sa. 6:3, 4; I Ch. 13:7.

2. An Israelite of the tribe of Benjamin. I Ch. 8:14.

3. A Benjamite of the Gibeon family from which Saul sprang. I Ch. 8:31; 9:37.

A-HI'-RA *(brother of evil).*
A chief of Naphtali when Moses took the census shortly after the Exodus. Num. 1:15; 10:27.

A-HI'-RAM *(exalted brother).*
A Benjamite from whom a family was named. He is called *EHI* in Gen. 46:21, and is supposed to be the same as the *AHER* of I Ch. 7:12. Num. 26:38.

A-HI'-RAM-ITE *(belonging to Ahiram).*
The Ahiramites were an Israelite family. Num. 26:38.

A-HIS'-A-MACH *(my brother has supported).*
Father of Aholiab, a Danite. Ex. 31:6.

A-HI'-SHA-HAR *(brother of the dawn).*
Son of Bilhan and grandson of Benjamin. I Ch. 7:10.

A-HI'-SHAR *(brother of song).*
Controller of Solomon's household. I Ki. 4:6.

A-HITH'-O-PHEL *(foolish brother).*
A native of Giloh in the highlands of Judah, and privy counsellor to David; but joined Absalom, and then hanged himself, B. C. 1023. II Sa. 15-17; 23:34; I Ch. 27:33, 34.

A-HI'-TUB *(a good brother).*
1. Son of Phinehas, and grandson of Eli. I Sa. 14:3; 22:9, 11, 12, 20.

2. Father of Zadok, high-priest in the time of David. Perhaps the same as No. 1. II Sa. 8:17; I Ch. 6:7, 8, 52.

3. Another priest, in the 7th generation after No. 2. I Ch. 6:11, 12.

4. Another priest, progenitor of Seraiah, and ruler of the house of God in the time of Nehemiah. I Ch. 9:11; Neh. 11:11.

AH'-LAB *(fruitful place).*
A city of Asher from which the Canaanites were not driven out. Judg. 1:31.

AH'-LAI *(Jehovah is staying).*
1. A daughter of Sheshan, a descendant of Pharez. I Ch. 2:31.

2. Father of one of David's thirty valiant men. I Ch. 11:41.

A-HO'-AH *(a brother's reed).*
Son of Bela, and grandson of Benjamin. I Ch. 8:4.

A-HO'-HITE *(belonging to Ahoah).*
1. A patronymic derived from Ahoah, a grandson of Benjamin. II Sa. 23:28; I Ch. 11:12, 29.

2. This word occurs in the A. V. of II Sa. 23:9, but in the original the expression used is *Ben Ahohi,* "son of Ahohi," which thus seems to be a proper name, not a patronymic.

A-HO'-LAH *(her own tent).*
A symbolic name for Samaria and the ten tribes. Eze. 23.

A-HO'-LI-AB *(a father's tent).*
A Danite, in the time of Moses, appointed by God to work with Bezaleel in preparing the Tabernacle, B. C. 1490. Ex. 31:6; 36:1, 2.

A-HOL'-I-BAH *(my tent is in her).*
A symbolic name for Judah and Jerusalem Eze. 23.

A-HOL-I-BA'-MAH *(tent of the high-place).*
1. Granddaughter of Gideon the Hivite, and one of the three wives of Esau. She is called *JUDITH* in Gen. 26:34. Gen. 36:2, 5, 14, 18, 25.

2. A chief that sprang from Esau. Gen. 36:41; I Ch. 1:52.

A-HU'-MAI *(heated by Jehovah).*
Grandson of Shobal, son of Judah. I Ch. 4:2.

A-HU'-ZAM *(a holding fast).*
A son of Ashur, a descendant of Judah through Caleb, son of Hur. I Ch. 4:6.

A-HUZ'-ZATH *(holding fast).*
A friend of Abimelech, king of the Philistines in the time of Isaac. Gen. 26:26.

A'-I *(the heap).*
1. A royal city of the Canaanites, E. of Bethel, and about ten miles N. of Jerusalem, within the territory of Benjamin. It is noted for Joshua's defeat on account of the sin of Achan, and for his later victory. Ai is called *HAI* in Gen. 12:8; *AIJA* in Neh. 11:31; and *AIATH* in Isa. 10:28. Its modern name is *Et Teel* ("the heap"). Josh. 7:2-5; 8:1 sq.; Ezra 2:28.

2. A city of the Ammonites, near Heshbon. Jer. 49:3.

A'-IAH, A'-JAH *(a vulture)*—R. V., *"Aiah."*
1. Son of Zibeon, son of Seir the Horite. Gen. 36:24; I Ch. 1:40.

2. The father of Rizpah, Saul's concubine. II Sa. 3:7; 21:8, 10, 11.

AI'-ATH *(a heap).*
The feminine form of *AI*, and thought to refer to the same place. Isa. 10:28.

AI'-JA *(a heap).*
Another form of *AI* (which see). Neh. 11:31.

AI'-JA-LON, AJ'-A-LON *(place of gazelles)*—R. V., *"Aijalon."*
1. The name of a valley in Dan over which the moon stood still while Joshua was pursuing the five kings. Josh. 10:12.

2. A Levitical town in Dan, so called from its situation in or near the valley of Ajalon. Josh. 19:42; 21:24; Judg. 1:35.

3. A place in the territory of Zebulun. Judg. 12:12.

4. A town in Benjamin or Judah; or perhaps identical with Ajalon in Dan. I Sa. 14:31; I Ch. 8:13; II Ch. 11:10; 28:18.

5. A Levitical city in Ephraim, probably the same as No. 2. I Ch. 6:69.

AI'-JE-LETH SHA'-HAR.—Supposed to be a musical term indicating the melody to be used in singing Psa. 22, in the title of which it is found.

A'-IN *(a fountain).*
1. A place in the N. E. of Canaan, between Riblah and the Sea of Chinnereth (Galilee). Num. 34:11.

2. A Levitical city in Simeon, at first belonging to Judah; called *ASHAN* in I Ch. 6:59. Josh. 15:32; 19:7; 21:16; I Ch. 4:32.

AIR.—The air or atmosphere which surrounds the earth is often indicated in the Bible by the word "heaven." "The fowls of heaven" (Job 35:11) means the birds of the air. To "beat the air" or to "speak into the air" (I Co. 9:26; 14:9) signifies acting or speaking without judgment. In Eph. 2:2, "the power of the air" probably refers to demons. Many Jews and heathen thought that the lower part of the air was occupied by spirits, especially those of an evil nature.

A'-JAH—R. V., *"Aiah."* See *AIAH*. Gen. 36:24.

AJ'-A-LON—R. V., *"Aijalon."* See *AIJALON*. Josh. 19:42.

A'-KAN, JA'-KAN *(acute, twisted).*
Son of Ezer, son of Seir the Horite. Gen. 36:27; I Ch. 1:42 (R. V., *"Jaakan"*)

AK'-KUB *(lain in wait).*
1. Son of Elioenai, of the family of David. I Ch. 3:24.

2. A porter in the second (Zerubbabel's) Temple. I Ch. 9:17; Neh. 11:19; 12:25.

3. A family of hereditary porters in the Temple. Ezra 2:42; Neh. 7:45.

4. The chief of a family of the Nethinim who returned to Jerusalem after the Exile. Ezra 2:45.

5. A priest employed by Ezra to make the people understand the law when it was read to them. Neh. 8:7.

AK-RAB'-BIM *(scorpions).*
An ascent from the S. of the Salt (Dead) Sea, curving E. near Kadesh Barnea, along which the S. border of Canaan was traced. It was infested with scorpions and serpents. In Josh. 15:3, it is called *MAALEH-ACRABBIM;* and is now called *Nuikes-Sufa.* Num. 34:4.

ALABASTER.—From Alabastron, in Egypt, noted for the manufacturing of small pots and vessels for holding perfumes, which were made from a stone found in the neighboring mountains. The Greeks gave to these vessels the name of the city from which they came, calling them *alabastra;* and the name was eventually extended to the stone of which they were formed, and finally to all perfume vessels of whatever materials they consisted. The true alabaster is a fine-grained kind of gypsum; another substance to which the name is applied is a crystalline carbonate of lime, harder than the first. Mat. 26:7; Mark. 14:3; Lu. 7:37.

AL'-A-METH *(youthful vigor).*
Son of Becher, and grandson of Benjamin. I Ch. 7:8.

A-LAM'-ME-LECH *(the king's oak).*
A town in Asher, marked now by the *Wady-el-Melek,* a small stream running into the Kishon, six miles inland from *Haifa.* Josh. 19:26.

AL'-A-MOTH (perh. *soprano*).—A musical term in I Ch. 15:20; Psa. 46: *title,* usually considered to refer to music for female voices. Others think it has reference to a kind of rhythm, and still others to a certain variety of musical instrument.

ALBEIT.—Although. Eze. 13:7.—Phm. 19.

AL'-E-METH *(hiding place).*
1. A Levitical city of Benjamin. I Ch. 6:60.

2. A descendant of Jonathan, son of Saul. I Ch. 8:36; 9:42.

AL-EX-AN'-DER *(helper of man).*
1. Son of Simon the Cyrenian, who was compelled to carry the cross of Jesus. Mark 15:21.

2. A leading man in Jerusalem when Peter and John were apprehended, A. D. 33. Acts 4:6.

3. A convert who was with Paul when the Ephesians raised a tumult; perhaps the same as No. 1. Acts 19:33.

4. A convert who afterwards apostasized. I Ti. 1:20.

5. A person who opposed Paul; perhaps the same as No. 4. II Ti. 4:14.

AL-EX-AN'-DER THE GREAT.
King of Macedon; born B. C. 356, made king B. C. 336, succeeding his father, Philip. He was commander-in-chief of the army of Greece, B. C. 334, conquered most of the then known world, and died at Babylon, B. C. 323, at the age of thirty-three. Alexander the Great is not mentioned by name in the canonical books of the Bible, but is referred to in the prophecies of Daniel, where he is represented by the belly of brass in Nebuchadnezzar's dream of the colossal statue (Dan. 2:39), and in Daniel's vision (Dan. 7:6; 8:5-7; 11:3, 4). See *ALEXANDRIA.*

AL-EX-AN'-DRI-A *(of Alexander).*
An important city of Egypt, between the Mediterranean Sea and Lake Mareotis, twelve miles from the W. mouth of the Nile. It was founded by *ALEXANDER THE GREAT* (which see), B. C. 332, and derived its name from him. It was the birthplace of Apollos (Acts 18:24), first a disciple of John, and later of Christ. Alexandria became the capital of the Grecian kings reigning in Egypt, and was one of the largest and grandest cities in the world, the metropolis of Egypt as well as a great seat of commerce and wealth. It contained the greatest library of ancient times and a famous museum. In its best days, it is supposed to have had over 600,000 inhabitants, mostly Greeks and Jews. The modern city is built on the ruins of the ancient one, about 125 miles N. of Cairo. It is still the seat of extensive commerce, and has a population of about 60,000. Though not often mentioned in the Bible, Alexandria was in many ways closely connected with later Jewish history. Acts 6:9; 18:24; 27:6; 28:11.

AL-EX-AN'-DRI-ANS.
Inhabitants of Alexandria. Acts 6:9.

AL'-GUM or AL'-MUG.—A kind of costly wood brought from Ophir by Hiram, king of Tyre, for Solomon, to be used for pillars in the Temple and for musical instruments; probably red sandal-wood. I Ki. 10:11, 12; II Ch. 2:8; 9:10, 11.

AL'-I-AH *(sublimity).*
A chief of Edom, descended from Esau; called *ALVAH* in Gen. 36:40. I Ch. 1:51.

AL'-I-AN *(sublime).*
A son of Shobal, a descendant of Seir; called *ALVAN* in Gen. 36:23. I Ch. 1:40.

ALLEGORY.—A story in which the literal or direct meaning is not the principal one, but which sets forth some important truth. In Gal. 4:24, "which things are an allegory" signifies that the events referred to concerning the life of Isaac and Ishmael have been applied allegorically.

AL-LE-LU'-IA *(Praise ye the Lord).*—A Græcized form of the Hebrew exclamation *Hallelujah,* which is translated in the Bible "Praise ye the Lord" (R. V., *"Jehovah"*) or "Praise the Lord," and is found in many of the Psalms in this form (Psa. 106; 111; 112; 113; 117, etc.). Psalms 113-118 were called by the Jews the "Hallel," and were sung on the first of the month, at the Feast of Dedication, and the Feast of Tabernacles, the Feast of Weeks, and the Feast of the Passover. The hymn sung by Christ and his disciples after the last supper (Mat. 26:30) is supposed to have been a part of this Hallel, which seems to have varied according to the feast. In the great hymn of triumph in heaven over the destruction of "Babylon" (Rev. 19:1-6), as also in the offering of incense (Rev. 8), there is evident allusion to the service of the Temple, as the apostle John had often witnessed it in its fading grandeur.

ALLIANCE.—The Israelites were strictly forbidden to ally themselves with the heathen by family or by political ties, and alliances with the Canaanites were especially prohibited (Deut. 7:3-6). Hence the mourning and prayer of Ezra, and the subsequent separating of all "strangers" (foreigners) from the people of Israel (Ezra 9-10).

AL'-LON *(an oak).*
1. A place or tree near Kedesh, in Naphtali. Josh. 19:33 (R. V., *"oak"*).

2. The chief of a family in Simeon. I Ch. 4:37.

AL'-LON--BA'-CHUTH *(oak of weeping)*—R. V., *"Allon-bacuth."* A place near Bethel where Deborah was buried. Gen. 35:8.

ALLOW.—In Lu. 11:48, "Truly ye bear witness that ye allow the deeds of your fathers" is rendered *"So ye are witnesses and consent unto the works of your fathers"* in the R. V.

ALL TO.—An old English expression which gives additional force to a verb; in Judg. 9:53, it is omitted from the R. V. text.

AL-MO'-DAD *(the agitator).*
Son of Joktan, of the family of Shem. Gen. 10:26; I Ch. 1:20.

AL'-MON *(hiding-place).*
A Levitical town in Benjamin. Josh. 21:18.

AL'-MON--DIB-LA-THA'-IM *(hiding of the two cakes ?).*
The 39th encampment of Israel after leaving Egypt, the 28th from Sinai, and the 8th from Eziongeber. It was in the territory of Sihon, and probably N. of the wilderness of Kedemoth. See *BETH-DIBLATHAIM.* Num. 33:46, 47.

ALMONDS.—Mentioned in Gen. 43:11, where Jacob desires his sons to take into Egypt of the best fruits of the land; and in Num. 17:8, where the rod of Aaron is described as having "brought forth buds, and bloomed blossoms, and yielded *almonds."* The almond-tree very closely resembles the peach-tree in form, blossoms, and fruit; the last, however, being destitute of the pulpy flesh covering the peach-nut. It is, in fact, only another species of the same genus. In Palestine, the almond-tree blossoms in January and bears fruit in March. The tree is mentioned in Ecc. 12:5; Jer. 1:11.

ALMOND TREE.—See *ALMONDS.* Ecc. 12:5; Jer. 1:11.

ALMS.—A charitable gift (Acts 3:3; 10:2). The word is not found in the O. T., but is frequently used in the N. T. The Jews were required by the law (Lev. 19:9, 10; Deut. 15:11, etc.) to provide for the poor. See *POOR.*

AL'-MUG.—See *ALGUM.* I Ki. 10:11, 12.

ALOES.—(1) A perfume spoken of in connection with myrrh, cassia, and cinnamon, or a spice for embalming the dead (Jno. 19:39), in which case it was the gum of the eagle-tree of Cochin-China and North India. This perfume is not the modern aloes. (2) Lign-aloes, used by Balaam (Num. 24:6), with the cedars, as an illustration of the noble situation of Israel planted in a choice land. It has nothing in common with our bitter aloes.

A'-LOTH *(ascents).*
A hilly region near Asher; but if the name is *Bealoth,* as some translate the original (making "in" a part of the root, instead of a preposition), then the name would be that of a town in the S. E. of Judah. I Ki. 4:16.

AL'-PHA.
The first letter of the Greek alphabet, of which *Omega* is the last. They thus signify "the beginning" and "the end," and in this sense are applied as a title to Christ. Rev. 1:8, 11 (omitted from R. V., in ver. 11); 21:6; 22:13.

AL-PHÆ'-US *(successor).*
1. Father of James the Less, and possibly also of Jude. In Jno. 19:25, he is called *CLEOPHAS,* which is the same as *CLEOPAS.* Mat. 10:3; Mark 3:18; Lu. 6:15.

2. Father of Levi (later called *MATTHEW),* the apostle and evangelist. Perhaps the same as No. 1. Mark 2:14.

ALTAR.—A structure on which sacrifices of any kind are offered. In ancient times, this was always done by slaughter or by fire. The term is borrowed in modern times to signify a table or other erection in a church on which the sacraments are administered, or near which prayer is offered and other religious exercises performed (cp. Heb. 13:10). Altars were originally of earth (Ex. 20:24) or unhewn stone (20:25), erected on such spots as had been early held sacred (Gen. 12:7 sq.; 13:18; 26:25, etc.), especially hill-tops and eminences (Gen. 22:9); also house-tops (II Ki. 23:12), as being nearer the sky; and occa-

sionally under remarkable trees (II Ki. 16:4). Altars were frequently erected at the gates of the city (II Ki. 23:8); accordingly, in Acts 14:13, the priest of Jupiter is said to have brought filleted oxen *to the gates* to perform sacrifice. The altar, among both the Jews and the heathen, was an asylum, a sanctuary, for such persons as fled to it for refuge (Ex. 21:14; I Ki. 1:50; 2:28, etc.). The Athenians erected an altar to "The Unknown God" (Acts 17:23). The altars in the Jewish Tabernacle and in the Temples at Jerusalem were as follows:—

1. *The Altar of Burnt-Offerings,* which, in the Tabernacle, was in a hollow box of shittim-wood about 7½x7½x4½ feet, covered with "brass" (copper or bronze) plates, and having a grate of the same material underneath. At the corners were elevations called "horns." It was movable, and had rings and staves for carrying it. The fire was miraculously kindled and carefully kept, burning perpetually (Lev. 6:12, 13; 9:24). On this altar, the lamb of the daily morning and evening sacrifice was offered; also other sacrifices. (In Solomon's Temple, the altar of burnt-offerings was much larger, being at least 30x30x15 feet; it is often called the "brazen altar.") Described in Ex. 27:1-8; 38:1-7.

2. *The Altar of Incense,* or *Golden Altar,* which, in the Tabernacle, was a small table of shittim-wood, covered with plates of gold. It was 18x 18x36 inches. Like the altar of burnt-offerings, it had elevations at the corners called "horns," and around its top was a border, or crown. There were two rings on each side, in which staves were inserted to carry it. It stood in the Holy Place, before the Holy of Holies and between the golden candlestick and the table of shew-bread. The priests burned incense on it morning and evening. See Ex. 30:1-10; 37:25-28.

3. The *Table of Shew-Bread.* See *SHEW BREAD.* Ex. 25:23-30; 37:10-16. See *TABERNACLE; TEMPLE.*

AL--TAS'-CHITH *(destroy not).*
A term occurring in the titles of Psa. 57, 58, 69, 75, which appears to have been the commencement or name of a kind of poem or song, to the melody of which these Psalms were to be sung or chanted.

A'-LUSH *(wild place).*
The 9th encampment of Israel on the way from Sin to Sinai. Num. 33:13, 14.

AL'-VAH. See *ALIAH.* Gen. 36:40.

AL'-VAN. See *ALIAN.* Gen. 36:23.

A'-MAD *(a station).*
A town on the border of Asher, near Alammelech. Josh. 19:26.

A'-MAL *(laboring).*
A descendant of Asher through Beriak, his son. I Ch. 7:35.

AM'-A-LEK *(warlike; dweller in the vale).*
1. Son of Eliphaz, and grandson of Esau. Gen. 36:12, 16; I Ch. 1:36.

2. The name is also applied to his descendants, who are, however, generally called Amalekites (but see *AMALEKITES).* Ex. 17:8-16; Num. 24:20; I Sa. 15:2, 3, 5, 20.

A-MAL'-EK-ITES.
A powerful nomadic people who dwelt in Arabia Petræa, between the Dead Sea and the Red Sea, or between Havilah and Shur (I Sa. 15:7), S. of Idumæa, and E. of the N. part of the Red Sea. They are generally supposed to have been the descendants of Amalek, the son of Eliphaz and grandson of Esau; but Moses speaks of the Amalekites long before this Amalek was born—i. e., in the time of Abraham, when Chedorlaomer, king of Elam, devastated their country (Gen. 14:7)—from which it has been inferred that there was some other and more ancient Amalek, from whom this people were descended. Without any provocation, the Amalekites attacked the rear of Israel as they were journeying through the wilderness, but were defeated by Joshua at Rephidim (Ex. 17:8-16), and in consequence of this assault a perpetual war was declared against them by Jehovah; along with the Canaanites, they defeated the rash attack of Israel, and drove them "even unto Hormah" (Num. 14:43-45); they are called by Balaam "the first of the nations" (or Goyim), either from their antiquity, or their warlike character, or from their being the first to attack the people of Israel (Num. 24:20), who were henceforth required to "remember" their treacherous attack (Deut. 25:17-19). They, along with the children of Ammon, joined with Eglon, king of Moab (B. C. 1354), to attack Israel, and took Jericho, the "city of palm-trees" (Judg. 3:13); they were successfully opposed by the Ephraimites in the conflict with Jabin, king of Hazor, B. C. 1296 (Judg. 5:14); they joined with the Midianites and the children of the East (or Kedem) in the days of Gideon, the son of Joash the Abi-ezrite, B. C. 1256 (Judg. 6:3), but were defeated by him in the valley of Jezreel (Judg. 6:33; 7:12-22); they once had possession of a mountain in the land of Ephraim, in which Abdon, the son of Hillel the Pirathonite was buried (Judg. 12:15); they were smitten by Saul, B. C. 1086 (I Sa. 14:48); again by him, B. C. 1079, throughout their whole country "from Havilah to Shur," on the border of Egypt, when Agag, their king, was cut in pieces (I Sa. 15:2-33); they were invaded and well-nigh destroyed by David (I Sa. 27:8-10); their previous non-destruction by Saul was the cause of his rejection (I Sa. 28:18); in David's absence, they invaded and plundered Ziklag, B. C. 1056, and carried off his two wives and others as captives, but were pursued, overtaken, and defeated by David (I Sa. 30:1-31); one of their nation, accusing himself of Saul's death, was put to death by David (II Sa. 1:1-16), by whom their silver and gold were dedicated to Jehovah (II Sa. 8:11, 12; I Ch. 18:11); they were again smitten in the days of Hezekiah, B. C. 726-697, by five hundred men of the tribe of Simeon, who thereafter dwelt in their place, at the east of the valley of Gedor, or Gerar (I Ch. 4:39-43); they are mentioned with Ammon and the Philistines as among the enemies of Israel (Psa. 83:7). They are not again noticed in Scripture, unless Haman the Agagite be reckoned one of their nation, which is not improbable (Esth. 3:1).

A'-MAM *(gathering place).*
A city near Shema and Moladah, probably in the south of Judah. Josh. 15:26.

A-MA'-NA *(permanent).*
The northern ridge of Antilibanus, as Hermon was the southern. Song 4:8.

AM-A-RI'-AH *(Jehovah has said).*
1. Grandfather of Zadok, a high-priest in the time of David. I Ch. 6:7. 52; Ezra 7:3.

2. The son of Azariah, a high-priest in the time of Solomon. I Ch. 6:11.

3. A descendant of Kohath, son of Levi. I Ch. 23:19; 24:23.

4. Chief priest in the time of Jehoshaphat. II Ch. 19:11.

5. A Levite appointed in the time of Hezekiah to distribute the tithes and oblations among his brethren. II Ch. 31:15.

6. A man of the famly of Bani, who took a "strange" (foreign) wife during the Exile. Ezra 10:42.

7. A priest who, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:3; 12:2, 13.

8. A descendant of Judah through Pharez, some of whose posterity dwelt in Jerusalem after the Exile. Neh. 11:4.

9. An ancestor of Zephaniah the prophet in the time of Josiah. Zeph. 1:1.

A-MA'-SA *(burden-bearer).*
1. David's nephew, whom Absalom made captain over his rebel army, B. C. 1023. II Sa. 17:25; 20:4-12.

2. The name of an Ephraimite who, with others, resisted the bringing into Samaria of the Jews made prisoners in the time of Ahaz, B. C. 741. II Ch. 28:12.

A-MA'-SAI *(burden-bearer).*
1. A descendant of Kohath, son of Levi. I Ch. 6:25, 35; II Ch. 29:12.

2. A captain who joined David at Ziklag. I Ch. 12:18.

3. A priest who assisted in bringing up the ark to the house of Obed-edom. I Ch. 15:24.

A-MASH'-AI *(carrying spoil).*
A priest of the family of Immer dwelling at Jerusalem. Neh. 11:13.

AM-A-SI'-AH *(Jehovah has strength).*
Chief captain of the army of Jehoshaphat. II Ch. 17:16.

AM-A-ZI'-AH *(Jehovah has strength).*
1. Son of Joash, king of Judah. He was the eighth king of Judah, succeeding to the throne after the killing of his father, B. C. 839 (new date, 797). He was successful in war with the Edomites, reigned twenty-nine years, and was then killed by conspirators. II Ki. 12:21; 13:12; 14:1 sq.; II Ch. 25:1 sq.

2. A man of the tribe of Simeon. I Ch. 4:34.

3. A Levite descended from Merari. I Ch. 6:45.

4. Priest of the golden calf set up in Bethel. Amos 7:10, 12, 14.

AMBASSADOR.—In II Ch. 32:31, an interpreter; elsewhere, a messenger. Ambassadors were sent by the Jews only as occasion required, in peace or war. Ministers are ambassadors of Christ (II Co. 5:20).

AMBASSAGE.—See *AMBASSADOR.* Lu. 14:32.

AMBER.—Either amber itself, which is a fossil resin, usually of a pale yellow color, and sometimes nearly transparent; or a very brilliant, amber-like metal, made of four parts gold and one part silver, much prized in ancient times. The word is rendered *"metal"* in the R. V. Eze. 1:4.

AMBUSH.—See *WAR.* Josh. 8:2 sq.

A'-MEN *(steadfast, faithful, true).*—In Rev. 3:14, the Lord is called "the Amen, the faithful and true witness." When used at the beginning of a sentence, the same word in the original is rendered "Verily;" in the Gospel of John, it is often thus used double—"Verily, verily." In oaths, after the priest had repeated the words of the covenant or imprecation, all who said "Amen" bound themselves by the oath.

AMERCE.—Punish by a fine; the word implied that the debtor stood *at the mercy* of the creditor. It is rendered *"fine"* in the R. V. Deut. 22:19.

AMETHYST.—A precious stone, so named from its reputed virtue of preventing intoxication; it is semi-transparent quartz, of a violet-blue, nearly purple, color. The Oriental is more valuable than the common amethyst of Western countries. The amethyst was one of the stones which formed the third row of the high-priest's breastplate (Ex. 28:19; 39:12); and the twelfth foundation of the heavenly Jerusalem is represented as adorned with this stone (Rev. 21:20).

A'-MI.
A servant of Solomon whose descendants returned from captivity with Zerubbabel, B. C. 536. In Neh. 7:59, he is called *AMON.* Ezra 2:57.

A-MIN'-A-DAB *(my people is willing).*
Son of Aram (or Ram), son of Esrom. Mat. 1:4; Lu. 3:33.

A-MIT'-TAI *(true).*
A Zebulunite, father of the prophet Jonah. II Ki. 14:25; Jon. 1:1.

AM'-MAH *(an aqueduct).*
A hill E. of Giah, near Gibeon of Benjamin; where Abner was defeated. II Sa. 2:24.

AM'-MI *(my people).*
A symbolic name or form of address which the Lord directed ransomed people to use in speaking to their brethren. Hos. 2:1.

AM'-MI-EL *(my people is strong).*
1. One of the spies sent out by Moses to investigate the Land of Promise. Num. 13:12.

2. A Manassehite of Lodebar, near Mahanaim, in the time of David. II Sa. 9:4, 5; 17:27.

3. Father of Bathshua, a wife of David; called *ELIAM* in II Sa. 11:3, where Bathshua is called *BATHSHEBA.* I Ch. 3:5.

4. A Levite, son of Obed-edom, and porter in the Tabernacle in the time of David. I Ch. 26:5.

AM'-MI-HUD *(my people is majesty).*
1. Father of Elishama,chief of Ephraim. Num. 1:10; 10:22; I Ch. 7:26.

2. A Simeonite whose son, Shemuel, was appointed for the division of the land of Canaan. Num. 34:20.

3. A Naphtalite whose son, Pedehel, was appointed for the division of the land. Num. 34:28.

4. Father of Talmai, king of Geshur, to whom Absalom fled after slaying his brother Amnon. II Sa. 13:37.

5. A man of Judah, descended from Pharez. I Ch. 9:4.

AM-MIN'-A-DAB *(my people is willing).*
1. A Levite, Aaron's father-in-law. Ex. 6:23.

2. A prince of Judah; perhaps the same as No. 1 Num. 1:7; Ruth 4:19, 20; I Ch. 2:10.

3. A son of Kohath, son of Levi; perhaps the same as No. 1. I Ch. 6:22.

4. A Levite of the family of Kohath, who assisted in bringing up the ark out of the house of Obed-edom. I Ch. 15:10, 11.

AM-MIN'-A-DIB *(my people is noble)*—R. V., *"my princely people."*
Perhaps another form of the name *AMMINADAB.* In many MSS. this term, in the Hebrew, is divided into two words *(ammi nadib),* and is hence thought by some not to be an appellation at all; but it probably is the name of a person whose chariots are mentioned as proverbial for their swiftness (Song 6:12), from which he appears to have been, like Jehu, one of the most celebrated charioteers of his day.

AM-MI-SHAD'-DAI *(people of the Almighty).*
Father of Ahiezer, captain of the tribe of Dan in the time of Moses. Num. 1:12; 2:25.

AM-MI'-ZA-BAD *(my people hath granted).*
Son of Benaiah, third of David's captains. I Ch. 27:6.

AM'-MON *(a fellow-countryman).*
The son of Lot by his younger daughter was called *BEN-AMMI* (Gen. 19:38). His descendants were called *"Beni-Ammon," "Children of Ammon,"* or *AMMONITES* (which see). Judg. 10:11; II Sa. 10:11.

AM'-MON-ITES.
Descendants of Ben-Ammi, son of Lot by his younger daughter; frequently called *"Children of AMMON."* Their country lay at the N. E. of Moab, and E. of Reuben, between the Arnon and the Jabbok. Their border was strong (Num. 21:24); they were not to be distressed or meddled with by Israel; the original inhabitants of their country were giants, and called *ZAMZUMMIM* (great, and tall, and many as the Anakim), who were destroyed by the Ammonites (Deut. 2:19, 20, 37); their chief city was Rabbath-Ammon, and it contained the gigantic bedstead of Og, king of Bashan (Deut. 3:11); the river Jabbok was their border (Deut. 3:16); none of their nation was to be allowed to enter the congregation of Jehovah to the tenth generation (Deut. 23:3); they, along with Amalek, joined Eglon, king of Moab, and smote Israel, and took Jericho, the "city of palm-trees" (Judg. 3:13); their gods were served by the children of Israel, so that Jehovah sold the latter into their hands, and they served them eighteen years, on both sides of the

Jordan. Israel crying to Jehovah, the Ammonites encamped in Gilead, but were defeated by Jephthah, who drove them from Aroer to Minnith (Judg. 10:6-18; 11:1-33); their chief national god was Chemosh (Judg. 11:24); they besieged Jabesh-Gilead, when Nahash their king threatened its inhabitants with a severe penalty, but he was discomfited by Saul (I Sa. 11:1-11; 12:12); they were accordingly vexed by Saul afterwards (I Sa. 14:47); their silver and gold taken in battle were dedicated to Jehovah by David (II Sa. 8:12; I Ch. 18:11); Hanun, their king, the son of Nahash, having insulted the messengers of David, hired the Syrians to help him, but they were defeated by Joab and Abishai (II Sa. 10:19; I Ch. 19:1-19); who also besieged Rabbah, his capital; David went to complete the capture, took all the spoil, and humbled the inhabitants (II Sa. 11:1; 12:26-31; I Ch. 20:1-3); Shobi, the son of Nahash, and brother of Hanun, of the city of Rabbah, however, brought provisions to support David at Mahanaim when he was fleeing from Absalom (II Sa. 17:27); Zelek, also an Ammonite, was one of David's thirty valiant men (II Sa. 23:37; I Ch. 11:39); Solomon loved several women of that nation, and went after Milcom, their "abomination," and also built a high-place for Molech (I Ki. 11:1, 5, 7, 33); one of his wives, Naamah, the mother of Rehoboam, was an Ammonitess (I Ki. 14:21, 31; II Ch. 12:13); along with the Moabites and the Edomites, they attacked Jehoshaphat, but were defeated, B. C. 896, and destroyed each other (II Ch. 20:1-23); Zabad, the son of Shimeath, an Ammonitess, conspired with Jehozabad, the son of Shimrith, a Moabitess, against Joash, king of Judah, and slew him, B. C. 839 (II Ch. 24:26); the Ammonites gave gifts to Uzziah, B. C. 810 (II Ch. 26:8); Jotham again reduced them to tribute, B. C. 758 (II Ch. 27:5); the Ammonites, along with others, invaded Judah in the days of Jehoiakim, B. C. 610-599.

Their abominable customs still infected the Jews in the time of Ezra (Ezra 9:1); Tobiah, an Ammonite, along with Sanballat the Horonite, B. C. 445, mocked, reviled, and tried to hinder Nehemiah in his work (Neh. 2:10, 19; 4:3, 7); the Jews, though acquainted with the law against admitting an Ammonite to the tenth generation, nevertheless married wives of that nation (Neh. 13:1, 23); they are mentioned along with Amalek as among the enemies of Israel (Psa. 83:7); yet as becoming obedient to the people of God in the latter days (Isa. 11:14); they cruelly used the women in Gilead, and were threatened with destruction (Amos 1:13-16); and because of their reviling Judah, and magnifying themselves against Jehovah, they were again threatened with destruction (Zeph. 2:8-11); they are described as being uncircumcised in flesh, and as punished with the uncircumcised in heart of the house of Israel (Jer. 9:26); as receiving, along with the other nations, from Jeremiah, the cup of the Lord's anger (Jer. 25:21); as having a yoke sent to their king by Jeremiah in token of their subjection to Nebuchadnezzar (Jer. 27:3); as having afforded shelter to the Jews who feared Nebuchadnezzar (Jer. 40:11); their king, Baalis, is said to have sent Ishmael, son of Nethaniah, to slay Gedaliah, son of Ahikam (Jer. 40:14); Ishmael tried to carry off his captives to the Ammonites (Jer. 41:10), but, being defeated, escaped himself to them with only eight men (Jer. 41:15); the destruction of Rabbah, Heshbon, and Ai, was foretold by Jeremiah, with their restoration (Jer. 49:1-6); Ezekiel foretold the coming of the sword of Nebuchadnezzar to Rabbah and the people (Eze. 21:20, 28); also the coming of the children of the East, or of Kedem (Eze. 25:2-10), but they were to escape from Antiochus Epiphanes (Dan. 11:41).

AM-MON-IT'-ESS.
A female of the descendants of *AMMON*. See *AMMONITES*.

AM'-NON *(tutelage, up-bringing)*.
1. Eldest son of David, by Ahinoam, and slain by Absalom. See *ABSALOM; TAMAR*, No. 2. II Sa. 3:2; 13:1-39; I Ch. 3:1.

2. Son of Shimon, of the family of Caleb, son of Jephunneh. I Ch. 4:20.

A'-MOK *(deep)*.
A priest who came up from Babylon with Zerubbabel, B. C. 536. Neh. 12:7, 20.

A'-MON *(workman)*.
1. Governor of the city (of Samaria) in the time of Ahab. I Ki. 22:26; II Ch. 18:25.

2. Son of Manasseh, and fourteenth king of Judah, B. C. 643. He was wicked, and was soon slain in a conspiracy, B. C. 641. II Ki. 21:18, 19, 23, 24, 25; II Ch. 33:20-25.

3. A descendant of the servants of Solomon; called *AMI* in Ezra 2:57. Neh. 7:59.

4. A son of Manasses, in Christ's ancestry. The same as No. 2. Mat. 1:10.

AM'-O-RITES *(mountaineers)*.
A warlike and powerful race or tribe descended from Canaan, the fourth son of Ham, son of Noah; mentioned after the Jebusite and before the Girgashite (Gen. 10:16; I Ch. 1:14); some of them dwelt in Hazezon-tamar, or Engedi, on the W. of the Salt Sea, and were smitten by Chedorlaomer, in the days of Abraham, B. C. 1913 (Gen. 14:7); three of their chiefs, Mamre, Eschol, and Aner, were confederates of Abraham (Gen. 14:13); they seem to have contended unsuccessfully with Jacob (48:22); they are mentioned between the Hittites and Perizzites, as inhabitants of Canaan (Ex. 3:8, 17; Judg. 3:5; Neh. 9:1); between the Hittites and the Hivites (Ex. 13:5); before the other tribes (Ex. 23:23); between the Canaanite and the Hittite (Ex. 33:2; Josh. 11:3); before the Canaanites and the other tribes (Ex. 34:11); as dwelling in the mountains of Judah (Num. 13:29); as having the river Arnon as their dividing line from Moab (Num. 21:13) as having a king named Sihon, B. C. 1452, who not only refused to let Israel pass, but came and attacked them at Jahaz, when he was defeated and his land taken possession of by Israel (Num. 21:21-32); it was given to the two-and-a-half tribes (Num. 32:33); the chief city of the S. portion of the tribe was Heshbon (Deut. 1:4); the "mount of the Amorites" was apparently another name for Canaan (Deut. 1:7, 19, 20); Israel was afraid of them (Deut. 1:27); and was beaten by them in Seir, "even unto Hormah" (Deut. 1:44); their land was to be possessed by Israel (Deut. 3:2), even from the river Arnon to Mount Hermon, including the land of Og, who reigned in Edrei in Bashan (Deut. 3:8, 9; 4:46, 47); mentioned between the Girgashites and the Canaanites (Deut. 7:1); between the Hittites and the Canaanites (Deut. 20:17; Josh. 9:1; 12:8); their fate seems to have terrified the other peoples (Josh. 2:10; 9:10); mentioned between the Girgashites and the Jebusites (Josh. 3:10); mentioned along with the Canaanites as the sole inhabitants of the land W. of the Jordan (Josh. 5:1); alone mentioned as such (Josh. 7:7); five of their kings besieged Gibeon, but were defeated (Josh. 10:5-12).

They had a variety of gods (Josh. 24:15; Judg. 6:10); forced the children of Dan into the mountain (Judg. 1:34); were reduced to tribute by the house of Joseph (Judg. 1:35); their border was from the ascent of Akrabbim northward (Judg. 1:36); they were at peace with Israel in the days of Samuel, B. C. 1171-1060 (I Sa. 7:14); the Gibeonites were a remnant of them (II Sa. 21:2); Geber, the son of Uri, was over their land E. of the Jordan in the days of Solomon, B. C. 1014 (I Ki. 4:19); their remnant was reduced to servitude by Solomon (I Ki. 9:20, 21; II Ch. 8:7); their idol worship was followed by Ahab, B. C. 899 (I Ki. 21:26); also by Manasseh (II Ki. 21:11); their abominations by the Jews under Ezra (9:8). The overthrow of Og and Sihon was celebrated (Psa. 135:11; 136:19); Judah, because of her sins, is represented as having an Amorite for a father, a Hittite for a mother, and Samaria and Sodom for sisters (Eze. 16:3, 45); the Amorite is represented as tall and strong, yet destroyed before Israel, to whom his land was promised (Amos 2:9, 10).

A'-MOS *(burden-bearer)*.
1. One of the twelve minor prophets, and a contemporary of Isaiah and Hosea. He was a native

of Tekoah, about six miles S. of Bethlehem, a place inhabited chiefly by shepherds, to which class he belonged, being also a dresser of sycamore trees, and not trained in any of the prophetical schools (Amos 1:1; 7:14, 15). He prophesied in the time of Uzziah and Jeroboam to the ten tribes, and vigorously and eloquently denounced the prevailing idolatry, taking his illustrations from rural and pastoral life. He depicted the coming punishment of Israel and the advent of the Messiah. His prophecies appear to have been given in a single year, about B. C. 808, and to have brought against him a charge of conspiracy against the government because he alienated the people by his plain speaking. The authorship and genuineness of the book of Amos are not disputed. Amos 7:8, 10, 11, 12; 8:2.

2. An ancestor of Jesus. Lu. 3:25.

A'-MOS, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

A'-MOZ *(strong).*
Father of the prophet Isaiah, apparently of the tribe of Judah. II Ki. 19:2, 20; 20:1; Isa. 1:1; 2:1; 13:1.

AM-PHIP'-O-LIS *(about the city).*
An important city of Macedonia in ancient times, on the river Strymon, which almost encircles the town; whence its name. It was founded B. C. about 437; was visited by Paul and Silas (Acts 17:1). It was called "Popolia" under the Byzantine empire; part of its site is now occupied by a village called *Neo-Khorio*, in Turkish, *Jeni Keni*, literally "new town."

AM'-PLI-AS *(enlarged)*—R. V., *"Ampliatus."*
A Christian at Rome, mentioned by Paul as one whom he particularly loved (Rom. 16:8). According to the Greeks, he was ordained bishop of Odypopolis, in Mœsia, by the apostle Andrew, and was an apostolical person, at least one of the seventy-two disciples, and a martyr. His festival, in the Greek calendar, is observed October 31.

AM'-RAM *(exalted people).*
1. A son of Kohath, son of Levi, and father of Aaron, Moses, and Miriam. He died in Egypt, aged 137 years, B. C. 1540. Ex. 6:18, 20; Num. 3:19; 26:58, 59.

2. A son of Bani, who had taken a "strange" (foreign) wife during the exile in Babylon. Ezra 10:34.

AM'-RAM *(red)*—R. V., *"Hamran."*
A son of Dishon, son of Anah, and great-grandson of Seir the Horite. In Gen. 36:26, he is called, more correctly, *HEMDAN*. I Ch. 1:41.

AM'-RAM-ITE *(belonging to Amram).*
Patronymic of the family of Amram, father of Miriam, Aaron, and Moses. Num. 3:27; I Ch. 26:23.

AM'-RA-PHEL *(powerful people).*
A king of Shinar in the time of Abraham. Gen. 14:1, 9.

AM'-ZI *(my strength).*
1. A descendant of Merari, son of Levi, and progenitor of Ethan, whom David set over the service of song. I Ch. 6:46.

2. Ancestor of Adaiah, a returned exile. Neh. 11:12.

A'-NAB *(a hill).*
A city in the S. of Canaan, inhabited by Anakim. It is still called *Anab*, and is equidistant from Sochoh and Eshtemoa. Josh. 11:21; 15:50.

A'-NAH *(answering).*
1. The second named of the two sons of Zibeon the Hivite, and father of Esau's wife Aholibamah (Gen. 36:18, 24). While feeding asses in the desert, he discovered *"hot springs"* (as in the R. V.)—incorrectly rendered "mules" in the A. V. In verses 2, 14, of the above chapter, Anah is called the *daughter* of Zibeon, evidently by an error of transcription, as the Samaritan and Septuagint versions both have *son;* or, some understand the word here to mean *grand-daughter*, still referring to Aholibamah.

2. The fourth mentioned of the sons of Seir, and head of an Idumæan tribe preceding the arrival of Esau (Gen. 36:20, 29; I Ch. 1:38). Perhaps the same as No. 1.

A-NA'-HA-RATH *(narrow way).*
A town in Issachar. Josh. 19:19.

A-NA'-IAH *(Jehovah has answered).*
1. A priest or prince that stood on the right hand of Ezra while he read the law to the people, B. C. 445. Neh. 8:4.

2. A Jew who, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:22.

A'-NAK *(giant, long-necked).*
Son of Arba, and ancestor of the Anakim. Num. 13:22, 28, 33; Deut. 9:2.

AN'-A-KIMS *(giants)*—R. V., *"Anakim."*
A gigantic race descended, through Anak, from Arba, one of the "sons of Heth" (Gen. 23:3), who, seven years before the building of Zoan in Egypt (Num. 13:22; Josh. 15:13, 54), built Hebron, which was hence called *KIRJATH-ARBA*, i. e., "the city of Arba." His son Anak had three distinguished descendants in the days of Moses and Joshua (Num. 13:22), whose names were Ahiman, Sheshai, and Talmai, who dwelt in Hebron; and in whose presence the Israelites reckoned themselves only as grasshoppers (Num. 13:28, 33); this greatly disheartened Israel (Deut. 1:28); the Anakim were like the Emim, who were great, and many, and tall, but who were dispossessed by Moab (Deut. 2:10, 11, 21); it was a common saying, "Who can stand before the children of Anak?" (Deut. 9:2); but Joshua cut them off from the mountains, and from Hebron, Debir, and Anab, so that only a few were left in Gaza, Gath, and Ashdod, cities of the Philistines (Josh. 11:21, 22); they had great and fenced cities, the chief of which was Hebron, which they had called Kirjath-arba, or the "city of *ARBA*," who had been a great man among them (Josh. 14:12, 15), and who was also the father of Anak (Josh. 15:13); this Anak had three leading descendants in Hebron (Josh. 15:14), which city was afterwards assigned to the Kohathites for a possession (Josh. 21:11). The tribe lost its separate existence among the Philistines.

AN'-A-MIM *(rockmen).*
A Mizraite people, of whose locale nothing certain is known; but it was most probably in N. Egypt. Gen. 10:13; I Ch. 1:11.

A-NAM'-ME-LECH *(the king's rock).*
An idol whose worship among the Sepharvaim was transplanted to Israel when Shalmaneser peopled the cities of Israel with that race. II Ki. 17:31.

A'-NAN *(he beclouds).*
A returned exile that sealed the covenant with Nehemiah, B. C. 445. Neh. 10:26.

A-NA'-NI *(my protector).*
Son of Elioenai, of the family of David. I Ch. 3:24.

AN-A-NI'-AH *(Jehovah is a protector).*
Grandfather of Azariah, a returned exile. Neh. 3:23.

AN-A-NI'-AS *(Jehovah is gracious).*
1. A Jew of Jerusalem, and husband of Sapphira. He and his wife joined the Christians and pretended to give them the full price of their lands; but being convicted of falsehood by Peter (Acts 5:1-10), he, and three hours later his wife also, "fell down, and gave up the ghost."

2. A Christian of Damascus who restored the sight of Saul (Paul) after his vision of Christ. See *PAUL.* Acts 9:10, 12, 13, 17; 22:12.

3. A high-priest at Jerusalem. Paul was summoned before him and the Sanhedrin. Acts 23:2; 24:1.

A'-NATH *(answer).*
Father of Shamgar, third judge after Joshua. Judg. 3:31; 5:6.

A-NATH'-E-MA.
This word is usually translated "a curse" or "accursed," but in one passage is left untranslated —"Anathema. Maranatha" (I Co. 16:22), the latter term meaning "O (or *Our*) Lord, come." Ecclesiastically, "anathema" means excommunicated, or cut off from the Church. In the Greek, this word occurs in Rom. 9:3; I Co. 12:3; Gal. 1:8, 9.

AN'-A-THOTH *(answer).*
1. A Levitical city in Benjamin, three miles N. of Jerusalem, and the birthplace of Jeremiah the prophet; now called *Anata.* Josh. 21:18; I Ki. 2:26; Jer. 1:1; 29:27.

2. The eighth mentioned of the nine sons of Becher, son of Benjamin. I Ch. 7:8.

3. One of the chiefs that signed the covenant with Nehemiah, B. C. 445. Neh. 10:19.

ANCESTORS.—See *GENEALOGY.* Lev. 26:45.

ANCHOR.—The instrument fastened in the bottom of the sea to hold a vessel firm during a storm. From Acts 27:29, 30, 40, it appears that the vessels of Roman commerce had several anchors, and that they were attached to the stern as well as the prow of the boat. The anchors used by the Romans were for the most part made of iron, and their form resembled that of those in use at the present time. Heb. 6:19.

ANCIENT *(aged).*—When used as the designation of a person, as in Job 12:12; Isa. 3:14, this word means *elder, aged* person.

ANCLES, ANCLE BONES.—The depth of the first section measured off in Ezekiel's vision of the holy waters was "to the ancles" (Eze. 47:3). Peter healed the diseased ancle-bones and feet of the lame beggar at the Beautiful Gate of the Temple (Acts 3:1-7).

AND IF.—In Mat. 24:48, an obsolete expression which is a double form of "if"—i. e., "if, if." The R. V. omits the "and."

AN'-DREW *(manly).*
One of the twelve apostles, a brother of Simon Peter, and a native of Bethsaida in Galilee (Jno. 1:44). Both of the brothers were fishermen, and were engaged in casting their net when called to the apostleship by Jesus (Mat. 4:18 sq.). Andrew had previously been a disciple of John the Baptist (Jno. 1:35-40). According to tradition, he preached the Gospel in Greece and Scythia, and suffered martyrdom at Patræ, in Achaia, on a cross made in the form of an "X," now commonly called *St. Andrew's cross.* See *APOSTLES AND DISCIPLES.*

AN-DRO-NI'-CUS *(conqueror).*
A Jewish Christian living at Rome, and a fellow-prisoner and relative of Paul. Rom. 16:7.

A'-NEM *(double fountain).*
A Levitical city of Issachar. It is omitted from the list in Josh. 19:21, and instead of it we find *EN-GANNIM.* The one is probably a contraction of the other, as *KARTAN* for *KIRJATHAIM* (Josh. 21:32; cp. I Ch. 6:76). It is now called *Jenin,* at the opening of the spreading valley into the plain of Jezreel. I Ch. 6:73.

A'-NER *(sprout).*
1. An Amorite ally of Abram (Abraham) in the pursuit of Chedorlaomer and rescue of Lot. Gen. 14:13, 24.

2. A Levitical city in Manasseh, W. of the Jordan; supposed by some to be the same as *TAANACH* (Judg. 1:27) and *TANACH* (Josh. 21:25). I Ch. 6:70.

AN'-E-THOTH-ITE, AN'-E-TOTH-ITE—R. V., *"Anathothite."*
Native of Anathoth, a place in Benjamin. II Sa. 23:27; I Ch. 27:12.

ANGEL *(messenger).*—The designation commonly given to those beings whom the Lord employs as his messengers. The Jews believed there were several orders of angels (see *ARCHANGEL).* Angels that rebel against God are angels of the devil, or *SATAN* (which see). In a general sense, the word is applied to Christ as the Angel, or Messenger, of the covenant; also to the ministers of his gospel. Gen. 19:1, 15; Mat. 28:2, 5; Rev. 1:1, 20; 22:6.

ANGEL OF LIGHT.—A character assumed by Satan. II Co. 11:14.

ANGEL OF THE LORD.—Thought by some to be one of the common titles of the Messiah in the O. T. Gen. 16:7 sq.

ANGLE.—A fishing-hook. Isa. 19:8; Hab. 1:15.

A-NI'-AM *(lamentation of the people).*
A son of Shemidah, a Manassehite. I Ch. 7:19.

A'-NIM *(fountains).*
A city among the mountains at the N. W. of Judah. Josh. 15:50.

ANISE.—A common herb of little value, resembling caraway, but more fragrant. It is the *dill,* which is found in Palestine, and was tithed by the scribes and Pharisees, who overlooked some larger obligations. Mat. 23:23.

AN'-NA *(grace).*
A prophetess, daughter of Phanuel, of the tribe of Asher. She became a widow while still young, and devoted herself to the service of God, being constant in attendance at the Temple. At the age of eighty-four, she saw the infant Jesus, heard the prophetic blessing of Simeon, and joined earnestly in it. Lu. 2:36 sq.

AN'-NAS *(grace of Jehovah).*
A Jewish high-priest, and father-in-law of Caiaphas. He was appointed high-priest in his 37th year (A. D. 7) by Quirinus, the imperial governor of Syria, after the battle of Actium, but was obliged to resign at the beginning of the reign of Tiberius (A. D. 14). The office was subsequently (A. D. 23) given to Caiaphas, and Annas then again exercised much influence and power; Christ, on the night of his seizure, was first taken before Annas, who also assisted in presiding over the Sanhedrin when Peter and John were brought before it. Lu. 3:2; Jno. 18:13, 24; Acts 4:6.

ANOINTING.—A practice very common among the Hebrews, and consisting of pouring or rubbing olive-oil or some precious ointment upon the hair, head, beard, or sometimes on the whole body. As the custom of inaugural anointing first occurs among the Israelites immediately after they left Egypt, and as no example of the same kind is met with previously, it is fair to conclude that the practice and the notions connected with it were acquired in that country. With the Jews, as with the Egyptians, the investiture to any sacred office, as that of king or priest, was confirmed by this external sign. The act of anointing appears to have been viewed as emblematical of a particular sanctification, of a designation to the service of God, or to a holy and sacred use. Hence the anointing of the high-priests (Ex. 29:29; Lev. 4:3), and even of the sacred vessels of the Tabernacle (Ex. 30:26, etc.); and hence also, probably, the anointing of the king, who, as "the Lord's anointed," and, under the Hebrew constitution, the viceroy of Jehovah, was undoubtedly invested with a sacred character.

ANON.—*"Straightway"* in the R. V. Mat. 13:20.

ANT.—A very small insect remarkable for its industry, economy, social habits, and skill as a builder; referred to by Solomon in Prov. 6:6; 30:24, 25.

AN'-TI-CHRIST *(opposed to Christ;* perh. *instead of Christ).*
A term occurring only in the epistles of John (I Jno. 2:18, 22; 4:3; II Jno. 7), and signifying false Christians and heretical teachers, who denied the incarnation of Christ. There were

many such in the time of John. Although the word itself is used only in the above passages, yet it has been generally applied also (1) to the "Little Horn" of the "King of Fierce Countenance" (Dan. 7 and 8); (2) to the "False Christ" predicted by the Savior (Mat. 24); (3) to the "Man of Sin" of St. Paul (II Th. 2); and (4) to the "Beasts" of the Apocalypse (Rev. 13 and 17).

AN'-TI-OCH.
1. A city of Syria, on the banks of the Orontes, 300 miles N. of Jerusalem, and about 30 from the Mediterranean; founded by Seleucus Nicator, B. C. 300, who named it after his father. It remained the capital of the dynasty till Syria was conquered by Pompey, and made a Roman province, B. C. 64. Christianity was planted in Antioch by Paul and Barnabas, and here the disciples were first called Christians, A. D. 42 (Acts 11:26). This city, long known as "the Queen of the East," was captured by the Persian king Nushirvan, or Chosroes, A. D. 540. Chosroes II wrested it from the empire in 611. Heraclius expelled the Persians, but it fell into the power of the Saracens in 638, and they degraded it to the rank of a provincial town. Nicephorus Phocas recovered it in 966; it was betrayed to the Turks in 1084. The crusaders laid siege to it in 1097, and captured it 1098. The citadel held out, but the Saracens, who made an effort to regain the prize, were defeated in a great battle under the walls of Antioch, 1098; and Antioch became the capital of a Christian principality. Bibars, sultan of Egypt, captured it, destroyed its churches, and completely ruined it, 1268. It was annexed to the Ottoman empire in 1516. Ibm Pasharahi seized it in 1832, but it was afterwards restored to the Porte. Antioch has frequently suffered from earthquakes; the most disastrous occurred A. D. 115, 340, 394, 396, 458, 526, and 588. Antioch was a patriarchate third after Rome and Alexandria. Thirty-one councils were held at Antioch, the first in 252, and the last in 1141. Acts 6:5; 11:19, 20, 22, 26, 27; 15:22, 23, 30, 35.

2. A city in Pisidia, Asia Minor, W. of Iconium, now called *Yalobatch*. Like the Syrian Antioch, this city was founded by Seleucus Nicator. Under the Romans it was called *CÆSAREA*. Paul established a church in this city. There were not less than six other Oriental towns called Antioch. Acts 13:14; 14:19, 21; II Ti. 3:11.

AN'-TI-PAS (an abbreviation of *Antipater*).
1. See *HEROD ANTIPAS*.

2. A martyr in Pergamos. Rev. 2:13.

AN-TIP'-A-TRIS *(city of Antipater)*.
A city of Palestine, about eight miles from the Mediterranean Sea and sixteen miles N. E. of Joppa. According to ancient authorities, it was founded by Herod the Great and called Antipatris in honor of his father, Antipater. It was visited by Paul. Acts 23:31.

AN-TO-THI'-JAH *(answers of Jehovah)*.
Son of Shashak, a Benjamite. I Ch. 8:24.

AN'-TO-THITE *(belonging to Anathoth)*—R. V., *"Anathothite."*
Inhabitant of Anathoth; sometimes written *ANETHOTHITE*. I Ch. 11:28; 12:3.

A'-NUB *(strong)*.
A descendant of Judah through Caleb, son of Hur. I Ch. 4:8.

ANVIL.—The instrument employed apparently among the Hebrews, as with other nations, by blacksmiths for hammering upon. Isa. 41:7.

APE.—An animal of the monkey tribe mentioned in I Ki. 10:22, and in the parallel passage in II Ch. 9:21, among the merchandise brought from Ophir by the fleets of Solomon and Hiram once in every three years. None are now found in Palestine. They were worshipped in Egypt.

A-PEL'-LES.
A Christian at Rome to whom Paul sent salutation. Rom. 16:10.

A-PHAR'-SA-CHITES.
An unknown Assyrian tribe transplanted to Samaria. Ezra 5:6; 6:6.

A-PHAR'-SATH-CHITES.
Perhaps the same as the preceding. Ezra 4:9.

A-PHAR'-SITES.
Perhaps the same as the preceding. Ezra 4:9.

A'-PHEK *(fortress)*.
1. A royal city of the Canaanites, taken by Joshua and assigned to Issachar. Probably the same as the *APHEKAH* of Josh. 15:53. Josh. 12:18; I Sa. 4:1; 29:1.

2. A city of Asher, near Sidon; probably the same as *APHIK*. Josh. 19:30.

3. With the article, *"the* Aphek," a place where the Philistines encamped while the Israelites were at Ebenezer. This was N. W. and not far from Jerusalem. It is now called *Belled el-Foka*. I Sa. 4:1.

4. In Issachar, the scene of a battle in which Saul was defeated by the Philistines. I Sa. 29:1.

5. A city E. of Cinneroth, and where Benhadad was defeated by Ahab. Now called *Fik*. I Ki. 20:26, 30; II Ki. 13:17.

A-PHE'-KAH *(fortress)*.
A city in the hill-country of Judah, near Beth-tappuah; probably the same as *APHEK*, No. 1. Josh. 15:53.

A-PHI'-AH *(striving)*.
One of Saul's ancestors. I Sa. 9:1.

A'-PHIK *(fortress)*.
A city in the N. of Canaan. It is the *Aphaka* on the river Adonis. The Canaanites kept possession of this stronghold. See *APHEK*, No. 2. Judg. 1:31.

APH'-RAH *(dust)*—R. V., *"Beth-le-Aphrah."*
A city in Benjamin, near Philistia. It is perhaps the same as *OPHRAH;* but this is uncertain, as all the towns named in the context are in the low country, while Ophrah would seem to be E. of Bethel. Mic. 1:10.

APH'-SES *(dispersion)*—R. V., *"Happizzeh."*
A Levite, chief of the 18th of the 24 courses of priests in the service of the Temple, as arranged for by David. I Ch. 24:15.

A-POC'-A-LYPSE.
The Greek word for *REVELATION*, used in reference to the Revelation of John. See *BIBLE, BOOKS OF THE.*

A-POC'-RY-PHA *(hidden)*.
The primary meaning of the word is "hidden, secret;" but, toward the close of the 2d century, this sense appears to have been associated with the signification "spurious," and ultimately to have settled down into the latter. Under this title are comprised a number of books:—two of *Esdras; Tobit; Judith;* some chapters of the book of *Esther;* the *Wisdom of Solomon; Ecclesiasticus,* or the *Wisdom of Jesus the Son of Sirach; Baruch;* the *Song of the Three Holy Children;* the *History of Susanna;* the *Destruction of Bel and the Dragon;* the *Prayer of Manasses;* and the two *Maccabees*. These books are not in the Hebrew Bible, but are included in the Septuagint, or Greek translation of the O. T., dating from the third century B. C. From internal and external evidences, it appears that they were not written by the men with whose names they are inscribed, but belong to a much later date, and probably originated in Alexandria. They are consequently without divine authority, but are by no means without interest, forming a transition, in many respects very instructive, from the Old to the New Testament. The Jews seem to have looked upon them in the same light, and so did most of the Christian Fathers. Jerome, A. D. 340-420, one of the most learned of the early Fathers, says: "The other books (the Apocrypha) the Church reads for example of life and instruction of manner, but it does not apply them to establish any doctrine;" and this verdict has been recognized by the reformed churches generally.

Nevertheless, they were transferred from the Septuagint to the Vulgate, the authorized Latin translation of the Bible, dating from the fourth century A. D., and from thence to other translations. Since the Council of Trent, A. D. 1545-63, recognized them as canonical, with the exception of the two books of *Esdras* and the *Prayer of Manasses*, they are found in all Roman Catholic Bibles, and for a long time they were also printed in Protestant Bibles. In 1826, the British and Foreign Bible Society decided to omit them, and the American Bible Society followed the example.

Most of the apocryphal Gospels and Acts noticed by the early fathers have long since passed into oblivion. Of those which remain, the greater part are universally rejected as spurious, and as written during the second and third centuries.

AP-OL-LO'-NI-A *(place of Apollo).*
A city of Macedonia, in the district of Mygdonia, 28 miles from Amphipolis, and 35 from Thessalonica. This city must not be confounded with the more celebrated Apollonia, in Illyria. Probably the modern *Polina.* Acts 17:1.

A-POL'-LOS *(a destroyer).*
An eloquent and learned Jew from Alexandria who came to Ephesus during the absence of Paul (A. D. 54), and was there more perfectly taught in Christian doctrine by Aquila and Priscilla. He preached in Achaia and Corinth with great success, especially among the Jews; and is traditionally supposed to have been Bishop of Corinth. Acts 18:24; 19:1; I Co. 3:4-6, 22.

A-POL'-LY-ON *(one that exterminates).*
The Greek form of the Hebrew *ABADDON* (which see). Rev. 9:11.

APOSTLES, *ACTS OF.* See *BIBLE, BOOKS OF THE.*

APOSTLES' CREED.—A statement of faith of the first Christians which apparently expanded gradually on the confession of God the Father and of Christ, for the needs of instruction for baptism and in baptism itself. All scholars are agreed that it was substantially in its present form as early as A. D. 150, the liberal Kattenbusch thinks it goes back to 100 at least, and Kunze makes it coeval with the New Testament and perhaps even antedating it. As first quoted, it is as follows (like all the earliest Christian literature, it was written in Greek): "I believe in God the all-ruler. And in Christ Jesus his Son, the only begotten, our Lord, born of the Holy Spirit from Mary the virgin, under Pontius Pilate crucified and buried, and on the third day he rose from the dead, ascended into the heavens, and seated on the right of the Father, whence he shall come to judge living and dead. And in the Holy Spirit, holy church, remission of sins, resurrection of flesh" (some copies add "life eternal"). It will be seen from this that the creed is not doctrinal in the sense of the first deliberately formed creed, that of Nicaea, 325, or of Constantinople, 381, which is in the prayer-book of the Church of England, much less of the falsely called Athanasian Creed, which also has to be recited or sung in some churches, but is a setting-forth of simple facts which were at the foundation of the first Christian mission. It was that mission which gave birth to the creed.

The creed is divided into three parts. (1) For the sake of both Jews and heathen, monotheism is emphasized first,—God the Father stands supreme and over all (the Greek original is stronger than simply "almighty"). He is the first object of the Christian's faith (see I Co. 8:6). The Jew might be favorably disposed by this, and the polytheist would be struck by it as the inescapable demand of the new faith. (2) But Christ (probably the true translation is, "And in Messiah Jesus") comes in immediately as the object of faith, the only begotten Son, and so essentially divine, not simply the Lord but *our* Lord, that is, the one to whom we owe obedience and love absolute and eternal. Then certain facts are stated as to the incarnate life of this Son and his ascended life, facts which were taken for granted in the early church and some of which bulked large in their thoughts, but to which many in our age take a different attitude. Why are just these facts stated in the creed and not the more engaging ones of the every-day life of **Jesus?** Because it was these which formed the credentials of Jesus, the chief historical elements or turning-points of his work, and the matter of apostolic preaching. The miraculous birth was, of course, not discussed, but it was affirmed in two Gospels, was not denied by any in the apostolic circle, and was the well-understood background of their faith. It is mentioned here probably as contributing to the reality of the incarnation. "Under Pontius Pilate" brings the life and death of Jesus under the commonplace categories of time and place, interesting today on account of the books of Kalthoff and W. B. Smith. Why did not the creed say "Under King Herod," and not mention a petty provincial governor? That would have been done, thinks Morawski, if the creed had had its origin in Rome, as some think it had, where the king would naturally have been in mind; but among the first Christians in Judæa itself, the governor who had such a tragic part in the proceedings would naturally be mentioned. This also bears on the date. If the creed had arisen after the spread of Christianity over the Roman empire, say 100-150, it would have mentioned a world-known king like Herod, and not a local prefect. "The horizon of those who made the creed was still limited to the Judæan highland." The word "buried" in connection with "rose from the dead" is interesting as showing the universal belief of the Christians in the literalness of Christ's resurrection. It was no spiritual seance, but an actual return of the body. And it was necessary for Jew and heathen to get that item not only because Christianity was founded on it, but as a preparation for the last clause. The reign of Christ in heaven was a tremendous factor in early faith, much more so than the deeds of his earthly life, which appeal to us, and therefore two clauses are devoted to that and none to his historic activities. And even in so brief a compend of faith his Second Coming finds mention, in accordance with the engrossing way it held the field of consciousness in early times. (3) The third part of the symbol opens with the third member of the trinitarian belief of the primitive church (II Co. 13:14; Mat. 28:19), "And in the Holy Spirit," which is also an evidence to some that the creed itself is an element of the simple baptismal apparatus of that time. While Mat. 28:19 is no binding mold, and was never considered so then, Kunze is right when he says: "For the trinitarian confession and the triple immersion connected with it [he is speaking of the early practice] the ultimate foundation was always found in the express words of the Lord; no historical objections of any weight, therefore, can lie against the genuineness of the words of Mat. 28:19 while many historical circumstances speak in favor of them" (p. 132-3). Disagreement, he says, is on dogmatic grounds, and follows where one does not reckon with the real resurrection of Jesus as a fact. As was befitting this early stage, no doctrine of the three (Father, Son, Spirit), is laid down; but after mentioning the Spirit, the symbol proceeds rapidly to catalogue the three (perhaps four) chief creations of that Spirit,—"holy church" (we recall the day of Pentecost), "remission of sins" (the Greek word is an active one, not simply forgiveness, but the sending or starting or dismissal or driving of the sins away into oblivion, as though the Spirit breathed on them and they vanished like a runner into the darkness), "resurrection of flesh" (corresponding to the resurrection of Christ's flesh in which that Spirit cooperated), and—in some copies—"life eternal." It is remarkable that we have no complete quotation of the creed as such till about 340. It was taken as a matter of course, and used so unconsciously that writers did not think of bringing it into their books. But this does not mean that there were not echoes or even large quotations of it—perhaps all the better for being

incidental—in early Fathers. Justin Martyr (150) gives a kind of trinitarian nucleus of it (*I Apol.* 13); Irenæus (170), free quotations from it (*Adv. Haer.* I, 10:1); Tertullian (200), almost a literal reproduction (*De Virg. Vel.* 1; comp. *De Praes. Haer.* 36); Cyprian (250) refers to the creed or symbol used in baptism and mentions parts of our creed, though he says one of the questions put to the candidate for baptism is, Believest thou in the forgiveness of sins and life everlasting through holy church (*Ep.* 69 [75].7)? It is not necessary to refer to later writers.

In apostolic times, a confession of faith was made; but the exact terms of it we do not know. The New Testament writings are incidental, concerned with concrete difficulties, and it is only by chance (so to speak) that we know that the words of the Lord's Supper are attributed to Christ. At the first we know that at baptism no formal confession was required, if the convert had received Jesus as Messiah and Lord. The second century addition to Acts 8:37 shows that. But we are equally sure that a little later there was a formal confession. With the mouth confession is made unto salvation; the confession, that is, that Jesus is Lord, with the heart-belief that God raised Him from the dead (Rom. 10:9, 10). In the public congregation at his baptism, Timothy gave in a testimony to his faith: it was the good fight *of the faith* to which he was called, the good confession in the sight of many witnesses (I Ti. 6:12). Some think the "Pontius Pilate" of the creed finds an echo in I Ti. 6:13; and "judge living and dead" an echo in II Ti. 4:1. The Epistle to the Hebrews (10:22, 23) mentions the washing with pure water (baptism: comp. the living or running water of the *Didache*) with the holding fast the confession of our hope that it waver not. The confession is a strong thing with this writer (3:1; 4:14), with ideas that went into the creed, like Christ's death (12:2), resurrection (13:20), ascent into heaven at right hand of God (4:14; 1:3; 8:1; 10:12; 12:2), and reappearance (9:28). The initial instructions that preceded the confession were such as repentance, faith, baptism, laying on of hands in blessing (not the later so-called "confirmation"), resurrection, and eternal judgment (6:1, 2). This rather suggests a kind of baptismal creed. As early as the preaching of Paul to Corinthians, there were definite teachings which he had "received," of which four items are recorded; viz., (1) that Christ died for our sins, according to the Old Testament, (2) that He was buried, (3) that He was raised the third day according to the same Scriptures, and (4) that He appeared to Peter, to the Twelve, and to 500 brethren (I Co. 15:1 sq.). The missionary preaching went beyond that, but even Paul was a pupil of what we would call theological teachers.

But in any case, the doctrinal content of the apostolic confession and of the Apostles' Creed was simple. Kattenbusch has well called attention to the primitive simplicity of the creed (II, 498). It arose, he says, in the very early Messianic congregation which measured itself primarily by the synagogue, and it corresponded to the preaching of the missionaries as shown in the Acts. If this is so, it goes back before 100, a date which even this eminent liberal student of the creed allowed. Is it pre-Pauline? Our Apostles' Creed has late additions. "Conceived," fifth century; "descended into Hades," fifth century, referring to the universal belief of the ancient Church that Christ went into the underworld in the interval of his death and resurrection to triumph over death and Satan and deliver the Old Testament saints from their waiting; "Catholic," 340-360, a designation of the regular church as universal, as confessing the full faith, in communion with the regular episcopate, as distinguished from so-called heretical or separate bodies (when it was inserted, it did not mean simply "universal"); "communion of saints," fifth century, that is, communion with sacred things, especially sacraments, or communion with angels and departed saints. The legend that before their departure from Jerusalem the apostles met and each dictated one clause of the creed is late (6th or 7th century) and worthless. We can well let the old name, the Apostles' Creed, stand, because every one of the modest clauses of the creed in its early form (the so-called Old Roman Creed) and very much more floated clear and bright in the apostolic consciousness.

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(Editor's Note: All Christian churches, Greek, Roman, and Protestant, agree in their acceptance of the Apostles' Creed, which is thus the most universal creed of the Christian Church. It is sometimes called simply "the Creed," or "Confession of Faith;" and, in its latest form, reads as follows: *"I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; He descended into hades* [or *'the grave'*]*; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic* [universal] *Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.")*

APOSTLES AND DISCIPLES, *LIVES OF THE: JOHN THE BAPTIST.*—The annunciation of the angel Gabriel to Zacharias, when his turn came for Temple service, marks the opening of the New Testament era. Once more God had reached out his hand to prepare for the coming of his Son into the world. Luke tells the story of the birth of "the Baptist," as he came afterwards to be called. It is little wonder that Zacharias wondered, and asked for a sign in proof of the strange experience in the Temple. The name "John," instead of "Zacharias," was also strange to the neighbors in the hill-country of Judæa where he was born. John was fortunate in the character of his parents, who were spiritual and pious, and were not occupied with the political Messianic views of the Pharisees. Zacharias was a priest, and so of the tribe of Levi. Naturally, aged as both Zacharias and Elizabeth were, they would not live long. Soon the young man John was left alone, but not before he was told of God's purpose in his life, and not before he was well instructed in the Old Testament Scriptures. In the wilderness, he carried on his studies, and was ready at thirty years of age (about A. D. 25), when the word of the Lord came to him there. It was a strange and almost weird cry that young John made among the rocks of the Judæan wilderness. People began to come, for the new prophet said that the kingdom of God was at hand and that the people must repent of their sins and be baptized in the Jordan, confessing their sins, just as if they were so many heathen. But they came in great numbers from all over Judæa, till finally the Pharisees and Sadducees of Jerusalem came to see what all the excitement was about. John greeted them with a challenge for their hypocrisy, and called them broods of vipers like those that he saw scurrying among the rocks. He told all classes of their sins in plain terms, and demanded proof of repentance in their lives. The people wondered if he were really the Messiah himself, but he scouted the idea, and said that he was not worthy to unloose the sandals of the Messiah. One day Jesus came from Nazareth to the Jordan, and John baptized Him, and heard the Father's attestation of

approval and saw the coming of the Holy Spirit upon Him. John later denied being himself the Messiah, to a committee from the Sanhedrin, and pointed out Jesus twice as the Lamb of God and called Him the Son of God. John saw the crowds leave him and go to Jesus, and he rejoiced at their going. He was led to denounce the adulterous marriage of Herod Antipas and Herodias, and was imprisoned for it in Machaerus, where he lingered for a year or more. Once he sent an embassy to Jesus, in a time of doubt, to see if Jesus still claimed to be the Messiah. This inquiry brought forth the noble eulogy of John, by Jesus, as the greatest of men. Finally, Herodias compassed his death by the dancing of her daughter and the sad oath of Herod Antipas. He fulfilled his mission as the forerunner of Jesus and was one of the great men of all times. He marked the end of the old age and the beginning of the new.

ANDREW.—Andrew is named as one of the two disciples (the other probably the apostle John) of the Baptist who took him at his word when he described Jesus as the Lamb of God the second time. These two went and found Jesus, spent the day with Him at Bethany, beyond Jordan, and were convinced that He was, as John had said, the Messiah. Andrew went at once and found his brother Simon and brought him to Jesus. He did this first, before anything else, and it was the greatest act of his life. He was probably older than Simon, but is often called "the brother of Simon" because Simon Peter came to be the outstanding leader, in the course of time. Andrew and Peter lived in Bethsaida, and were fishermen in the Sea of Galilee. This was their regular calling. Andrew does not appear often by name, in the narrative of the Gospels. It was he who found the lad with the five loaves and three fishes when the five thousand were fed. He evidently was a man of a practical turn. When the Greeks came to Philip, he consulted Andrew to see what he thought of it. Andrew was one of the group (Peter, James, John and Andrew) who asked Jesus on the Mount of Olives about his remark concerning the destruction of the Temple (Mark 13:3). He was a man of counsel and of action, yet free from self-seeking and jealousy. There is no indication that he rankled at all at the prominence of his brother Simon, whom he had won to Christ. The rather he rejoiced in these gifts of Peter.

SIMON PETER.—The names of the twelve apostles occur four times in the New Testament (Mat. 10:2 sq.; Mark 3:16 sq.; Lu. 6:14 sq.; Acts 1:13 sq.). The name of Peter heads each list. They fall into three groups headed by the names of Peter, Philip, and James the son of Alphæus. But it is by no means certain that Peter was considered the leader of the apostolic group before the death of Christ. Jesus Himself was the leader till his death. There was rivalry among the twelve for the leadership on several occasions. Simon was quick to speak up, because of his impulsive nature. He often spoke in behalf of the twelve, but probably this was due to temperament rather than formal appointment. There is a human touch about Simon from the start. Jesus was attracted by him, and predicted that he would be a "Rock." He had a hard time making a Rock out of Simon, who was a good deal like shifting sand by nature, but granite is made out of sand. Peter had a good opinion of his own ability; as is shown by his doubt about catching any fish when Christ told them to try again, by his rebuke to Jesus for talking about dying, and by his boasting that he would be true to Jesus though all men forsook Him. His volatile nature appears in his walking on the water in the flush of confident trust and then losing heart and sinking at the first whiff of wind on the waves. And yet Peter spoke up in the synagogue at Capernaum, when all but the twelve had deserted Jesus, and vowed fealty and love. On Mount Hermon, he confessed Jesus as the Messiah the Son of God, and Jesus gladly acknowledged his confession of faith and called him like a real rock now, the kind on which He will build his Church, or kingdom of believers. On the Mount of Transfiguration, Peter spoke in a dazed sort of way, and proposed that they build three tabernacles and celebrate the Feast of Tabernacles there. But he had been asleep. He joined in the dispute about primacy, at the last Passover meal, and Jesus rebuked him and the rest by washing their feet. When Jesus told Peter, after the withdrawal of Judas, that He had prayed for him, that Satan might not get him as he had Judas, Peter seemed somewhat indignant at the anxiety of Christ. He was anxious to know why he could not go wherever Christ should go. And yet he went to sleep three times while on watch in the Garden of Gethsemane. When rebuked by Jesus for cutting off the ear of Malchus, he fled in terror. He rallied, but denied Christ three times that night to the servants in the palace of Annas and Caiaphas. Jesus sent a special message and appeared to the broken-hearted Peter after his resurrection, and by the Sea of Galilee probed the heart of Peter to the quick. In the prayer-meeting after Christ's ascension, Peter took a leading part; and on the Day of Pentecost stepped to the front as leader and interpreter of the Risen Christ as he was filled with the Holy Spirit. He went to prison for Christ, and worked with Paul for the salvation of the Gentiles, after his experience on the housetop at Joppa. Paul had to rebuke Peter at Antioch for timidity before the Judaizers after the victory at the Jerusalem Conference, but Peter came back to Paul's side and to his confidence. In his two Epistles, he shows the same conception of Christ that Paul had, and praises Paul's Epistles. He probably died a martyr to Christ; and was the leader among the Jewish Christians, as Paul was among the Gentile Christians.

JOHN.—John was almost certainly one of the two disciples who left the Baptist at Bethany, beyond Jordan, and went to spend the day with Jesus. That day John never forgot. He gave himself utterly to Jesus, and came to understand the spiritual aspects of Christ's nature and work better than any one else. Fellowship is partly a matter of temperament. John understood certain moods of Christ when others did not. As Andrew won his brother Simon to Christ, so apparently John brought his brother James. Peter, James, and John were an inner circle of Christ's disciples. They were with Jesus in the death-chamber of the daughter of Jairus, on the Mount of Transfiguration, and in the Garden of Gethsemane. John and James were the sons of Zebedee. Jesus nicknamed them "sons of thunder," probably because of an explosive quality which they had. We see this fiery energy in John when he told Jesus of forbidding a man who was casting out demons in the name of Christ because he followed not with the apostles. He joined also with James in wishing Christ to call down fire from heaven on the Samaritans for discourtesy to Jesus. This same fiery disposition appears in First John, when he calls the Gnostics liars for their hypocrisy. And yet John came to be known as the Apostle of Love. He won that title and deserves it, but it was after years of mastery of self that it was true. He had the gentleness of strength. He avoids calling his own name in the Fourth Gospel, which he wrote; but a number of times he refers to himself as the beloved disciple or the disciple whom Jesus loved. John was evidently proud of the name that Jesus conferred on him by his fullness of affection. John's gifts are not so spectacular as those of Peter, or so massive as those of Paul, but he had wondrous insight and the genius to tell things in a simple and transparent style, like the clear waters of a deep mountain-lake. He is often mentioned with Peter in the Fourth Gospel and in the Acts. He and Peter ran quickly to the tomb of Jesus when Mary Magdalene told of her fears. John was the first to believe that Jesus had risen from the grave, as he alone of the twelve had remained with Christ at the trial and at the Cross. Jesus

had given to him the charge of his Mother as He died, for his own brothers had not yet believed on Him as the Saviour. He was the first to recognize Christ by the Sea of Galilee. John was with Paul at the Jerusalem Conference, as one of the "pillars" of Jewish Christianity. He lived to the end of the century; and labored long in Ephesus, and was exiled to Patmos before his death. He rivals, even surpasses some would say, Paul as the greatest interpreter of Christ. His Gospel is the greatest book of all time in its profundity and spiritual elevation. His Epistles are in the same simple style of strength and beauty. The Apocalypse has a quite different style, in more broken Greek, but there is the same picture of the triumphant and transcendent Christ, the eternal Son of God and Saviour of sinners, the Lamb that taketh away the sin of the world, and the Lion of the tribe of Judah who will overcome the world.

JAMES, THE BROTHER OF JOHN.—As John was the last of the twelve apostles to die, so James was the first to be put to death, save Judas Iscariot, who committed suicide. In the lists, it is always "James and John." It would seem that James was older and at first more prominent than John, who was probably the youngest of the twelve and looked on with tender affection, but perhaps was not always taken too seriously. It probably never occurred to Peter or James that John would be the really great man of the twelve, by future standards of greatness. James was in the inner circle of Christ's friends; and shared with John the nickname of "sons of thunder," and proved his title to it by wanting to call down fire on the Samaritans, like John. "James and John," with their mother, came to Jesus and requested that they should have the two chief places of honor in Christ's Kingdom that they expected Him to set up, much to the disgust and indignation of the ten who heard this ambitious demand. When Jesus asked if they were ready to drink the cup that He was to drink and to receive his baptism of blood, James and John rather flippantly said that they were able to do it, probably hoping thus to gain their point. James did win the martyr's crown, at the hand of Herod Agrippa I. It is not certain whether John suffered a martyr's death or not, but he suffered enough of anguish to deserve the credit.

PHILIP, THE APOSTLE.—Philip enjoys the distinction of being the first of Christ's disciples whom Jesus Himself finds and wins. As Jesus was about to leave Bethany beyond Jordan for Galilee, He found Philip, and called upon him to follow Him. He felt the call of the Christ, but there was a personal touch in his decision to go with Jesus. Philip was from Bethsaida, the city of Andrew and Peter, who had already found in Jesus the Messiah of Jewish hope. It is often so. In the great decisions of life we are influenced by the simple ties that have been already formed. Philip justified the confidence of Jesus by immediately going after Nathanael. He seems to have been fond of Andrew, and both were of a practical turn of mind. It was Philip who spoke up at the feeding of the five thousand (Jno. 6:5) concerning the difficulty of feeding so many people, while Andrew found the lad with the five loaves and the two fishes. It was to Philip that the Greeks came, at the Passover in Jerusalem, and begged to see Jesus. Again Philip appealed to Andrew for advice. It was Philip who failed to see that Jesus was the Incarnation of the Father (Jno. 14:8, 9). He was not brilliant, but he was faithful and active in personal work. He had a Greek name, and this circumstance may explain the fact that the Greeks appealed to him. He came from Galilee, but was a Jew, in spite of his Greek name. It had long been the fashion for Jews in Palestine to bear Greek names.

BARTHOLOMEW (NATHANAEL).—Bartholomew occurs only in the four lists of the twelve apostles (Mark 3:18; Mat. 10:3; Lu. 6:14; Acts 1:13). Bartholomew means "the son of Talmai," *Bar Talmai,* and is a patronymic, not strictly a name. Bartholomew does not appear in the Gospel of John, but Nathanael does occur as a friend of Philip, while in the lists of the twelve Bartholomew is coupled with Philip. Nathanael appears in the group of seven by the Sea of Galilee (Jno. 21:2), where all the others are apostles. So his full name was probably Nathanael Bartholomew (cf. Joseph Barnabas). He was sceptical of Philip's belief in the Messiahship of Jesus, because of Nazareth as his home (not far from Cana, the home of Nathanael). Great problems are often settled by prejudices (here it is town jealousy). But Philip was patient with this sceptic, and begged that he come and see for himself. As a result, he yielded himself quickly to Jesus as "the Son of God, the King of Israel." He was a man of noble life, for Jesus called him "an Israelite indeed, in whom is no guile." He was a man of keen intellect, and was worth winning for Christ.

MATTHEW (LEVI).—Mark (2:14) calls the publican who sat at the place of toll, "Levi, the son of Alphæus," while Luke (5:27) calls him "Levi," and Matthew (9:9) has "Matthew." Evidently he had both names. His place of toll was near Capernaum, on the road to Damascus, where he collected taxes for Herod the tetrarch. He was apparently not one of the chief publicans, like Zacchæus, who had charge of a large district and farmed out the collection of the taxes to deputies. But he was apparently well-to-do, for he was able to give Jesus a handsome reception, on his conversion and decision to give up his business. Matthew is the typical business man who has given up his business to enter the ministry. Jesus defied the public sentiment of the Pharisees by inviting a man like this publican to follow Him. Matthew was loyal to his friends, and invited the social outcasts to his feast in honor of Jesus. The Pharisees sneered at Jesus for associating with the publicans and sinners. Matthew does not receive separate mention after his call, but he is credited with making notes of the teaching of Jesus because of his habit of keeping accounts. Thus he was able to write quickly the Logia of Jesus, and later to proclaim the Gospel that bears his name.

THOMAS.—Nothing distinctive is told about Thomas in the Synoptic Gospels; his name simply occurs in all the lists. But in John's Gospel, Thomas is called *Didymus* ("Twin"), and comes into prominence. It is he who, in Jno. 11:16, with the courage of despair, proposes to the other disciples that they all go to Bethany, near Jerusalem, with Jesus and die with Him, since Lazarus is already dead, and the rulers have determined to kill Jesus who rashly plans to go back. It is Thomas who, in 14:5 sq., is puzzled by the promise of Jesus that they shall come to Him, for he does not know the destination of Christ, nor the way to it. Thomas here reveals the doubt of materialism, and seems unable to grasp the great spiritual reality of heaven and the future life. In 20:24 sq., Thomas scouts the story of the other disciples, who claim that they have seen the Risen Christ and the very holes in his hands and feet. He was not with them when Jesus came, and remained in the state of pessimism that they had been in. Jesus accepted the challenge of Thomas, and he was convinced by seeing Jesus on the next Sunday night, when He appeared to them again. But Thomas rose to the very height of trust then, and hailed Jesus as Lord and God. Jesus accepted this homage as sincere, and rebuked him for not believing without waiting to see for himself. Thomas was of a sceptical turn of mind, but he wanted to make sure because so much was at stake. His very doubt and conviction makes it easier for us to believe today in the resurrection of Jesus.

JAMES, THE SON OF ALPHÆUS.—There are three pairs of brothers in the group of twelve apostles (Andrew and Peter, James and John, James the son of Alphæus and Judas the brother of James). The Jude and James who wrote Epistles were brothers of Jesus, but they were not among the apostolic twelve. Who

this Alphæus was, we do not know. Some identify him with the Clopas of Jno. 19:25, and even with Cleopas of Lu. 24:18. Still others identify him with Alphæus, the father of Levi (Matthew) the tax collector (Mark 2:14). In that case, Matthew, Judas (Thaddæus) and this James were all brothers. The Greek, however, has only "James's Judas" and the Revised Version reads "Judas *the son* of James," but "brother" is probably correct. If it is "son of James," we do not know what James. This James had also a brother, Joses, who was a believer in Jesus (Mark 15:40; 16:1; Jno. 19:25). He was called "James the Little," because of his smallness of stature, to distinguish him from James the brother of John, sons of Zebedee. His mother was Mary, one of the Marys who stood by the Cross, and who went early to the Sepulchre. There is nothing else told about him of a distinctive character.

JUDAS, BROTHER OR SON OF JAMES (Lu. 6:16); *LEBBÆUS* (some MSS., in Mat. 10:3); *THADDÆUS* (Mark 3:18).—His real name is *Judas*. Both "Thaddæus" and "Lebbæus" are terms of endearment (like our nicknames). "Judas" was a very common name because of Judah, Jacob's son, after whom the tribe of Judah was named. The only specific item told of this "Judas, not Iscariot" (Jno. 14:22), is that in the Upper Room he asked Jesus: "Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world" (ibid.). His question reveals clearly that he expected a political Messianic Kingdom, with a grand cataclysmic manifestation of Messianic power that would be seen of all, and that would bring conviction to all and give the Jews sway over the whole world. He had not yet come to understand that the Kingdom of God would be in the hearts of men, with gradual expansion till it dominated all the life of men. But he was no more in the dark than the other apostles, who, even at the time of the Ascension of Christ, still looked and longed for precisely this sort of Kingdom (Acts 1:6).

SIMON ZELOTES (THE CANANÆAN).—Simon was his name; and a common one, as Josephus shows. There are nine men in the New Testament with the name of Simon. So two of the apostles were named Simon; and each had a nickname with two forms, the Aramaic (Cephas, Cananæan) and the Greek (Peter, Zelotes [the Zealot]). The party of Zealots to which this Simon belonged were violent opposers of Roman rule; they favored rebellion against Rome, and refused to pay taxes. This party precipitated war with Rome, in A. D. 65, that led to the destruction of Jerusalem and the Temple by the Romans in A. D. 70. Simon Zelotes belongs to the third group in the lists of the twelve apostles, with James the Son of Alphæus, Judas (Thaddæus), and Judas Iscariot. He is not brought forward in a distinctive way anywhere.

JUDAS ISCARIOT.—Judas Iscariot was the son of Simon Iscariot. The name *Iscariot* is usually understood to mean "man of Kerioth," a town in the southern part of Judæa. He was the only one of the twelve apostles outside of Galilee, and this fact may have played its part in the final breach between him and the rest. He was a man of business habits, for he became the treasurer of the group, and finally a thief (Jno. 12:6). There is no doubt that Judas aspired to be the leader of the twelve apostles, next to Jesus, and some scholars think that he really was the head of this body of wonderful men. It is reasonably clear, however, from the frequent rivalries and jealousies among them, that no one of them was actually accepted as leader till the great Pentecost, when Peter took the lead, under the guidance of the Holy Spirit. Peter certainly spoke most frequently, but James and John pointedly asked Jesus for the chief places in the Kingdom. There have been various efforts made to whitewash the character of Judas, and to show that he was not responsible for betraying Jesus to the Sanhedrin, since it was part of the plan of God for Jesus to be crucified as the Redeemer. But that is sheer fatalism. Certainly Jesus felt that Judas was wholly responsible for his sin, for he expressly said: "Woe unto that man through whom he is betrayed" (Lu. 22:22). We are not able to solve all the mystery in the character of Judas, it is true, or in that of any one else, for that matter. Divine sovereignty and human free agency are facts fundamental to our thinking, but we are not able to reconcile all the implications that flow from these two great factors. We are bound to admit that Jesus understood the true tendency of the character of Judas at the start, for he later said of him that he was a devil (Jno. 6:70). At least, it was clear by then (a year before the death of Christ) that Judas was a devil. Why then did Christ choose Judas? We have no satisfactory answer. There were undoubtedly elements of worth in Judas. For these Jesus chose him. He had his great chance in the best possible environment, with Jesus and the apostles. He went wrong in spite of all these advantages. Frequently, we read that the devil entered into Judas (Lu. 22:3; Jno. 13:2, 27). At last, he was wholly in the power of the devil, for he listened to the subtle suggestions of the great tempter. The reasons that led Judas to betray Jesus were probably many. He looked for a political Messianic Kingdom, and was greatly depressed by Christ's talk about his death. His hopes were probably aroused by the glory of the triumphant entry of Christ, but they were rudely dispelled by the final breach with the authorities in the Temple and by the doleful discourse on the Mount of Olives about the destruction of Jerusalem and the end of the world. And then Jesus set a date for his death, after two days; and at the feast of Simon, in Bethany, He allowed Mary of Bethany to waste a deal of money on ointment, and gave a sharp rebuke to Judas for his objection. This was the last straw on the camel's back. In a rage of resentment, disappointment and jealousy, Judas got up and went to the Sanhedrin and offered to betray Jesus to them during the feast for thirty pieces of silver, the price of a slave. Judas put a bold face on his duplicity and came back to the apostolic group, but Jesus exposed him to the rest, who in their amazement only vaguely understood. But Judas knew that Jesus understood his diabolical purpose when he bade him begone. It is probable that Judas left before Jesus instituted the Lord's Supper. He well knew the power of Jesus, and so had a band of soldiers with him as he went up and gave his repulsive kiss as the sign. Jesus revealed his power; and He surrendered voluntarily, for his hour had come. The remorse of Judas was only natural as he flung the money on the ground at the feet of the Sanhedrin, but it did not change the purpose of the Sanhedrin or the fate of Judas. It was mere sorrow, not change of heart. He went and hanged himself, and fell down on the ground and burst open. Thus he went to his own place, the supreme example of treachery in all history.

LUKE.—Luke was a Gentile, probably a Greek, perhaps a native of Antioch, possibly once a slave and then a freedman. Who won him to Christ, we do not know; but he felt under special obligation to Theophilus, to whom he dedicates both his books, and who probably, as Luke's patron, met the expenses of publication. Luke was a man of education, probably a graduate of the University of Tarsus, and he may have been a student there with Paul. He was already a Christian when Paul first met him at Alexandria Troas; and at that time he was probably a resident of Philippi, and was possibly the Man of Macedonia who appeared in vision to Paul. He was a physician and a man of science of the Greek type, and was the first man of science who was confronted with the problems of faith and of science. He became a medical missionary, and lived at Philippi and wrought there with Lydia and others till Paul came by on his way to Jerusalem, for the last time, when he went on with Paul and stayed with him through the imprisonment and trials in Jerusalem and Cæsarea and then on the voyage to Rome and for over two years there. While in Cæsarea, Luke seems to have gathered the material for

his Gospel, and probably wrote it there or soon after arriving in Rome. He had ample leisure during the two years and more in Palestine to make the extensive researches of which he speaks in Lu. 1:1-4. In Rome, he was with Paul, and had his help also in the Acts, and during much of the period covered by it he had been with Paul. During this first stay in Rome, Paul speaks of Luke as "the beloved physician" (Col. 4:14), probably meaning "my beloved physician." The relation between Luke and Paul was very close. He had probably saved Paul's life a number of times, and Paul loved him devotedly. At the end, when Paul was again a prisoner in Rome and facing certain death, and when his other friends from outside of Rome either did not come near him or had left Rome hurriedly, Luke alone remained with Paul (II Ti. 4:11), faithful to the last. Luke lived longer than Paul, and tradition tells of his travels in Bithynia and elsewhere. Luke enjoys the unique distinction of being the first historian of the origins of Christianity. He carried the Christian movement on in his two volumes from the birth of John the Baptist to the arrival of Paul in Rome, when the gospel had spread to most of the Roman Empire. Luke is thus the first historian who undertook such a task, and he is in many ways the greatest of all ancient historians in his breadth of view, research, accuracy, versatility, and sympathy. He was a man of literary taste, but of democratic instincts, who understood women and children and the poor and the outcast and the Gentiles, as well as the Jews. He was a cosmopolitan and a loyal Christian, a scientist who was a devoted worshipper of Jesus as Lord and Saviour. He accepted the miracles of Jesus; and narrated the Virgin Birth of Christ, after prolonged investigation. His works have been subjected to the most rigid inspection by modern scholars; and wherever new discoveries have been made in the papyri or inscriptions, they have confirmed Luke, so that today he stands before the modern world vindicated by ages of criticism. It is impossible to exaggerate the debt of Christianity to Luke. The Christmas story of Luke has carried the message of Christ to the whole earth.

PAUL.—The literature on Paul is second only to that on Christ, in volume and importance. He was born in Tarsus, in the early years of the first century A. D., of Jewish parents of Pharisaic training. He was descended from the tribe of Benjamin, and so bore the name of "Saul," but he was born also a Roman citizen, and had the additional name of "Paul" (cf. John Mark). He was *Saul Paul.* He was thus a Hellenistic, not a Palestinian, Jew, who knew both Greek and Aramaic (and probably Latin also). He probably studied in the University of Athens, after training at home and in the synagogue, and either before or (more likely) after graduating at Gamaliel's rabbinical seminary in Jerusalem. Paul had the Jewish traditions, with a touch of Greek culture and philosophy, and the pride of a Roman citizen. He was a diligent student in Judaism, and was probably slated to succeed Gamaliel in his school. It is not certain whether young Saul saw and heard Jesus while in Jerusalem. He was roused into active hostility to Christianity by Stephen, who probably worsted him in a debate in the Cilician synagogue in Jerusalem. Stephen stressed the spiritual aspects of worship of God, independent of one place or of one nation, and this universal outlook stirred the Pharisees to violent opposition. The apostles (Peter in particular) had antagonized the Sadducees by preaching the resurrection of Jesus from the dead. But Stephen, as Jesus, was understood by the Pharisees to be undermining the seclusive privileges of the Jews. He was arraigned before the Sanhedrin and stoned, while Saul held his garments, as leader of the mob. Stephen's death gave Saul a taste of blood, and he set out on a fierce persecution of Christians and scattered them far and wide. But his victorious march was suddenly stopped by Jesus, Who appeared to him on the way to Damascus, about A. D. 34. The whole course of Paul's life was changed. He never doubted the fact of his seeing Jesus. He never wavered in his loyalty to Him. His whole after life was an expression of this experience. He began to prove that Jesus of Nazareth was the Messiah of Israel because He had proven his claims by rising from the dead. Paul was a man of transcendent genius, and of superb training. He grew year by year in his knowledge of Christ, and in time became the chief exponent of Christ through the ages. He was received coolly by the apostles till Barnabas vouched for him, and Barnabas gave him the open opportunity at Antioch. The Holy Spirit sent out *Barnabas and Saul* from Antioch, but they came back *Paul and Barnabas.* In two other great tours, Paul carried the gospel over the Roman Empire, in spite of persecution by heathen, Jews, and finally by Judaizing Christians. Church and State were finally arrayed against him, but he swept on with great power.

Paul became the champion of the freedom of the human spirit from Jewish ceremonialism and from Gnostic philosophy. He fought intellectual battles with subtle sophists to preserve a pure gospel of the grace of God. Paul was not one of the twelve apostles, but he claimed equal power with them, and it was accorded him. Peter was the leader in the work among the Jews, and Paul among the Gentiles. He suffered all sorts of persecutions and imprisonments, but he fought on to the end. He wrote many epistles to establish the faith and strengthen the churches, thirteen of which have survived to us. Much of his work can be traced by the Acts and the Pauline Epistles, though not all of it. Paul was a prisoner for at least five years at one time (Jerusalem, Cæsarea, voyage, Rome), and was finally set free in Rome (about A. D. 64). Then, after several years of freedom, he was arrested again, taken to Rome, and executed, about A. D. 68. Paul became the greatest preacher, missionary, theologian, writer, and statesman of Christian history. We can never repay our debt to this marvelous man whom Jesus captured and harnessed for his work.

BARNABAS.—Joseph, called "Barnabas," was a native of Cyprus, a man of means, and a Levite. He was one of the first who gave up all their property for the needs of the poor saints in Jerusalem, and he was active in this cause always and later brought a contribution from the Greek Church in Antioch for this purpose. He was the man who befriended Paul in Jerusalem, on his return from Damascus, when the disciples viewed him with suspicion. He was the commissioner from Jerusalem to Antioch to investigate the work among the Greeks there. He was the man who found Paul in Tarsus and brought him to Antioch. Barnabas was older than Paul, and the Holy Spirit made him the head of the first campaign among the Gentile churches. He took along John Mark, his cousin. Barnabas did not resent the aggressive leadership of Paul, and gladly co-operated with him in his resistance to the Judaizers at Antioch, and in Jerusalem in the Jerusalem Conference, where freedom from Jewish ceremonialism was won for Gentile Christians. Barnabas later, at Antioch, followed Peter's temporary defection from Paul in the matter of social relations with Gentile Christians, but both were rebuked by Paul and came back to Paul's side. Barnabas had a sharp and unfortunate disagreement with Paul concerning taking John Mark on the second mission tour. On Paul's refusal to have Mark along, Barnabas left Paul and took Mark with him to Cyprus. So Barnabas disappears from the story of Acts and we know little about him. The so-called Epistle of Barnabas was not written by him. He has been held by some to be the author of Hebrews, but that is pure conjecture. Barnabas was one of the great constructive forces of early Christianity and his friendship for Paul and Mark, when they needed friends, is characteristic of his nobility of character.

JOHN MARK.—John Mark was the son of Mary, who lived in Jerusalem and at whose home the disciples met from time to time. She was

probably a woman of some means. John Mark was a cousin of Barnabas, and was taken by him to Antioch, and then on the first mission tour, as minister, to help in various ways in the work. But at Perga, in Pamphylia, Mark left for home, much to the disgust of Paul, who utterly refused to have him in the second tour at the suggestion of Barnabas. He had refused to stick to the work, and Paul wished no more experiments. Barnabas took Mark in tow and went to Cyprus. He did good work with Barnabas, for later Peter has Mark with him as his interpreter and calls him "Mark, my son," in the most affectionate manner. It was while with Peter that Mark composed his Gospel, which was based chiefly on Peter's reminiscences of Christ's work and teaching. Mark had a Roman name, like Paul, and wrote his Gospel with the Romans chiefly in mind—and he may have been in Rome at the time. He was in Rome with Paul, we know, and Paul commends him to the Colossians. In Paul's last imprisonment, he begs Timothy to bring Mark with him, as he is now useful to him for ministry. It is clear that Mark had come back and had made good with Paul. He may have let Paul see his Gospel while in Rome. At any rate, Mark had his second chance, and he used it well. His Gospel became the pattern for Matthew and Luke, and is thus of inestimable value for all time.

STEPHEN.—The career of Stephen is very brief. All that we know of him is told in chapters 6 and 7 of Acts, and yet his career is one of epoch-making importance in the history of Christianity. He was one of the seven Hellenistic Jewish Christians chosen to manage the finances in the distribution of funds to the widows in Jerusalem to quiet the complaints from the Hellenists. He did more than that. He became, for a time, the chief voice in Jerusalem in the interpretation of Christ to the Hellenists in their various synagogues in Jerusalem, and no one could withstand the wisdom and power with which he spoke, not even the brilliant pupil of Gamaliel, young Saul of Tarsus. While the apostles preached the great fact of the resurrection of Christ, to the discomfiture of the Sadducees, Stephen interpreted the work of Christ in its wider relation to the whole of the race, to the angering of the Pharisees. Stephen became the first martyr for Christ, and for the very teaching that had cost Christ his life. He was charged with perverting the teaching of Moses and profaning the Temple. Stephen had the vision to see what the program of Christ really was. The apostles had stopped at Jerusalem. Stephen saw Samaria and the uttermost parts of the earth. The death of Stephen played its part in the conviction of Saul. Stephen was the bridge between Peter and Paul. He carried the torch and passed it on to Paul, who became his successor after rejoicing in his death at the hands of the mob. Stephen did not die in vain.

JAMES, THE BROTHER OF JESUS.—Jesus appeared to his brother James after his resurrection, and thus won him to faith and to service. He was a man of great ability, and soon came to the front as the real leader of the Jerusalem church after the apostles were scattered for preaching in various parts of the world. James became the pastor of the church in Jerusalem. He presided over the Conference called by Paul and Barnabas to decide the question whether Gentile Christians should be made to become Jews. He took Paul's side, as did Peter and John, and wrote the letter to the church in Antioch that was unanimously adopted by the Conference. He had probably already written the Epistle that we have in the New Testament to Jewish Christians of the dispersion. He was still pastor of the church when Paul made his last visit to Jerusalem, and welcomed Paul with great cordiality. He gave Paul the advice to offer sacrifices in the Temple with some other Jews who had a vow—in order to quiet the slanders of the Judaizers about Paul, that he had taught that it was wrong for Jews to observe the Mosaic rites. While doing this, Paul was attacked by some Jews from Ephesus, but not by the Judaizers. James was respected by the Jews, and was called "the Just," but he was finally killed by a mob in Jerusalem, a victim of Jewish hate.

—*A. T. ROBERTSON.*

(See other articles on these characters in their alphabetical order.)

APOSTOLIC FATHERS.—The disciples and co-laborers of the apostles—particularly those who left writings; namely, Clement, Barnabas, Polycarp, Ignatius, and Hermas.

APOTHECARY.—One who compounded and sold anointing oil, sweet spices, etc. Ex. 30:25, 35; Neh. 3:8.

AP'-PA-IM *(the nostrils).*
Son of Nadab, great-grandson of Jerahmeel, son of Hezron. I Ch. 2:30, 31.

APPAREL.—See *GARMENTS.* Judg. 17:10; II Sa. 14:2.

AP'-PHI-A.
A Christian woman to whom, with Philemon and Archippus, Paul wrote an epistle. She is thought to have been the wife of Philemon. Phm. :2.

AP'-PI-AN WAY.
The oldest and most celebrated of Roman roads, reaching from Rome to Capua, and afterwards extended to Brundusium (now *Brindisi*). Its foundation was sunk to a considerable depth in the earth; above this was a stratum cemented with lime; and its surface was paved with large blocks of stone so joined together as to appear as one smooth mass. This road was constructed partly by Appius Claudius, B. C. about 312; and Paul, as a prisoner, passed over it on his way to Rome, A. D. 63 (see *APPII FORUM*). Some of its remains are still extant.

AP'-PI-I FO'-RUM *(forum* or *market-place of Appius).*
A well-known station, or market-town, 43 Roman miles from Rome, on the famous *APPIAN WAY* (which see). The site is near *Treponti,* where the forty-third mile-stone is still extant. When Paul was taken to Italy, A. D. 63, some of the Christians of Rome, being apprised of his approach, journeyed to meet him as far as "Appii Forum and the Three Taverns" (Acts 28:15). See *TAVERNS, THE THREE.*

APPLE.—It is impossible to positively identify the apple mentioned in Scripture with any fruit of the present day. The quince, citron, and orange, which were common in Palestine, have been advocated by different authorities. Prov. 25:11; Song 2:5; 7:8.

APPLE OF THE EYE.—Literally, "the little man," or *pupil,* of the eye. Deut. 32:10.

APPLES OF SOD'-OM.—See *SODOM, VINE OF.*

APPLE TREE.—See *APPLE.* Song 2:3; 8:5.

APRON.—The fig-leaf bands which our first parents made to hide their shame (Gen. 3:7). In Acts 19:12, a half-girdle or belt covering half the person, an article of apparel worn by artisans and servants.

A-QUIL'-A *(an eagle).*
A Jew whom Paul found at Corinth on his arrival from Athens. Acts 18:2, 18, 26; Rom. 16:3.

AR *(city).*
The capital of Moab, on the left bank of the river Arnon. It was in Jerome's time known as *Areopolis* and *Rabbath Moab.* The site is still called *Rabba,* between Kerek and the Wady Mojeb, about 11 miles from each. Num. 21:15, 28; Deut. 2:9, 18, 29; Isa. 15:1.

AR'-A *(strong).*
Son of Jether, of the tribe of Asher. I Ch. 7:38.

AR'-AB *(ambush).*
A city in the hill-country of Judah, near Hebron. Josh. 15:48-52.

AR'-A-BAH *(plain, wilderness).*
The valley on both sides of the Jordan from the Sea of Galilee to the southern extremity of the Salt Sea. This word is translated "plain" in many places, but seems to denote a particular place in Josh. 18. The description of an *arabah* is beautifully given in Jer. 51:43. Josh. 18:18.

A-RA'-BI-A *(wilderness).*
In the Scriptures, this name is generally applied to Arabia Petræa, or that portion of the great Arabian Peninsula which consists of Sinai, Idumea, and the region of Mount Seir, being bounded by Egypt and the upper part of the Red Sea, the Land of Canaan, and Northern Arabia. Its oldest inhabitants were called Horim or Horites, because of their living in "holes or caves;" these were supplanted by the Edomites, and the Ishmaelites, and the Amalekites. The first mention of the name occurs in the reign of Solomon, B. C. 1015-975, when he is represented as receiving gold from "all the kings of Arabia," but whether as tribute or as a present is not mentioned (I Ki. 10:15; II Ch. 9:14); Jehoshaphat, B. C. 941, is also represented as receiving from the Arabians 1700 rams, and 7700 he-goats (II Ch. 17:11); the Arabians, who are represented as "near the Ethiopians," came up against Judah in the days of Jehoram, B. C. 887, plundered his house, carried away his wives and his sons (whom they afterwards slew) except Jehoahaz (or Ahaziah, or Azariah), his youngest son (II Ch. 21:17; 22:1); they are said to dwell in Gurbaal, a place unknown, and to have been defeated by Uzziah, B. C. 810 (II Ch. 26:7); Geshem the Arabian, joined with Sanballat the Horonite and Tobiah the Ammonite, to mock and intimidate Nehemiah (Neh. 2:19; 4:7; 6:1); the woe denounced against Babylon was, "neither shall the Arabian pitch tent there" (Isa. 13:20); a woe was denounced against Arabia itself, against a forest there, and against the traveling companies of Dedanim, the land of Tema, and the glory of Kedar (Isa. 21:13-17); lust for idolatry is represented as that of the Arabian in the wilderness watching for prey (Jer. 3:2); their kings, distinct from those of Dedan, and Tema, and Buz, had to drink of the cup of the Lord from the hand of Jeremiah (Jer. 25:24).

Arabia and the princes of Kedar traded with Tyre, B. C. 588 (Eze. 27:21); some of its inhabitants were among the hearers of the Apostles on the day of Pentecost (Acts 2:11); and were perhaps converted, and with these Paul may have associated himself when he went to Arabia after his conversion (Gal. 1:17; 4:25). Arabia is sometimes referred to as "Kedem," or "the East," as in Gen. 10:30; 25:6; 29:1; Num. 23:7, etc. This would seem to have been the name given to it by the inhabitants of Egypt and Canaan, as being to the East of these countries, as "Arab," or the "West," may have been given to it by the people of Babylonia. The principal tribes in Arabia Petræa, with which the Bible principally deals, were the Amalekites, Edomites, Geshurites, Gezerites, Hagarites, Horites, Ishmaelites, Kadmonites, Kenites, Kenizzites, Kederenes, Midianites, Nabathæans, with the Moabites and Ammonites. The chief places mentioned are Almon-Diblathaim, Alush, Baal-Zephon, Bamoth, Beeroth, Bene-jaakan, Beer-lahai-roi, Bozrah (in Edom), Buz, Diklah, Dinhabah, Dizahab, Dophkah, Ebronah, Elath, Elim, En-eglaim, En-mishpat, Ezion-geber, Gebal, etc.

A-RA'-BI-AN.
The Gentile appellation of the inhabitants of Arabia. II Ch. 17:11; 21:16; Neh. 2:19; Isa. 13:20.

AR'-AD *(wild ass ?).*
1. A king who attacked the Israelites near Mount Hor, and was defeated, B. C. 1452. Num. 21:1; 33:40.

2. A Benjamite, son of Beriah, one of the principal inhabitants of Aijalon. I Ch. 8:15.

3. A town or district in the S. of Judah, N. of the wilderness. Josh. 12:14; Judg. 1:16.

AR'-AH *(traveler).*
1. An Asherite, and son of Ulla. I Ch. 7:39.

2. The father of a family that returned from exile, B. C. 536. Ezra 2:5; Neh. 7:10.

3. A Jew whose granddaughter became the wife of Tobiah the Ammonite, who attempted to hinder Nehemiah in the rebuilding of Jerusalem, B. C. 445. Neh. 6:18.

AR'-AM *(high, exalted).*
1. A son of Shem. Gen. 10:22, 23.

2. Son of Kemuel, Abraham's nephew. Gen. 22:21.

3. This term is used to denote the whole country of Syria, but especially the hilly districts. In such cases, it is generally translated *SYRIA* or *MESOPOTAMIA*. Num. 23:7.

4. A district of the hill-country N. of Canaan. I Ch. 2:23.

5. Son of Shamer, of the tribe of Asher. I Ch. 7:34—Mat. 1:3, 4.

6. "Aram" is used in the Hebrew to denote the nation of which Aram, son of Shem, was the founder, or that dwelt in the country called Aram. In such cases, the English version has it always rendered *SYRIANS*.

AR-AM-IT'-ESS.
Female Syrian. Manasseh's concubine was such. I Ch. 7:14.

AR'-AM--NA-HA-RA'-IM *(Aram of the two rivers).*
The country between the Tigris and the Euphrates, called in Greek *MESOPOTAMIA* (which see). Psa. 60: *title.*

AR'-AM--ZO'-BAH *(Aram of Tsobah).*
The land between the Orontes and the Euphrates. N. E. of Damascus, and S. of Hamath. Psa. 60: *title.*

AR'-AN *(wild goat).*
Son of Seir the Horite. Gen. 36:28; I Ch. 1:42.

AR'-A-RAT *(creation, holy land).*
A district of Armenia, between the river Araxes and the lakes Par and Urumia. Gen. 8:4; Jer. 51:27.

A-RAU'-NAH *(Jehovah is firm).*
A Jebusite from whom David purchased the site for an altar to the Lord. In I Ch. 21:15, he is called *ORNAN*. II Sa. 24:16, 18, 20-24.

AR'-BA, AR'-BAH (perh. *four*)—R. V., *"Arba."*
Father of the Anakim (Hivites) and Nephilim (giants). The name "Arba" occurs in the Hebrew in connection with Kirjath *city* only, which is left untranslated in the English version, so that "Kirjath-arba" (R. V., *"Kiriath-arba"*) appears as the name of the city which is elsewhere called the "City of Arba," the "City of Arbah" (A. V. only), or "Hebron." Gen. 35:27; Josh. 15:13; 21:11.

AR'-BA-THITE *(belonging to Arabah).*
The patronymic of Abialbon and of Abiel. II Sa. 23:31; I Ch. 11:32.

AR'-BITE.
An epithet of Paarai, or Naarai, one of David's warriors (II Sa. 23:35; cp. I Ch. 11:37), probably as being a native of the town *ARAB* (Josh. 15:52).

ARCHANGEL.—Angel of the highest rank in the celestial order or hierarchy, which consists, according to the apostles, of "thrones, dominions, principalities, and powers" (Eph. 1:21; Col. 1:16; I Pe. 3:22). Of these, there are said to be seven, who stand immediately before the throne of God (Lu. 1:19; Rev. 8:2), who have authority over other angels, and are the patrons of particular nations (Dan. 10; Rev. 12:7). See *ANGEL*. I Th. 4:16; Jude :9.

AR-CHE-LA'-US *(people's chief).*
Son of Herod the Great by his fourth wife, Malthace. He succeeded his father as ruler of Idumea, Judæa, and Samaria. See *HEROD*, No. 3. Mat. 2:22.

ARCHER.—Bowman. See *BOW*. I Ch. 8:40; II Ch. 35:23.

AR'-CHE-VITES.
The inhabitants of Orchæ in Chaldea, removed to Samaria by Shalmaneser to colonize the land after the Israelites had been carried away. Ezra 4:9.

AR'-CHI—R. V., *"Archites."*
A city on the border of Ephraim, between Luz and Ataroth. Josh. 16:2.

AR-CHIP'-PUS *(master of the horse ?)*.
A Christian minister whom Paul calls his "fellow-soldier" (Phm. :2), and whom he exhorts to renewed activity (Col. 4:17).

AR'-CHITE *(the long)*.
The usual designation of Hushai, David's friend. II Sa. 15:32; 17:5, 14.

ARC-TU'-RUS *(group, crowd)*.
A constellation commonly called the *Great Bear*, of which the principal star is Dubbhe. Job 9:9; 38:32.

ARD *(sprout)*.
1. A son of Benjamin. Gen. 46:21.

2. A son of Bela, son of Benjamin. Num. 26:40.

ARD'-ITES *(belonging to Ard)*.
Patronymic of the grandsons of Bela. Num. 26:40.

AR'-DON *(descendant)*.
Son of Caleb, son of Hezron. I Ch. 2:18.

A-RE'-LI *(valiant, heroic)*.
A son of Gad. Gen. 46:16; Num. 26:17.

A-RE'-LITES.
Patronymic of the family of Areli. Num. 26:17.

AR-E-OP'-A-GITE *(of the Areopagus)*.
A designation of Dionysius, a convert. Acts 17:34.

AR-E-OP'-A-GUS *(hill of Ares* or *Mars)*.
A court, the institution of which is attributed to Cecrops, the founder of Athens, B. C. 1556; Solon, B. C. 594, extended its jurisdiction. The guardianship of the laws and the power of enforcing them was intrusted by Solon to this court. Religion and the education of youth were placed under its control. Its constitution was preserved until Pericles, B. C. 461, caused himself to be elected without having previously received the appointment of archon. Paul was brought before this court (Acts 17:19), A. D. 52.

AR'-E-TAS *(pleasing)*.
An ethnarch in N. Arabia, whose deputy sought to apprehend Paul in Damascus. II Co. 11:32.

AR'-GOB *(strong)*.
1. A district of the kingdom of Og in Bashan, afterwards called *TRACHONITIS*, and now *El-lejeh;* it had no less than sixty cities. Deut. 3:4, 13, 14; I Ki. 4:13.

2. A man of rank under Pekah, son of Remaliah. II Ki. 15:25.

AR'-I-DAI *(desire of Hari)*.
A son of Haman, hanged along with his father, B. C. 473. See *HAMAN*. Esth. 9:9-14.

AR-I-DA'-THA *(given by Hari)*.
Another son of Haman, and one of the ten hanged along with their father, B. C. 473. See *HAMAN*. Esth. 9:8.

AR'-I-EH *(lion)*.
A friend and companion of Argob. II Ki. 15:25.

AR'-I-EL *(lion* or *hearth of God)*.
1. One of the chief men whom Ezra sent to Iddo at Casiphia. Ezra 8:16.

2. A symbolic name applied to Jerusalem. Isa. 29:1, 2, 7.

AR-IM-A-THÆ'-A *(heights)*.
The home of Joseph, in whose new tomb the body of Jesus was laid. It is the same as *RAMAH*, where Samuel dwelt, five miles N. of Jerusalem, on the borders of Ephraim and Benjamin; called *Armathaim* in the LXX. (Septuagint); *Armatha* by Josephus; and now *Ramleh*. Mat. 27:57; Mark 15:43; Lu. 23:51; Jno. 19:38.

AR'-I-OCH *(lion-like)*.
1. A king of Ellasar in Assyria. Gen. 14:1, 9.

2. Captain of the guard of Nebuchadnezzar. Dan. 2:14, 15, 24, 25.

AR'-I-SAI *(lion-like)*.
A son of *HAMAN* (which see) the Agagite, and hanged with his father, B. C. 473. Esth. 9:9.

AR-IS-TAR'-CHUS *(the best ruler)*.
A Macedonian and a faithful laborer with Paul, whom he accompanied on his third missionary journey, and with whom he was a prisoner at Rome. Acts 19:29; 20:4; 27:2; Col. 4:10; Phm. :24.

AR-IS-TOB'-U-LUS *(the best counsellor)*.
A resident of Rome whose household was saluted by Paul. Some think he was one of the seventy disciples, and preached in Britain. Rom. 16:10.

ARK.—A word used to designate three structures:—

1. *Noah's Ark.*—A vessel, or ship, made at the command of God, in which Noah and his family and the animals to be saved from destruction were preserved during the flood which destroyed the remainder of the human race for their sins (Gen. 6:14-16; 8:1-13). See *FLOOD; NOAH*.

2. *Moses' Ark.*—An ark, or boat, of bulrushes daubed with slime and with pitch, in which Moses was hidden by his mother among the flags of the river Nile (Ex. 2:3-5). The bulrushes of which the ark was made were the papyrus reed, which grows in Egypt in marshy places. See *MOSES*.

3. *The Ark of the Covenant* or *Testimony.*—A kind of box, of an oblong shape, made of shittim (acacia) wood, two cubits long, a cubit and a half broad and high, and covered on all sides with the purest gold. It was ornamented on its upper surface with a border or rim of gold; and on each of the two sides, at equal distances from the top, were two gold rings, in which were placed (to remain there permanently) the gold-covered poles by which the ark was carried, and which continued with it after it was deposited in the Tabernacle. The lid or cover of the ark was of the same length and breadth as the ark itself, and made of the purest gold. Over it, at the two extremities, were two cherubim, with their faces toward each other, and inclined a little toward the lid (otherwise called the "mercy-seat"). Their wings, which were spread out over the top of the ark, formed the "throne of God," the King of Israel, while the ark itself was his "footstool" (Ex. 25:10-22; 37:1-9). The ark was kept in the most holy place (the "Holy of Holies") of the sanctuary, and contained, at one time, the two stone tables on which the law or "covenant" made by God with the Hebrews was inscribed; the pot of manna, Aaron's rod, and the books of the Law (see Heb. 9:4). In the time of Solomon, however, it appears that all of these relics had disappeared except "the two tables of stone which Moses put there at Horeb" (I Ki. 8:9). No object was more sacred among the Jews than the "ark of God." In their journeys in the wilderness, it was borne, enveloped in the "vail" of the dismantled Tabernacle, in the curtain of badgers' skins, and in a blue cloth over all, by the priests before the hosts of Israel. Before it the waters of the Jordan were divided, and the walls of Jericho fell. It was brought to the Temple by Solomon (II Ch. 5:2), where it remained until the time of the later idolatrous kings. Its ultimate fate is unknown.

ARK'-ITES.
Descendants of Canaan, son of Ham, that settled the town of Arka (or Arca), about 12 miles N. of Tripoli in Syria (its ruins are now called *Tell Arka)*. Gen. 10:17; I Ch. 1:15.

AR-MA-GED'-DON *(height of Megiddo)*—R. V., *"Har-Magedon."*
Megiddo is a city at the foot of Mount Carmel, and had been the scene of great slaughter; hence the reference to it in Revelation (16:16) as the place in which God will collect his enemies for destruction. It is now called *el-Lejjun*. In 1479 B. C., one of the kings of Egypt, Thutmose III.,

sought to extend his dominions over Palestine and Syria to the Euphrates. For about a hundred years preceding, his predecessors had had a foothold there. During his first campaign, a great battle was fought at Megiddo. Though the local princes of Palestine and Syria formed a coalition and resisted valiantly, the city was finally taken by the Egyptians. However, had the city fallen sooner, the Egyptian king would have been spared many years of campaigning, for the delay gave time for the leaders of the native population to escape, and these redoubtable patriots continued their resistance to the invader for about twenty years longer. Megiddo has been the scene of many subsequent battles, the last of which was fought during the World War, by Gen. Allenby, against the Turks. Though extending over a distance of many miles, this conflict is known as the "Battle of Megiddo." The English forces were victorious; and Gen. Allenby has received the title of "Lord Allenby of Megiddo," in recognition of his triumph. An expedition is soon to be sent by the University of Chicago for the purpose of excavating the ruins of this historic battle-ground, which is generally thought to have been the arena for the first warfare known to civilization, probably about 3,400 years ago; and it is very probable that these excavations will throw much additional light on the course of some of the great campaigns of early history. This work will be under the general supervision of Dr. Breasted, a distinguished authority on the Near East.

AR-ME'-NI-A *(land of Aram)*—R. V., *"land of Ararat."*
A large portion of Asia, between Media on the E., Cappadocia on the W., Colchis and Iberia on the N., Mesopotamia on the S., and the Euphrates and Syria on the S. W. It is between the Caucasus and Taurus ranges, contains Mount Ararat near its center, and is the source of the Euphrates, Tigris, and Araxes Rivers. It is noticed in Scripture under the names *TOGARMAH* and *ARARAT*. This country, afterwards divided into Lesser and Greater Armenia, was frequently invaded by the Assyrians, the Babylonians, the Medes and Persians; and remained for many years in subjection to one or other of these empires. The accounts given by Greek and Roman writers are at variance with those of the Armenian historians. The following chronological outline is based upon the work of M. St. Martin:—

In B. C. 2107, Haik, fleeing from Belus, king of Assyria, settles in Armenia, and becomes its first ruler; 1827, accession of Aram, who carries his arms into Asia Minor and founds Mazaca (i. e., Cæsarea of Cappadocia); 1725, Armenia becomes subject to Assyria; 743, Baroir renders it independent; 565, accession of Tigranes, who restores it to its ancient position; 323, on the death of Alexander, it falls under sway of Greek governors; 317, under Ardoates, it throws off the Grecian yoke; 149, Valarsaces, or Wagharshag I., founds the dynasty of the Arsacidæ; 34, Antony leads its sovereign captive to Alexandria; 30, on the death of Antony, Artaxes expels the Romans, and is crowned king. In A. D. 16, Vonones, king of the Parthians, seeks shelter in Armenia, and is made king; 18, Germanicus makes Zeno king under the name of Artaxias; 62, Tiridates made king, by order of Nero; 115, invaded and conquered by Trajan; 232, subjected by Ardashir, king of Persia; 276, Tiridates is converted to Christianity by Gregory; 387, Armenia divided between the Romans and the Persians; 428, end of the kingdom of the Arsacidæ. II Ki. 19:37; Isa. 37:38.

ARMIES.—In I Sa. 17:23, *"ranks"* in the R. V. See *SOLDIER; WAR.*

AR-MO'-NI *(of the palace).*
A son of Saul by Rizpah. II Sa. 21:8.

ARMOUR or ARMOR, ARMS.—The armor of the Hebrews consisted of helmets for the head, cuirasses (called also *coat of mail, habergeon,* and *breastplate)* for the body, the shield, target or buckler, and greaves for the protection of the legs. Their armor was made chiefly of leather and metallic scales or plates. The arms, or offensive weapons, in use among them were the bow and arrow, the battle-axe, the spear, dart, and javelin or short spear, the sling, and the sword, which was straight, short, and two-edged. See *BOW; SHIELD; SOLDIER; SWORD; WAR,* etc. I Sa. 17:54; Isa. 22:8.

ARMOURBEARER or ARMORBEARER.—An attendant who bore the heavy arms, such as the spear and the shield, of a warrior of high rank. He was also employed to carry orders, and was expected to stand by his chief in time of danger. Judg. 9:54; I Sa. 14:7 sq.

ARMOURY or ARMORY.—The place in which armor was deposited in times of peace. Solomon had a naval arsenal at Ezion-geber (I Ki. 9:26; Jer. 50:25). There was an armory in Jerusalem, "at the turning of the wall" (Neh. 3:19), meaning perhaps the bend in the brow of Zion opposite the S. W. corner of the Temple, near the bridge, although Josephus *(Ant.* IX, 7:2) speaks of the armory as being in the Temple itself. This was probably the arsenal ("house of armor") which Hezekiah proudly showed to the Babylonian ambassadors (Isa. 39:2); and some think it to have been the same as "the house of the forest of Lebanon" (I Ki. 10:17; Isa. 22:8).

ARMS.—See *ARMOUR.*

ARMY.—See *BOW; SOLDIER; WAR.* II Ch. 25:9, 10, 13.

AR'-NAN *(strong).*
Patronymic of a family descended from David. I Ch. 3:21.

AR'-NON *(rushing stream).*
A river and valley which formed the boundary-line between the territory of the Moabites and that of the Ammonites, Amorites, and Reubenites. Rising in the mountains of Arabia, it flows into the Dead Sea, opposite *Ain-gidy.* It is now called *Wady Modjeb* or *Mojeb.* Num. 21:13 sq.; Deut. 2:24, 36.

AR'-OD *(wild ass ?).*
One of the sons of Gad, and progenitor of the Arodites. Num. 26:17.

AR'-O-DI *(my posterity).*
Son of Gad; called *AROD* in Num. 26:17. Gen. 46:16.

AR'-O-DITES.
A family of the Israelites descended from Arod, or Arodi, son of Gad. Num. 26:17.

A-RO'-ER *(enclosed).*
1. A city near Rabbath-Ammon, in the valley of Jabbok; now called *Arieh.* Num. 32:34; Josh. 13:25; II Sa. 24:5; Isa. 17:2.

2. A city of the Amorites, on the bank of the Arnon; now called *Arair.* Josh. 13:9, 16; Judg. 11:26, 33.

3. A city in the S. part of Judah; now called *Ararah.* I Sa. 30:28.

A-RO'-ER-ITE *(of Aroer).*
The patronymic of Hothan, one of the mighty men of David's army. I Ch. 11:44.

AR'-PAD, AR'-PHAD *(a resting-place)*—R. V., *"Arpad."*
A fortified city near Hamath; but perhaps the same as *ARVAD,* now called *Ruad.* II Ki. 18:34; 19:13.

AR-PHAX'-AD—R. V., *"Arpachshad."*
The first post-diluvian patriarch, son of Shem, and father of Salah; born one year after the end of the Deluge, and died B. C. 1908, at the age of 438 years (Gen. 11:10-13; I Ch. 1:17, 18; Lu. 3:36). From Gen. 10:22, 24, it appears that the region settled by his descendants likewise took his name. Their territory is thought by some to have been the province of *Arrhapachitis,* in N. Assyria, near Armenia, the primitive country of the Chaldæans (see Josephus. *Ant.* I, 6:4).

ARROW.—Among the Hebrews, arrows were probably at first made of reed, as was common among the Egyptians; subsequently, they were made from some light wood, and tipped with an iron point. Whether they were ever dipped in poison is not clear (but see Job 6:4). Arrows were used in war as well as in hunting (Gen. 27:3; 48:22). They were carried in a quiver, which was slung over the shoulder in such a position that the soldier could draw them out conveniently when needed (Psa. 91:5; 120:4). They were also used in divination (Eze. 21:21). The word "arrow" is frequently used as the symbol of calamity or disease inflicted by God (Job 6:4; 34:6); it is occasionally used to denote some sudden or inevitable danger (Psa. 91:5); and it is also figurative of anything injurious, as a deceitful tongue (Psa. 120:4), a bitter word (Psa. 64:3), a false testimony (Prov. 25:18). See *BOW; QUIVER.*

AR-TA-XERX'-ES *(great king).*
The Greek form of the name, or rather title, of several Persian kings, at least two of which are referred to in the O. T.:—

1. The Persian king who, at the instigation of the adversaries of the Jews, obstructed the rebuilding of the Temple, from his time to that of Darius (Ezra 4:7-24). The monarch here referred to is probably not *Cambyses* (as Josephus says, *Ant.* XI, 2:1), but the immediate predecessor of Darius Hystaspis—the Magian impostor *Smerdis,* who seized the throne B. C. 521, and was murdered after a usurpation of less than eight months (Herod. III, 61-78). See *AHASUERUS,* No. 2.

2. A king of Persia, in the seventh year of whose reign Ezra led a second colony of the Jewish exiles back to Jerusalem (Ezra 7:1 sq.). It is nearly certain that he is the same as No. 3.

3. A Persian king who, in the twentieth year of his reign, considerately allowed Nehemiah to go to Jerusalem for the furtherance of purely national objects, invested him with the government of his own people, and permitted him to remain there for twelve years (Neh. 2:1 sq.; 5:14). It is almost unanimously agreed that the king here referred to is *Artaxerxes Longimanus* (B. C. 465-425), the son of Xerxes (see *AHASUERUS,* No. 3).

AR'-TE-MAS *(whole, sound).*
A faithful co-laborer with Paul at Nicopolis. Tit. 3:12.

ARTIFICERS.—Workmen especially skilled in the working of metals, carving of wood and plating it with gold, setting precious stones, and designing embroideries. Solomon procured many men of this class from Hiram, king of Tyre, when building the Temple. Gen. 4:22; I Ch. 29:5; II Ch. 34:11.

ARTILLERY.—In I Sa. 20:40, *"weapons"* in the R. V. See *ARMOR; ENGINES; WAR.*

A-RU'-BOTH *(courts).*
The third of Solomon's commissariat districts, including Sochoh; it was therefore probably a name for the rich corn-growing country of the Shefelah or "plain" of Judah. I Ki. 4:10.

A-RU'-MAH *(height).*
A place near Shechem, in Ephraim, perhaps the same as Rumah (now called *El-Ormah),* N. E. of Nablus. Judg. 9:41.

AR'-VAD *(refuge).*
An island near Zidon, whence probably it was colonized. It is now called *Ruad,* but formerly *Antaradus.* Eze. 27:8, 11.
AR'-VAD-ITE.
Family name of the descendants of the 9th son of Canaan, son of Ham. Gen. 10:18; I Ch. 1:16.

AR'-ZA *(earth).*
A steward of Elah, king of Israel. I Ki. 16:9.

A'-SA *(physician).*
1. Son and successor of Abijah, king of Judah. He reigned forty-one years, B. C. 955-914 (new dates, 911-871), and fought a great battle with Zerah, an Ethiopian king, whom he defeated at Maresha (see II Ch. 14:8-15). Asa is said to have done "that which was good and right in the eyes of the Lord his God" (II Ch. 14:2). II Ki. 15:8 sq.; II Ch. 14:1 sq.

2. A Levite, head of a family dwelling in the villages of the Netophathites, near Jerusalem. I Ch. 9:16.

AS'-A-HEL *(God hath made).*
1. A son of Zeruiah, David's sister. He was slain by Abner unwillingly, B. C. 1053. II Sa. 2:18-23, 30, 32; 3:27, 30.

2. A Levite sent by Jehoshaphat to teach the law to the people in Judah, B. C. 914. II Ch. 17:8.

3. A Levite employed under Hezekiah as an officer of the offerings and tithes and dedicated things. II Ch. 31:13.

4. Father of Jonathan, whom Ezra appointed to take a census of the Jews who had taken "strange" (foreign) wives during the Exile. Ezra 10:15.

AS-A-HI'-AH *(Jehovah is doer)*—R. V., *"Asaiah."*
An officer of King Josiah, sent with others to inquire of the Lord in consequence of the reading of the book of the law found by Shaphan, B. C. 641. He is called *ASAIAH* in II Ch. 34:20, and uniformly so in the R. V. II Ki. 22:12, 14.

A-SA'-IAH *(Jehovah hath made).*
1. A descendant of Simeon. I Ch. 4:36.

2. A descendant of Libni, grandson of Merari. I Ch. 6:30.

3. A Shilonite, dwelling in Jerusalem. I Ch. 9:5.

4. A descendant of Merari, who assisted in bringing up the ark from the house of Obed-edom in the time of David. (This may be the same as No. 2.) I Ch. 15:6, 11.

5. See *ASAHIAH.* II Ch. 34:20.

A'-SAPH *(collector, gatherer).*
1. Father of Joah, recorder to Hezekiah. II Ki. 18:18, 37.

2. One appointed by David over the service of song; and by Solomon in the temple service. I Ch. 25:1-9; Psa. 50, 73-83: *titles.*

3. A Levite, whose posterity dwelt in Jerusalem after the Exile. I Ch. 9:15.

4. A descendant of Kobath, son of Levi. His descendants were porters in the service of the Tabernacle in the time of David. I Ch. 26:1.

5. An officer (probably a Jew) appointed by the king of Persia as keeper of the royal forests in Judah. Neh. 2:8.

AS'-A-REEL *(God has bound ?).*
A son of Jehaleleel, a descendant of Judah through Caleb, son of Jephunneh. I Ch. 4:16.

AS-A-RE'-LAH *(Jehovah is joined)*—R. V., *"Asharelah."*
A son of Asaph appointed by David for the song-service in the Sanctuary. He is called *JESHARELAH* in I Ch. 25:14. I Ch. 25:2.

AS'-CA-LON. See *ASHKELON.*

AS'-E-NATH *(dedicated to Neit).*
Wife of Joseph, and daughter of Poti-pherah, priest of On. She was the mother of Ephraim and Manasseh, who were adopted by Jacob. See *JACOB.* Gen. 41:45, 50; 46:20.

A'-SER—R. V., *"Asher."*
The Greek form of *ASHER* (which see). Lu. 2:36; Rev. 7:6.

ASH.—The tree referred to in Isa. 44:14 is supposed to be some variety of the pine. The true ash is not found in Palestine.

ASH'-AN *(smoke).*
A Levitical city in Judah, afterwards given to Simeon. Josh. 15:42; 19:7.

ASH-BE'-A *(adjuration).*
Probably the head of a family mentioned as working in fine linen; a branch of the descendants of Shelah, the son of Judah. The clause in which the word occurs is obscure. I Ch. 4:21.

ASH'-BEL *(man of Baal).*
The second son of Benjamin, and the ancestor of the Ashbelites. Gen. 46:21; Num. 26:38; I Ch. 8:1.

ASH'-BEL-ITES.
Descendants of Ashbel, son of Benjamin. Num. 26:38.

ASH-CHE'-NAZ—R. V., *"Ashkenaz."* See *ASHKENAZ.* I Ch. 1:6; Jer. 51:27.

ASH'-DOD *(fortress).*
One of the five chief cities of the Philistines, about 30 miles from the S. frontier of Canaan, 3 from the Mediterranean, and midway between Gaza and Joppa. It was strongly fortified, and contained a temple of *DAGON* (which see), to which the Philistines carried the ark of the covenant, which they had captured from the Israelites, in the time of Samuel. It is called *AZOTUS* in the N. T. and in the LXX., and is now a small village called *Asdud* or *Esdud.* I Sa. 5:1 sq.; 6:17; II Ch. 26:6.

ASH'-DOD-ITES, ASH'-DOTH-ITES — R. V., *"Ashdodites."*
The inhabitants of Ashdod. Josh. 13:3; Neh. 4:7.

ASH'-DOTH--PIS'-GAH *(slopes or springs of Pisgah).*
A place or valley near Mount Pisgah. See *SPRING.* Deut. 3:17; 4:49.

ASH'-ER *(happy).*
1. Eighth son of Jacob, second by Zilpah, Leah's handmaid, B. C. 1730, and founder of the tribe of Asher. Gen. 30:13.

2. Asher is used also as the name of the tribe descended from Asher, and of that part of Canaan in which they dwelt. The boundaries are extremely difficult to trace, but were N. of Carmel, on the Great (Mediterranean) Sea. It contained some of the richest soil in Palestine, and minerals. *ANNA,* who lived in the Temple, watching for the coming of Christ, was of this tribe. The following localities were in the territory of Asher:—Abdon, Accho, Achshaph, Achzib, Ahlab, Amad, Aphek, Beten, Beth-Dagon, Beth-Emek, Beth-Rehob, Carmel, Ebron, Hali, Hammon, Helbah, Helkath, Hosah, Hukkok, Jiphtahel, Kanah, Mearah, Mishal, Neiel, Sidon, Ummah, etc. Josh. 19:24-31, 34.

3. A town E. of Shechem, on the road to Beth-shean, in Manasseh, W. of the Jordan. Now *Asirah.* Josh. 17:7.

ASH'-E-RAH. See *ASHTORETH.*

ASH'-ER-ITES.
People of the tribe of Asher, descended from Asher, son of Jacob. See *ASHER,* No. 2. Judg. 1:32.

ASHES.—See *HEIFER; SACKCLOTH.* Num. 19:9 sq.—Heb. 9:13.

ASH'-I-MA *(heaven).*
A god whose form of worship is unknown, and who has been identified with the Phœnician *Eshmun* and the Babylonian *Tashmitu.* Introduced into Samaria by colonists from Hamath whom Shalmaneser, king of Assyria, settled therein. II Ki. 17:30.

ASH'-KE-LON, AS'-KE-LON *(holm-oak).*
One of the five chief cities of the Philistines, a seaport on the Mediterranean, about ten miles N. of Gaza. It was the birthplace of Herod the Great, and the seat of worship of the goddess Astarte. The tribe of Judah captured it (Judg. 1:18), B. C. 1425, but it was retaken by the Philistines, and is frequently denounced by the prophets. It fell successively into the hands of the Egyptians, the Greeks, and the Romans; and became a bishop's see in the 4th century. It was besieged by the Crusaders in A. D. 1100, and again in 1148, without success; Baldwin III. captured it in 1157; Saladin retook it in 1187, and burnt it in 1191; Richard I. of England obtained possession the same year, and restored the fortifications in 1192; Sultan Bibars destroyed its fortifications and filled up its harbors in 1270. Some of its ruins are still extant, and near them is the village of *Jurah.* Judg. 14:19; I Sa. 6:17; II Sa. 1:20; Jer. 25:20; 47:5, 7.

ASH-KE'-NAZ, ASH-CHE'-NAZ—R. V., *"Ashkenaz."*
1. Son of Gomer, son of Japheth; probably ancestor of the tribe of the same name. Gen. 10:3; I Ch. 1:6.

2. The territory or kingdom of a tribe of the same name, probably in Armenia. Jer. 51:27.

ASH'-NAH *(fortification).*
1. A town in the W. part of Judah, near Dan. Josh. 15:33.

2. Another town in the plains of Judah, about 16 miles from Jerusalem. Josh. 15:43.

ASH'-PE-NAZ.
The prince of the eunuchs under Nebuchadnezzar. He was very kind to Daniel and his three companions. Dan. 1:3.

ASH'-RI-EL—R. V., *"Asriel."* See *ASRIEL.* I Ch. 7:14.

ASH'-TA-ROTH, AS'-TA-ROTH—R. V., *"Ashtaroth."*
1. A city of Bashan. It was E. of the Jordan. Same as *BEESHTERAH* in Josh. 21:27. Deut. 1:4; Josh. 9:10.

2. An idol. See *ASHTORETH.* Judg. 2:13.

3. A Levitical town of Manasseh, beyond Jordan. I Ch. 6:71.

ASH-TE'-RA-THITE.
An inhabitant of Ashtaroth, E. of the river Jordan. I Ch. 11:44.

ASH'-TE-ROTH--KAR-NA'-IM *(Ashtaroth of the two horns).*
An ancient city of the Rephaim, or giants. Gen. 14:5.

ASH'-TO-RETH, ASH'-TA-ROTH *(a wife).*
An idol of the Philistines, Phœnicians, and Zidonians, worshipped by the Israelites soon after the death of Joshua, and also by Solomon. This deity is generally mentioned in connection with *BAAL* (which see), and is commonly identified with Astarte, the goddess of the moon. Judg. 2:13; 10:6; I Ki. 11:5, 33; II Ki. 23:13.

ASH'-UR *(black* or *man of nobility).*
A posthumous son of Hezron, grandson of Judah. I Ch. 2:24; 4:5.

ASH'-UR-ITES.
Apparently the designation of a tribe descended from Ashur and living in the vicinity of Gilead, one of the trans-Jordanic districts over which Abner made Ishbosheth king. II Sa. 2:9; Eze. 27:6 (but not in R. V.).

ASH'-VATH *(made, wrought).*
A son of Japhlet, a descendant of Asher. I Ch. 7:33.

A'-SIA.
The largest of the continents, comprising nearly one-third of the land of the globe. This name, however, was at first applied only to the N. W. peninsula of the Asiatic continent, Asia Minor, which was also sometimes called Anatolia, although the latter term is more correctly used for a particular portion. In the Bible, "Asia" (which occurs only in the N. T.) usually denotes only the W. part of Asia Minor; namely,

the region of which Ephesus was the chief city. Asia was the scene of some of the earliest remarkable events recorded in profane history —as the Argonautic expedition, the Trojan War, in which the gods are said to have descended from Olympus and joined in battle with mortals; the Persian conquests, the overthrow of their empire by Alexander and the subsequent colonization of the peninsula by his successors. It was later overcome by the Romans, and was also the battle-ground of the Saracens, Turks, Tartars, etc. This province was the richest, and, with one exception (Africa, its equal), the most important in the entire Roman Empire. It was governed by a proconsul of the higher grade, with three legati under him. Ephesus, Pergamum, and Smyrna were its most important cities. It was through the teachings of Paul that the gospel gained a hold in this territory, and his "Epistle to the Ephesians" was doubtless a general letter to all the churches in it. There are seven mentioned in Rev. 1-3, which is post-Pauline. The chief political divisions of this territory in ancient times were Bithynia, Cappadocia, Caria, Cilicia, Galatia, Lydia, Lycaonia and Isauria, Lycia, Mysia, Pamphylia, Paphlagonia, Phrygia, Pisidia, and Pontus. Acts 19:10, 22, 26, 27, 31; I Co. 16:19.

AS'-I-EL *(created by God)*.
A Simeonite, grandfather of Jehu. I Ch. 4:35.

AS-KE-LON—R. V., *"Ashkelon."* See *ASHKELON*. Judg. 1:18.

AS'-NAH *(dweller in the thorn-bush)*.
A Nethinim, whose descendants came up with Zerubbabel from Babylon, B. C. 536. Ezra 2:50.

AS-NAP'-PER *(Assur has formed a son)*—R. V., *"Osnapper."*
An Assyrian ruler who settled Cuthæans in the cities of Samaria. Perhaps he was *ESARHADDON*, or one of his chief captains. Ezra 4:10.

ASP.—A serpent whose venom is deadly and very sudden in its operation. Modern naturalists identify it with a species of hooded viper found in Egypt. It is represented on the Egyptian monuments as a sacred and royal emblem, the sign of the protecting divinity. Deut. 32:33—Rom. 3:13.

AS-PA'-THA *(horse-given)*.
Third son of Haman the Agagite. He was hanged (after death) with his father, B. C. 473. Esth. 9:7.

AS'-RI-EL, ASH'-RI-EL *(God is joined)*.
1. Son of Gilead, grandson of Manasseh. Num. 26:31; Josh. 17:2.

2. A son of Manasseh. I Ch. 7:14.

AS'-RI-EL-ITES.
The descendants of Asriel, son of Gilead. Num. 26:31.

ASS.—A quadruped smaller than the horse, having a peculiarly harsh bray and long ears, and one of the most common animals mentioned in the Bible; it is found wild in Mesopotamia, and was apparently introduced into Palestine by Abraham (Gen. 12:16 sq.; cp. 22:3, 5). Asses formed an important part of the wealth of the ancient Eastern people; and the ass and the ox were the principal beasts of burden among the Hebrews. Kings, judges, and prophets rode on the large Babylonian ass, an animal of a higher breed than the common domestic ass and very spirited (Judg. 12:14). The white variety was most prized (Judg. 5:10). Christ rode into Jerusalem on an ass (Zech. 9:9; Mat. 21:5). The wild ass is found in droves in desolate places in Asia, and is very shy and swift (Job 39:5; Jer. 2:24). It is now very seldom found in Palestine.

ASSEMBLY.—Appointed gathering. See *SANHEDRIN*. Num. 16:2; Psa. 107:32.

ASSH'-UR, AS'-SUR *(level, plain)*—R. V., sometimes, *"Assyria."*
1. The builder of Nineveh (but see *ASSYRIA*). and apparently a descendant of Ham. Gen 10:11.

2. A son of Shem, and brother of Elam. Gen. 10:22; I Ch. 1:17.

3. This word is sometimes left untranslated, in which instances it denotes *ASSYRIA*, or the *ASSYRIANS*. Num. 24:22, 24; Ezra 4:2; Hos. 14:3.

ASSH-U'-RIM *(mighty ones)*.
Descendants of Dedan, grandson of Abraham. Gen. 25:3.

AS'-SIR *(prisoner)*.
1. A son of Korah, grandson of Kohath. Ex. 6:24.

2. A son of Ebiasaph, grandson of Assir (No. 1). I Ch. 6:23, 37.

3. A son of Jeconiah, son of Jehoiakim. I Ch. 3:17.

AS'-SOS, AS'-SUS.
A seaport of Mysia, in Asia Minor, [redacted] miles from Troas, on the N. shore of the Gulf of Adramyttium. Acts 20:13, 14.

AS'-SUR—R. V., *"Assyria."* See *ASSHUR*. Ezra 4:2; Psa. 83:8.

ASSWAGED.—*"Assuaged"* (soothed, eased), as in the R. V. Job 16:6.

AS-SYR'-I-A *(plain, level)*.
The narrow tract of country inclosed between Mesopotamia, Babylonia, Armenia, Susiana, and Media; and the original seat of that extended dominion known as the Assyrian empire. From the 10th chapter of Genesis, we learn that Nimrod, leaving Babylon, which he had founded, went forth into Assyria, where he built Nineveh, Rehoboth, Calah, and Resen, about B. C. 2218. Such is the interpretation generally followed, though some authors prefer the reading, that *Assur* went forth and built these cities. The next notice of this empire that occurs in the Old Testament is in the narrative of the invasion of Palestine in the reign of Uzziah, by Pul (II Ki. 15:19), king of Assyria, B. C. 769. Menahem, king of Israel, induced him to retire by a bribe of 1000 talents. Tiglath-pileser, successor of Pul, at the solicitation of Ahaz, king of Judah, invaded Syria, and took many of its people away captive (II Ki. 16:5-9), B. C. 738. Shalmaneser besieged Samaria three years, captured it, put an end to the kingdom of Israel, B. C. 722 (II Ki. 17:5, 6), and carried away its people into captivity. Another king, Sennacherib, came up against all the fenced cities of Judah, and took them (II Ki. 18:13; II Ch. 32), B. C. 714, but failed in an attack upon Jerusalem, having 185,000 men slain in one night, B. C. 712 (II Ki. 18:13; 19:35, 36; II Ch. 32:21). On his return to Nineveh, Sennacherib was slain by two of his own sons, and another king, named Esarhaddon, assumed the Assyrian sceptre, B. C. 711 (II Ki. 19:37). The last king of Assyria mentioned in Scripture is Nebuchadnezzar, who is supposed to have ascended the throne B. C. 650. It is evident that the Assyrian empire existed at a very early period in the history of the world; that its rulers obtained extensive dominion; and that, after a partial dismemberment, it continued to exist for many years. The theory of an Assyrian empire that terminated at the revolt of the Medes, about B. C. 711, followed by an Assyrian monarchy that continued till the destruction of Nineveh, B. C. 606, though supported by high authorities, is now generally rejected. Clinton (*Fasti Hellenici*, I, 268) remarks, with reference to the duration of the Assyrian monarchy:—The period delivered by Ctesias seems to have been 1306 years. He placed its commencement 1000 years before the Trojan war, and its termination at B. C. 876. But in assigning the termination of the Assyrian monarchy, Ctesias, and those that followed him,

confounded two events,—the revolt of the Medes and the destruction of Nineveh, which they made to happen together. These two events, however, were divided by a considerable interval of time, and the conclusion of the term of 1306 years assigned to that monarchy did not occur at the Median revolt, but at the final capture of Nineveh. The date of this event we are enabled to fix with precision, on the concurrent authority of Scripture and Herodotus (B. C. 606).

Clinton gives the following summary:—*Ninus*, B. C. 2182; Assyrian monarchy, 1306 years; before the empire, 675 years, B. C. 1912; during the empire, 24 kings, 526 years, B. C. 1237. *Sardanapalus*, B. C. 876; after the empire, 6 kings, 105 years, B. C. 711. Capture of Nineveh, B. C. 606.

Vaux (*Nineveh and Persepolis*, p. 508) gives, on the authority of Rawlinson, the following list of Assyrian monarchs:—First Assyrian empire: Belukh, B. C. 1273; Pudil, 1255; Phulukh I., 1240; Silima-Rish I., 1220; Sanda-pal-imat, 1200; Asshur-capal-il, 1185; Mutaggil-Nebo, 1165; Asshur-Rish-ipan, 1140; Tiglath-Pileser I., 1120; Asshur-bani-pal I., 1100; Asshur-adan-akhi, 950; Asshur-danin-il, 925; Phulukh II., 900; Tigulti-Sanda, 880; Sardanapalus, 850; Silima-Rish II. (Asshur-danin-pal), 815; Shamas-phul, 780; Phulukh III. (Pul), and Semiramis, 760. Second Assyrian empire: Tiglath-Pileser II., B. C. 747; Shalmaneser, 730; Sargon, 721; Sennacherib, 702; Esarhaddon, 680; Asshur-bani-pal II., 660; Asshur-Emit-Ilut, 640; final overthrow of Nineveh, 625.

AS-SYR'-I-ANS.
The people of *ASSYRIA* (which see). II Ki. 19:35.

AS'-TA-ROTH—R. V., *"Ashtaroth."* See *ASHTAROTH*. Deut. 1:4.

AS-TAR'-TE. See *ASHTORETH*.

ASTONIED.—An old form of the word *"astonished,"* as rendered in the R. V. Job 17:8.

ASTROLOGERS.—Those who pretended to prophesy future events by observation of the stars, which they fancied had an influence, either good or bad, upon human affairs. The Babylonians were anciently famous for this kind of lore. Isa. 47:13; Dan. 1:20; 2:2, 10, 27; 4:7; 5:7 sq.

A-SUP'-PIM *(stores)*—R. V., *"the store-house."* This word denotes either the chambers of the Temple or some apartments of it where the stores were kept. It is translated "thresholds" (A. V.) or *"store-houses"* (R. V.) in Neh. 12:25. I Ch. 26:15, 17.

A-SYN'-CRI-TUS *(incomparable)*.
A Roman to whom Paul sent salutation. Rom. 16:14.

A'-TAD *(thorn-bush)*.
A Canaanite who had a threshing-floor near the cave of Machpelah, where those who came from Egypt with the body of Jacob halted and "mourned with a great and very sore lamentation" for seven days, thereby causing the Canaanites to name the place *ABEL-MIZRAIM* (which see). Gen. 50:10, 11.

AT'-A-RAH *(crown, ornament)*.
A wife of Jerahmeel, grandson of Pharez, son of Judah. I Ch. 2:26.

AT'-A-ROTH, AT'-ROTH *(crowns)*.
1. A city on the E. of Jordan. Having been destroyed in the war with Sihon, it was rebuilt by the Gadites. Num. 32:3, 34.

2. A city in Ephraim; perhaps the same as *ATAROTH-ADAR*, on the W. border of Benjamin. Josh. 16:5.

3. Another city in Ephraim. Josh. 16:2, 7.

4. Ataroth, the house of Joab, occurs in the genealogy of Judah. I Ch. 2:54.

5. Atroth-Shophan, a city in Gad; now *Attarus*. Num. 32:35.

AT'-A-ROTH--A'-DAR, AT'-A-ROTH--AD'-DAR —R. V., *"Ataroth-addar."* See *ATAROTH*, No. 2. Josh. 16:5; 18:13.

A'-TER *(bound, lame)*.
1. The ancestor of an exiled family. Ezra 2:16; Neh. 7:21.

2. Ancestor of a family of gate-keepers which returned from captivity with Zerubbabel, B. C. 536. Ezra 2:42; Neh. 7:45.

3. A chief of the people that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:17.

A'-THACH *(lodging, inn)*.
A city in the S. of Judah. I Sa. 30:30.

A-THAI'-AH *(Jehovah is helper)*.
A Jew in Jerusalem in the time of Nehemiah, B. C. 445. Neh. 11:4.

ATH-A-LI'-AH *(Jehovah is strong)*.
1. Daughter of Jezebel, wife of Omri, king of Israel. She became the wife of Jehoram, king of Judah, and ruled in Judah after the death of her son Ahaziah, B. C. 884. After a reign of seven years, she was slain, and Joash, son of Ahaziah, became king. II Ki. 8:26; 11:1 sq.

2. A son of Jeroham, a Benjamite. I Ch. 8:26.

3. The father of Jeshiah, a returned exile. Ezra 8:7.

ATH'-A-RIM *(regions)*.
A place in the S. of Palestine near which the Israelites passed on their way thither. The word is improperly rendered "the spies" in the A. V. Num. 21:1 (R. V. only).

A-THE'-NI-ANS.
Inhabitants of *ATHENS* (which see). Acts 17:21.

ATH'-ENS.
The capital of Attica, and the most celebrated city of ancient Greece. It is said to have been first called *Cecropia*, from Cecrops, an Egyptian who built the original city on the Acropolis, according to Hales, B. C. 1558; Usher, B. C. 1556; and Clinton, B. C. 1433. It received the name of Athens from the worship of Athene or Minerva, said to have been established by Erechtheus, B. C. 1383. Theseus ascended the throne, according to Hales, B. C. 1236; Usher, B. C. 1235; and Clinton, B. C. 1234. He united into one body the twelve states into which Cecrops had divided Attica, and made Athens the capital. Codrus, the last king of the dynasty, sacrificed himself for the safety of Athens, B. C. 1070 according to Hales, or B. C. 1044 according to Clinton. Seventeen kings reigned during the monarchical period, and they were followed by perpetual, by decennial, and finally by annual, archons.

In B. C. 1069, Medon made the first perpetual archon; 754, Alcmæon the last; 752, Charops, first decennial archon; 684, Erixias, the seventh and last, dies; 683, nine annual archons appointed, the title being given only to the first—Creon; 621, legislation of Draco; 612, Cylon attempts to make himself master of Athens; 594, Solon remodels the constitution; 560, Pisistratus usurps the government—death of Solon; 554, Pisistratus expelled; 527, death of Pisistratus; 514, assassination of Hipparchus by Harmodius and Aristogiton; 510, Ostracism established; 505, war between Athens and Sparta; 490, battle of Marathon; 483, banishment of Aristides; 481, fleet of 200 ships built at Athens—ascendency of Themistocles; 480, Athens taken by Xerxes; 479, Mardonius burns Athens; 478, Themistocles rebuilds it; 477, commencement of Athenian supremacy; 471, banishment of Themistocles; 461, Ostracism of Cymon; 459, Athens asserts supremacy over the other states of Greece; 457, "long walls" of Athens commenced; 456, Athenians defeat the Thebans at Ænophyta; 449, Athenians defeat the Persians; 448, Athenians assist the Phocians in the Sacred War; 447, Bœotians defeat the Athenians at Chæronea; 445, thirty years' truce between Sparta and Athens; 444, Pericles at the head of affairs; 440, Samos

subdued by Pericles; 433, alliance between Athenians and the Corcyræans; 431, Peloponnesian war begins, and Attica is invaded; 429, Pericles dies of the plague; 415, first Athenian campaign in Sicily; 411, government of the "four hundred;" 407, second and last banishment of Alcibiades—Lysander defeats Athenians; 404, end of the Peloponnesian war—rule of the "Thirty Tyrants," who are replaced by "the Ten;" 403, Thrasybulus overthrows "the Ten;" 399, death of Socrates; 394, Xenophon banished from Athens; 393, Conon rebuilds the walls of Athens; 388, Plato founds the Academy; 378, the Thebans and Athenians allied against Sparta; 371, general peace; 360, war between Athenians and Olynthians respecting Amphipolis; 359, Philip of Macedon makes peace with Athens; 357, commencement of Social War; 352, Philip takes Methoné, and enters Thessaly—stopped at Thermopylæ by the Athenians; 346, peace between Athens and Macedon; 339, war between Philip and the Athenians; 322, end of Samian war—submission of Athens to Macedon—death of Demosthenes; 317, Cassander conquers Athens; 307, Demetrius restores its ancient constitution; 287, it revolts from Demetrius; 277, Athens, Sparta, and Egypt allied; 268, surrenders to Antigonus Gonatus, king of Sparta; 229, Athens joins the Achæan league; 215, Athenians and Ætolians unite against Macedon; 211, a Roman fleet arrives at Athens; 200, Athens and other Greek states join Rome against Philip; 196, Romans proclaim Athens free from Macedonian power; 146, Romans subdue Greece; 86, Athens stormed by Sylla. In A. D. 267, Athens was besieged by the Goths; 395, taken by Alaric; 532, walls restored by Justinian.

History and philosophy, as the words are understood in modern times, had their birth in Athens about the time of the Peloponnesian war. Then, also, the oratory of the bar and of the popular assembly was first systematically cultivated, and the elements of mathematical science were admitted into the education of an accomplished man. This was the period of the youth of Plato, whose philosophy was destined to leave so deep an impress on the Jewish and Christian schools of Alexandria. In the imitative arts of sculpture and painting, as well as in architecture, it need hardly be said that Athens carried off the palm in Greece; yet, in all these, the Asiatic colonies vied with her. With the loss of civil liberty, however, Athens lost her genius, her manly mind, and whatever remained of her virtue; and though she long continued to produce talents, they were too often made tools of iniquity, panderers to power, and petty artificers of false philosophy. Under the power of the Romans, who absorbed it along with the rest of Greece, its literary importance still continued, and it was the great resort of students from Rome itself. During the Middle Ages, it languished under the Ottoman yoke in every respect, but since Greece regained its independence (in 1834), it has revived as the capital of the new European kingdom.

In order to understand the localities mentioned in the Bible, it may be well to note that four hills of moderate height rise within the walls of the city. Of these, one to the N. E. is the celebrated "Acropolis," or citadel, being a square craggy rock about 150 feet high. Immediately to the W. of the Acropolis is a second hill of irregular form, but inferior height, called the "Areopagus," where Paul preached (Acts 17:22). To the S. W. rises a third eminence, the "Pnyx," on which the assemblies of the citizens were held; and to the S. of the latter is a fourth, known as the "Museum." A Christian Church existed in Athens soon after the apostolic times, having doubtless grown out of the labors of Paul (although no allusion to it occurs in the N. T.); but as the city had no political importance, the Church never assumed an eminent position. According to tradition, *DIONYSIUS* the Areopagite (Acts 17:34) was its first bishop. Acts 17:15, 16, 22; 18:1; I Th. 3:1.

ATH'-LAI *(Jehovah is strong).*
A Jew who had married a foreign wife. Ezra 10:28.

ATONEMENT.—Primarily, the expiation of sin made by the obedience and sufferings of Christ (Rom. 5:11).

ATONEMENT, *DAY OF.*—The annual day of humiliation among the Hebrews, and the only Jewish fast-day by the Mosaic law (Lev. 16; 23:27-32). It was kept five days before the *FEAST OF TABERNACLES*, or on the tenth day of Tisri, which was early in October.

AT'-ROTH--SHO'-PHAN. See *ATAROTH*, No. 5. Num. 32:35.

AT'-TAI *(seasonable).*
1. Grandson of Sheshan, descended from Pharez. I Ch. 2:35, 36.

2. A Gadite who joined David at Ziklag. I Ch. 12:11.

3. A son of Rehoboam, son of Solomon. II Ch. 11:20.

AT-TAL'-I-A.
A seaport of Pamphilia, near Perga; named from its founder, Attalus. It is now *Adalia.* Acts 14:25.

ATTENDANCE.—In I Ti. 4:13, *"heed"* in the R. V.

ATTIRE.—See *GARMENTS.* Prov. 7:10.

AU-GUS'-TUS *(sacred, venerable).*
Title of Octavius, who, as *Augustus Cæsar*, became emperor of Rome after the death of his uncle, Julius Cæsar, B. C. 20. Lu. 2:1; Acts 25:21, 25; 27:1.

AUL.—An *"awl,"* as in the R. V. See *EAR.* Ex. 21:6; Deut. 15:17.

AUNT.—Used in reference to an uncle's wife. Lev. 18:14.

AUTHOR.—Cause, occasion. Heb. 5:9; 12:2.

A'-VA *(ruin).*
A district near Babylon and Cuthah. Its inhabitants were taken to Samaria in place of captive Jews. Perhaps the same as *IVAH.* II Ki. 17:24.

A'-VEN *(vanity).*
1. Egyptian city of *ON* (which see) or Heliopolis. Eze. 30:17.

2. A plain, probably of Lebanon. Amos 1:5.

3. Same as *BETH-AVEN.* Hos. 10:5, 8.

AVENGER OF BLOOD.—A person who pursued a murderer or a manslayer, by virtue of the ancient Jewish law, to avenge the blood of a near relative who had been murdered or slain. See *CITIES OF REFUGE; PUNISHMENT; REVENGER.* Deut. 19:6; Josh. 20:3.

A'-VIMS, A'-VITES *(villagers)*—R. V., *"Avvim," "Avvites."*
1. A tribe destroyed before the time of Moses. Deut. 2:23; Josh. 13:3.

2. A city of Benjamin, near Bethel; now *Et-tell.* Josh. 18:23.

3. A tribe transported to Samaria. II Ki. 17:31.

A'-VITH *(hut, village).*
The capital of Hadad, the fourth Edomite king. Gen. 36:35; I Ch. 1:46.

AX or AXE.—The instruments so designated are so discriminated in Scriptures as to show that the Hebrews had them of several different forms and for various uses. The Hebrew word rendered "axe head" in II Ki. 6:5 means literally *iron;* but, as an axe is certainly intended, the passage is valuable as showing that at least some of the axe-heads among the Hebrews were of iron. Those which have been found in Egypt are of bronze, which was very anciently and generally used for the purpose. The "battle axe" (Jer. 51:20) was probably a heavy mace or maul. By axes, which were a part of the insignia of the Roman magistracy, was denoted the power of life and death and of supreme judgment. Eze. 26:9; Jer. 10:3; 46:22—Mat. 3:10.

AXLETREES.—See *CHARIOT.* I Ki. 7:32, 33.

A'-ZAL *(declivity, slope)*—R. V., *"Azel."* A place near Jerusalem. Zech. 14:5.

AZ-A-LI'-AH *(Jehovah is noble).* Father of Shaphan the scribe. II Ki. 22:3; II Ch. 34:8.

AZ-A-NI'-AH *(Jehovah is hearer).* One whose son, with Nehemiah, signed the covenant. Neh. 10:9.

AZ-A-RA'-EL, AZ'-A-REEL *(God is helper)*—R. V., *"Azarel."*

1. An Aaronite of the family of Korah who joined David at Ziklag. I Ch. 12:6.

2. A priest appointed by lot to minister in the service of song in the Sanctuary in the time of David. He seems to have been the same as *ASARELAH*, the son of Asaph. I Ch. 25:18.

3. A Danite prince in the time of David. I Ch. 27:22.

4. One of the family of Bani who took "strange" wives during the Exile. Ezra 10:41.

5. A priest of the family of Immer. Neh. 11:13; 12:36.

AZ'-A-REEL—R. V., *"Azarel."* See *AZARAEL*. I Ch. 12:6.

AZ-A-RI'-AH *(Jehovah is keeper).* A very common name in Hebrew, and especially in the family of *ELEAZAR*, whose name has a similar meaning. It is nearly identical with *EZRA*, as well as with *ZERAHIAH* and *SERAIAH*.

1. A descendant of David's high-priest. I Ki. 4:2.

2. Son of Nathan, ruler of Solomon's officers. I Ki. 4:5.

3. Son of Amaziah, who was made king of Judah after his father, B. C. 810. See *UZZIAH*, No. 1. II Ki. 14:21; 15:1 sq.

4. A descendant of Judah, through Zerah. I Ch. 2:8.

5. A descendant of Jerahmeel, grandson of Pharez. I Ch. 2:38, 39.

6. A son of Ahimaaz, and grandson of Zadok. I Ch. 6:9.

7. A grandson of the preceding. I Ch. 6:10, 11.

8. A son of Hilkiah, the high-priest in the reign of Josiah. I Ch. 6:13, 14; 9:11; Ezra 7:1.

9. A descendant of Kohath, from whom sprang the prophet Samuel. I Ch. 6:36.

10. A prophet sent to encourage Asa to destroy the idols in Judah, B. C. 941. II Ch. 15:1.

11. A son of King Jehoshaphat. II Ch. 21:2.

12. Another son of Jehoshaphat. II Ch. 21:2.

13. Son of Jehoram; called also *AHAZIAH*. II Ch. 22:6.

14. A captain who aided in elevating Joash to the throne of Judah, B. C. 878. II Ch. 23:1.

15. Another who assisted in the same work. II Ch. 23:1.

16. The high-priest that hindered Uzziah from burning incense on the altar. II Ch. 26:17, 20.

17. A chief of the tribe of Ephraim. II Ch. 28:12.

18. A Kohathite, and father of Joel. II Ch. 29:12.

19. A Merarite who assisted in cleansing the Temple in the time of Hezekiah. II Ch. 29:12.

20. A priest of the family of Zadok who became chief priest in Hezekiah's time. II Ch. 31:10, 13.

21. Great-grandfather of Zadok the priest, and an ancestor of Ezra. Ezra 7:3.

22. One of the family of Ananiah. He repaired a portion of the wall of Jerusalem after the Exile, B. C. 445. Neh. 3:23, 24.

23. In one passage, this name is given to *SERAIAH*, who came up to Jerusalem with Zerubbabel, or perhaps *Seraiah* is here omitted. Neh. 7:7.

24. A priest who explained the law to the people while Ezra was reading it, B. C. 445. Perhaps the same as No. 22. Neh. 8:7.

25. A priest who, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:2.

26. A prince of Judah who joined in the procession with Nehemiah, B. C. 445. Neh. 12:33.

27. A son of Hoshaiah who charged Jeremiah with prophesying falsely. Jer. 43:2.

28. A young man carried away to Babylon along with Daniel. Dan. 1:6, 7, 11, 19; 2:17.

A'-ZAZ *(strong).* Father of a chief of Reuben, in the time of Jeroboam II. I Ch. 5:8.

A-ZA'-ZEL (R. V. only)—A. V., "the scapegoat." See *SCAPEGOAT*. Lev. 16:8, 10, 26.

AZ-A-ZI'-AH *(Jehovah is strong).*

1. A Levite appointed for the musical service when the ark was brought up from the house of Obed-edom. I Ch. 15:21.

2. Father of Hoshea, prince of Ephraim, in the time of David. I Ch. 27:20.

3. A Levite who had the oversight of the dedicated things in Hezekiah's reign. II Ch. 31:13.

AZ'-BUK *(pardon).* Father of Nehemiah, who repaired a portion of the wall of Jerusalem after the return from Babylon, B. C. 445. Neh. 3:16.

A-ZE'-KAH *(breach).* A town of Judah with dependent villages lying in the Shephelah or low agricultural plain. Near the northern Shochoh and Beth-horon, not far from the modern *Ain-Shems;* or the modern *Tel Zakariya* on the *Wady Sumt*, the Vale of Elah. Josh. 10:10, 11; 15:35.

A'-ZEL *(noble).* A Benjamite of the family of Saul. I Ch. 8:37, 38; 9:43, 44.

A'-ZEM *(fortress).* A city in the extreme S. of Judah, assigned to Simeon; also spelled *EZEM* (I Ch. 4:29). Now *El-Aujeh*. Josh. 15:29.

AZ'-GAD *(worship, supplication).*

1. One whose posterity came up from Babylon with Zerubbabel, B. C. 536. Ezra 2:12.

2. One who came up from exile with Ezra, B. C. 458. Ezra 8:12.

3. A chief, or the name of a family of Jews who, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:15.

A'-ZI-EL *(God is my strength).* A Levite in the choral service of the Tabernacle at the time the ark was brought up from the house of Obed-edom. In ver. 18, it is *JAAZIEL*. I Ch. 15:20.

A-ZI'-ZA *(strong).* One of the family of Zattu who had taken a "strange" (foreign) wife. Ezra 10:27.

AZ-MA'-VETH *(counsel or strength of death).*

1. One of David's thirty valiant men. II Sa. 23:31.

2. A descendant of Jonathan, Saul's son. I Ch. 8:36.

3. One whose two sons joined David at Ziklag. I Ch. 12:3.

4. A village, called also *BETH-AZMAVETH* (Neh. 7:28), lying on the confines of Judah and Benjamin. Now *Hizmeh*. Ezra 2:24; Neh. 12:29.

5. One of David's treasury officers. I Ch. 27:25.

AZ'-MON *(fortress).* A place on the S. of Canaan, near the torrent of Egypt, *Wady-el-arish*. Num. 34:4, 5.

AZ'-NOTH--TA'-BOR *(ears or peaks of Tabor).* A pair of hills on the border of Naphtali. Josh. 19:34.

A'-ZOR *(helper).*
Great-grandson of Zorobabel (Zerubbabel). Mat. 1:13, 14.

A-ZO'-TUS *(fortress, castle).*
Another form of *ASHDOD;* now called *Esdud* or *Asdud.* Acts 8:40.

AZ'-RI-EL *(God is my help).*
1. The head of a family of the half tribe of Manasseh E. of the Jordan. I Ch. 5:24.

2. Father of the ruler of Naphtali in David's time. I Ch. 27:19.

3. The father of an officer sent to take Baruch. Jer. 36:26.

AZ-RI'-KAM *(my help has risen).*
1. Son of Neraiah, of the family of David. I Ch. 3:23.

2. A son of Azel, of the family of Saul. I Ch. 8:38.

3. A Levite, descendant of Merari. I Ch. 9:14.

4. Governor of the house of King Ahaz. II Ch. 28:7.

A-ZU'-BAH *(forsaken).*
1. The mother of King Jehoshaphat. I Ki. 22:42.

2. The wife of Caleb, son of Hezron. I Ch. 2:18, 19.

A'-ZUR *(helper)*—R. V., *"Azzur."*
1. Father of Hananiah, the false prophet of Gibeon. See *AZZUR,* No. 2. Jer. 28:1.

2. Father of Jaazaniah. See *AZZUR,* No. 3. Eze. 11:1.

AZ'-ZAH *(strong, fortified)*—R. V., *"Gaza."*
A city of the Philistines assigned to Judah, and commonly called *GAZA;* now *Ghuzzeh.* Deut. 2:23.

AZ'-ZAN *(sharp).*
Father of Paltiel, a prince of Issachar, chosen to apportion the land W. of the Jordan. Num. 34:26.

AZ'-ZUR *(helper).*
1. Man who, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:17.

2. A Gibeonite, father of Hananiah, who withstood Jeremiah, B. C. 596. Less correctly called *AZUR* in the A. V. Jer. 28:1 (R. V.).

3. Father of Jaazaniah, who was one of the leaders of the people whom the prophet, in a vision, saw devising false schemes of safety for Jerusalem against the Babylonians. *AZUR* in the A. V. Eze. 11:1 (R. V.).

B

BA'-AL, BA'-AL-IM *(lord, master, possessor).*
1. The chief male deity of the Phœnicians and Canaanites, as *ASHTORETH* was their chief female deity. Both these names have the peculiarity of being used in the plural, and of *always* having the definite article prefixed, *e. g., the* Baalim. There can be no doubt of the very great antiquity of the worship of Baal. We find it established among the Moabites and their allies, the Midianites, in the time of Moses (Num. 22:41), and through these nations the Israelites were seduced to the worship of this god under the particular form of *BAAL-PEOR* (Num. 25:3-18; Deut. 4:3). In the times of the kings, the worship of Baal spread greatly, and together with that of Asherah became the religion of the court and people of the Ten Tribes (I Ki. 16:31-33; 18:18, 22). And though this idolatry was occasionally put down (II Ki. 3:2; 10:28), it appears never to have been permanently abolished among them (II Ki. 17:16). In the kingdom of Judah, also, Baal-worship extensively prevailed. The worship of Baal among the Jews seems to have been appointed with much pomp and ceremony. Temples were erected to him (I Ki. 16:32; II Ki. 10:20); his images were set up (II Ki. 10:26); his altars were very numerous (Jer. 11:13), were erected particularly on lofty eminences (Num. 22:41), and on the roofs of houses (Jer. 32:29); there were priests in great numbers (I Ki. 18:19), and of various classes (II Ki. 10:19); the worshippers appear to have been arrayed in appropriate robes (II Ki. 10:22); the worship was performed by burning incense (Jer. 7:9) and offering burnt sacrifices, which occasionally consisted of human victims (Jer. 19:5). The officiating priests danced with frantic shouts around the altar, and cut themselves with knives to excite the attention and compassion of the god (I Ki. 18:26-28). Traces of the worship of this god are found among all the Phœnician colonies; and it is generally considered as essentially the same as the Babylonian god *BEL* (Isa. 46:1) or *Belus,* though perhaps in a modified form. In connection with other words, "Baal" denotes local idols, or some reference to them.

2. A city of Simeon. I Ch. 4:33.

3. A descendant of Reuben. He was carried off by an invading Assyrian army under Tilgath-Pilneser. I Ch. 5:5.

4. A descendant of Benjamin, and son of Jehiel, father or founder of Gibeon, by his wife Maachah. He was a brother of Kish, the father of Saul. I Ch. 8:30; 9:36.

BA'-A-LAH *(mistress, possessor).*
1. A city of Judah; sometimes identified with *KIRJATH-JEARIM* or *KIRJATH-BAAL.* Josh. 15:10; I Ch. 13:6.

2. A hill on the S. border of Judah. Josh. 15:11.

3. A city in the S. of Judah; called *BALAH* in Josh. 19:3; *BILHAH* in I Ch. 4:29; and *BAAL* in I Ch. 4:33. Josh. 15:29.

BA'-A-LATH *(mistress).*
A town in Dan. Now *Balut.* I Ki. 9:18; II Ch. 8:6.

BA'-A-LATH--BEER *(mistress of a well).*
A town among those in the S. of Judah given to Simeon. Josh. 19:8.

BA'-AL--BE'-RITH *(lord of the covenant).*
An idol worshipped by Israel. Judg. 8:33; 9:4.

BA'-A-LE *(possessor of* or *in).*
Another form of *BAALAH;* now *Kuriet el-Enab.* II Sa. 6:2.

BA'-AL--GAD *(lord of fortune).*
A place near Hermon, the northern limit of Joshua's conquests. *Banias* is probably on its site now. This place long had a great reputation as the sanctuary of the god Pan. Josh. 11:17.

BA'-AL--HA'-MON *(lord of a multitude).*
A place in Mount Ephraim, near Samaria. Song 8:11.

BA'-AL--HA'-NAN *(Baal is gracious).*
1. The seventh of the kings of Edom. Gen. 36:38, 39.

2. One of David's superintendents. I Ch. 27:28.

BA'-AL--HA'-ZOR *(lord of a village).*
A place near Ephraim where Amnon was slain. II Sa. 13:23.

BA'-AL--HER'-MON *(lord of Hermon).*
This name occurring alone denotes a town near Mount Hermon. When coupled with "mount" it seems to denote the mountainous district. Now *Jebel-es-Sheikh.* Judg. 3:3; I Ch. 5:23.

BA'-A-LI *(my lord).*
A title rejected by God. Hos. 2:16.

BA'-A-LIM *(lords).*
Plural form of *BAAL* (which see). Judg. 2:11.

BA'-A-LIS *(lord of joy).*
King of the Ammonites when Jerusalem was taken by Nebuchadnezzar, B. C. 587. Jer. 40:14.

BA'-AL--ME'-ON *(lord of habitation).*
A town built by the Reubenites. Supposed to be the same as the *BETH-BAAL-MEON* of Josh. 13:17, the *BETH-MEON* of Jer. 48:23, and the *BEON* of Num. 32:3. Now *Ma'in.* Num. 32:38.

BA'-AL--PE'-OR *(lord of Peor).*
An idol of Moab which Israel, by the counsel of Balaam to the Midianites, was enticed to worship. In several passages, it is simply *PEOR.* Num. 25:3, 5.

BA'-AL--PE-RA'-ZIM *(lord of breaches).*
A place where David defeated the Philistines; near the valley of Rephaim. II Sa. 5:20.

BA'-AL--SHA-LI'-SHA *(lord of Shalisha).*
A place near Gilgal in Ephraim. II Ki. 4:42.

BA'-AL--TA'-MAR *(possessor of palm-trees).*
A place near Gibeah of Benjamin. Judg. 20:33.

BA'-AL--ZE'-BUB *(lord of the fly).*
An idol of the Philistines at Ekron. II Ki. 1:2.

BA'-AL--ZE'-PHON *(lord of Typhon).*
A place on the border of Egypt, near the Red Sea. Ex. 14:2; Num. 33:7.

BA'-A-NA, BA'-A-NAH *(son of grief)*—R. V., *"Baana."*
1. A commissariat officer for Solomon. I Ki. 4:12.

2. Another of Solomon's commissariat officers. I Ki. 4:16.

3. Father of Zadok, who helped to repair the wall of Jerusalem, B. C. 445. Neh. 3:4.

BA'-A-NAH *(son of grief).*
1. Father of Heleb, one of David's thirty valiant men. II Sa. 23:29; I Ch. 11:30.

2. A captain in the army of Ishbosheth. II Sa. 4:2 sq.

3. One who returned from captivity with Zerubbabel, B. C. 536. Ezra 2:2; Neh. 7:7; 10:27.

BA'-A-RA *(daughter of the fresh).*
One of the wives of Shaharaim. I Ch. 8:8.

BA'-A-SE'-IAH *(work of Jehovah).*
A Gershonite, ancestor of Asaph the musician. I Ch. 6:40.

BA'-A-SHA *(boldness).*
A man of Issachar who conspired against Nadab, son of Jeroboam I., slew all his posterity, B. C. 953 (new date, 909), and became third king of the ten tribes of Israel. I Ki. 15:16, 27; 16:3 sq.

BABBLER.—In Ecc. 10:11, *"charmer"* in the R. V.

BABE.—See *CHILD.* Psa. 8:2.

BA'-BEL *(confusion).*
A city in the plain of Shinar, which formed part of the dominion of Nimrod. See *BABYLON.* Gen. 10:10; 11:9.

BA'-BEL, *TOWER OF.*
A high tower built in the plain of Shinar by men who hoped, by means of it, to ascend into heaven; in consequence of which, God confounded their language and scattered them over the earth. According to old Jewish tradition, this tower was destroyed; nevertheless, the captive Jews at Babylon thought that they recognized it in the famous temple of Belus, the present *Birs Nimrud,* a huge mound about 250 feet high and 2300 feet in circumference, situated W. of Hillah, on the Euphrates. In this mound, which consists of bricks twelve inches square by four inches thick, it is easy to trace the outlines of a pyramidal or tower-like construction rising in terraces. See *BABYLON; BABYLON OF TODAY.* Gen. 11:4, 5.

BAB'-Y-LON *(confusion).*
The Greek form of the Hebrew word *BABEL.* Perhaps when Nimrod founded the city he gave it the name *Bab-il,* "gate of Il" or "gate of God." After the "confusion" of tongues, the name was connected by the Hebrews with the root *balal,* "to confound." It was latterly the capital of the country called in Genesis *SHINAR,* and in the later Scriptures *CHALDEA,* or the "Land of the Chaldeans." The original city was built about 2230 B. C. Erech, Ur, and Ellasar seem to have been all older than it, and were cities when *Babil* was a village. But about 1700 B. C. the seat of government was fixed at the latter. Its enormous walls, iron gates, and hanging gardens, were among the greatest artificial wonders in the world. The modern *Birs-Nimrud* (anciently the temple of Nebo at Borsippa), and *Babil,* near *Hillah,* have both been taken for the site of the proposed Tower. Babylon's history is naturally mixed up with that of the state to which it gave its name. "The Babylonian and Assyrian empires," says Sir John Stoddart, "in all historical records, are much blended together. These empires, whether distinct or united, possessed in very early times two vast cities—Babylon on the Euphrates, and Nineveh on the Tigris. The country on the Tigris was called Assyria; that on the Euphrates Babylonia; and the large intervening space was commonly termed Mesopotamia, or 'between the rivers': and this, together with Babylonia, seems to be meant in Scripture by the land of Shinar."

In B. C. 747, Babylon is independent of Assyria —Nabonassar king; 689, Sennacherib, king of Assyria, takes Babylon; 677 or 675, Asaridinus, king of Babylon, invades Judah, and makes prisoner its king, Manasseh; 625, Nabopolassar asserts his independence of the king of Assyria; 605, Nebuchadnezzar succeeds his father Nabopolassar; during his reign the Babylonian empire attains its highest splendor; 569, Nebuchadnezzar sets up the "golden image," and becomes insane the same year; 558, Neriglissar, the Belshazzar of Scripture, king; 538, Babylon taken, and the kingdom annexed to the Persian empire by Cyrus; 518, Babylon revolts from Darius Hystaspes; it is besieged and taken the following year; 331, Babylon surrenders to Alexander the Great; 324, Alexander enters it, and commences the restoration of its architectural greatness; 323, Alexander dies in Babylon; 321, Seleucus Nicator is made governor; 315, Antigonus expels Seleucus, and establishes Python, son of Agenor, in his dignities; 312, Seleucus returns to Babylon, which he recovers, and founds the kingdom and dynasty of the Seleucidæ; 240, invaded by the Gauls under Hierax—they are repulsed by Seleucus II.; 64, on the conquest of Syria by Pompey, Babylon falls into the hands of the Romans; 62, Babylon forms part of the Roman province of Syria. Babylonian sovereigns were: B. C. 747, Nabonassar; 733, Nadius; 731, Chinzirus; 725, Jugæus; 721, Mardocempadus; 709, Archianus; 704 (interregnum); 702, Belibus; 699, Apronadius; 693, Regibalus; 692, Mesesimordachus; 688 (interregnum); 680, Asaridinus; 667, Saosduchinus; 647, Chinaladanus; 625, Nabopolassar; 605, Nebuchadnezzar; 561, Evil Merodach; 558, Belshazzar; 553, Nabonadius; 538, Cyrus takes Babylon.

See articles below.

BAB'-Y-LON, *ANCIENT.*
Babylon was one of the oldest of the cities of Mesopotamia, but the Babylon whose ruins exist today, the Babylon of the Bible and the city made famous by the ancient Greek writers, was comparatively modern. Of the very ancient Babylon, we know little—nothing excepting what a few references to it in the oldest of the cuneiform texts tell us. It was a prominent city in the time of Abraham and Hammurabi. Later, when Assyria rose to power, there were constant wars between the Assyrians and Babylonians, and Sinacherib, king of Assyria from 705 to 681, boasts that in 689 B. C. he completely destroyed Babylon and scraped the foundations of it into the canals. This is the reason why the German excavators found in the ruins of the city little older than of the time of Sinacherib.

But Esarhaddon, the next king of Assyria, wished to be crowned in the old city according to the custom of the Assyrian kings, and he therefore favored the restoration of Babylon. Nabopolassar, its new king, began its reconstruction, and his son, the great Nebuchadnezzar, continued and enlarged his work until the new Babylon became

far more magnificent than the old. The life of the new Babylon was brief. Nebuchadnezzar began to rule in 605 B. C. Sixty-seven years later, in 538 B. C., Cyrus, the king of Persia, took the city from Nabonidus, killed the king's son, Belshazzar, and brought the Babylonian rule to an end. For a time, the Persian kings made Babylon their home, but they soon abandoned it, deported its people, tore down its walls and forbade any to live on its site. Some centuries later, the walls were partly restored by a Parthian king, who confined within them wild animals. The city became a royal game preserve. Thus the history of the great Babylon extends over scarcely a single century.

The sources of information of the city of Babylon are partly the writings of the classical authors, especially Herodotus and Ctesias. However, they disagree in so many respects that they are untrustworthy. The excavations by the Germans, begun in 1899 and continued till 1915, have revealed the plans of some of the ancient buildings and walls, but only a small part of the ruins have yet been explored. Several inscriptions of Nebuchadnezzar have come to light. In one he says:

"I completed Imgur-Bel and Nimitti-Bel, the great walls of Babylon, the mighty city, the city of his exalted power. At the entrances of the great gates I erected strong bulls of bronze, and terrible serpents standing upright. My father did that which no previous king had done. With mortar and bricks he built two moat-walls about the city, and I, with mortar and bricks, built a third great moat-wall, and joined it and united it closely with the moat-walls of my father. I laid its foundation deep to the water level; I raised its summit mountain high. I constructed a moat-wall of burned bricks about the west wall of Babylon."

From these various sources we know that ancient Babylon was in the form of a square, with the corners approximately toward the cardinal points. The outer wall, called Nimitti-Bel, had a circuit of about eleven miles. It was constructed far out in the plain, probably about the poorer residential portions. It was double. Its outer part, built of burned bricks laid in bitumen, was about 24 feet in thickness. At a distance of 36 feet was the inner part, of sun-dried bricks, about 24 feet wide. The space within was filled with clay, forming an elevated road where several chariots might be driven abreast. At intervals of about 140 feet were towers. The entire width of this outer defense was about 82 feet. Its height is uncertain.

The inner wall, called Imgur-Bel, surrounding the more densely populated part of the city, was also double. Its outer part, about twelve feet wide, was protected with towers at intervals of about 65 feet. The entire width of the defense was about 65 feet.

But the great wall of Babylon, the wonder of the world, was within these two defenses. It surrounded Nebuchadnezzar's palace by the river. Its purpose was to protect the king, not only from the stranger without, but also from his own people within. First there was a wide deep moat, bordered with a wall 20 feet in thickness; and beyond this, a second and third and fourth and fifth and sixth wall, each stronger and higher than the one before it. Between the several sections were chariot-roads and soldiers' barracks. We do not know the height of the innermost part of the walls. Ctesias says that they were 300 feet high, and he was probably not far from the truth. Within this fortification was the palace of the great king.

The Euphrates ran through the western part of the city. Bridges spanned the river, and the shores were protected with embankments. Along the eastern shore were the great temples, and at the extreme northern end was another public structure, the nature of which has not yet been determined. The ancient writers claim that the city was laid out in squares, like a modern city, and that each of its broad streets, radiating from the center, led to one of the sixty gates. Certainly a part of the city was given up to the vaulted bazaars, where the merchants patiently squatted before their little square booths. The homes of the people, however, occupied the greater part of the space within the walls, and probably they spread for some distance into the plain without. Some of the houses were of two or more stories in height and built about an open court, like the better houses of Damascus and Bagdad, but the homes of the poorer people were of sun-dried bricks, one story high, with a flat or domed roof, and with but a single room within.

If one might surround a modern Oriental city with massive walls, substitute for its mosques the Babylonian temple, with its high staged tower, and place within a strongly fortified royal palace, we should have a fairly correct picture of Ancient Babylon.

—*EDGAR J. BANKS.*

BAB'-Y-LON OF TODAY.

Babylon of today consists of several high mounds and a village, among which the Euphrates River flows. The site of the ancient city may now be reached by rail from Bagdad, seventy miles to the north. Formerly, a mule stage ran daily from Bagdad, carrying pilgrims bound for the sacred cities in the desert to the west. *Hillah*, the village now representing ancient Babylon, is comparatively modern. Its population of about ten thousand, consists chiefly of Arabs and Jews. It stands on the two sides of the Euphrates, and its two parts are at present connected by a crude bridge of boats. The Euphrates, however, is frequently dry at Hillah, for, excepting during the flood season, it pours most of its water into the Hindieh canal to the west. During the greater part of the year, the people of Hillah dig deep wells into the dry river bed for their drinking water.

Most of the houses of Hillah are of sun-dried bricks, of a single story, with the usual flat roof where the people sleep during the summer months. Along the river, many of the houses are two stories high, and constructed of square burned bricks. These bricks were dug from the ruins of the walls and palaces and temples of ancient Babylon, and sold to the modern builders. They measure thirteen inches square and three inches in thickness, and on the under face of each brick is an inscription in cuneiform characters bearing the name and titles of Nebuchadnezzar. The ancient bricks are also used for paving the streets and the court-yards of the houses, and constructing the embankments along the river's edge. Digging for bricks is a chief occupation of the people. About the village are a few date-gardens, which have suffered from drought during recent years.

Hillah stands at the southern end of the ancient city. The ruin mounds of old Babylon stretch for miles to the north, and partly surrounding them are traces of the ancient city-walls. The walls still show that Babylon was nearly square, and that the Euphrates ran diagonally through the western part of the city. Only a small corner of the city was to the west of the river, and the walls about it are difficult to trace. The mounds within them are insignificant. The outer and inner walls surrounding the eastern and larger part of the city now resemble long low clay ridges on the level plain. They have long served as quarries for the brick diggers, and in places they have completely disappeared. The outer walls have suffered somewhat less, for they are less accessible to the people of Hillah.

The most imposing mound among the ruins within the walls is at the extreme north. It is still called *Babil* by the natives, and for this reason some scholars have believed it to be the ruins of the Tower of Babel. In shape, the mound is nearly square, rising to the height of one hundred feet. It has been excavated only by the brick diggers, who have everywhere burrowed deep holes into it, revealing walls and arches of massive brick masonry. It is not known what ancient structure the ruin represents. The claims that here were the famous Hanging Gardens, or a palace of Nebuchadnezzar, or the Tower of Babel, can not be substantiated until a more thorough exploration of it has been made.

A mile or so to the south, near the center of the ancient city and near the left shore of the river, is another extensive mound, yet not quite so high. The *Kasr* is the name which the Arabs have given it, for projecting above its summit is an abundance of massive walls resembling a fortress. Here the excavations among the ruins of Babylon were first made, and in one of the trenches may still be seen the first ancient monument discovered at Babylon. It is a great granite lion standing above a prostrate man. The sculpture is very crude, and therefore it has been permitted to remain near its original position. It is at this mound that the palace of Nebuchadnezzar has been uncovered. Only the foundations of its thick walls remain, but they suffice to show the maze-like plan of the palace. Most of its hundreds of chambers were very small. The throne-room alone was imposing, but now its walls have been completely dug away by the German excavators. The wall and the Ishtar Gate before the palace is the most imposing bit of masonry still to be seen among the ruins of the old city. It was probably this wall, surrounding the palace of the king, which the ancient Greeks called one of the seven wonders of the ancient world. Its ruins still reach the height of about sixty feet, and on its sides the brightly colored glazed bricks picture in relief huge figures of bulls, lions, and griffins of fantastic shapes.

Still farther south is the mound of *Amran*, so called from the tomb of a Moslem saint of that name. In Amran have been discovered the temples of Babylon made famous by the Greek Herodotus. Now the mound is pierced with deep trenches, revealing the massive brick-work of the great structures. Several other smaller mounds dot the space within the walls. Few of them have been excavated sufficiently to reveal the nature of the structures which lie buried there.

From the summit of the mound Babil, the view over the plain is extensive. During the summer time, everywhere is the hot, monotonous, bare, brown desert; during the winter time, or rainy season, it is covered with green and with herds of grazing camels. Far on the eastern horizon rises the summit of *Tel Ibrahim*, the Biblical Cutha. In the west, across the river, is the still higher ruin called *Birs*, the tower of the temple of the ancient Borsippa, the tallest of all the Babylonian mounds. Mounds of lesser height are on all sides. North and south, as far as the eye can reach, the course of the winding Euphrates may be traced by the date-palms which fringe its shores. Such is Babylon of today.

—*EDGAR J. BANKS.*

BAB-Y-LO'-NI-ANS *(sons of Babel)*.
Inhabitants of Babylonia. Ezra 4:9; Eze. 23:23.

BAB-Y-LO'-NISH *(belonging to Shinar)*.
Anything belonging or pertaining to Babylon or Shinar. Josh. 7:21.

BAB-Y-LO'-NISH CAPTIVITY. — See *CAPTIVITY*.

BA'-CA *(weeping)*—R. V., *"Weeping."*
A valley near Jerusalem. Its exact location is very uncertain, the allusion in Psa. 84:6 being to the joy of the worshippers going up to Jerusalem. The word is translated *("Weeping")* in the R. V. The Targum renders it "Gehenna;" that is, the *Ge-Hinnom*, a ravine below Mount Zion.

BACH'-RITES.
Descendants of Becher, the son of Ephraim. Num. 26:35.

BACKBITER.—One who speaks secretly against another. Rom. 1:30.

BACKBONE.—Spine. The word occurs only once in the A. V. Lev. 3:9.

BACKSLIDER.—One guilty of a falling-off or defection in matters of religion. This may be either partial or complete—partial, when it is in the heart, as in Prov. 14:14; complete, as that described in Heb. 6:4 sq.; 10:26 sq.

BADGER.—A small, carnivorous, burrowing quadruped, with claws on the forefeet. It is said to be plentiful in Palestine, but not found in Arabia. The outer covering of the Tabernacle is said to have been of "badgers' skins," which some suppose were the skins of a kind of seal found in the Red Sea. Various opinions are held concerning them. The R. V. renders the term *"sealskins."* Ex. 25:5; Num. 4:6 sq.; Eze. 16:10.

BAGS.—Bags were made of various sizes, and sometimes contained certain sums of money, for which they passed current when the seal was unbroken (cp. II Ki. 12:10). "Bag" is the translation of several entirely different words denoting receptacles of various kinds. See *PURSE*. Deut. 25:13; I Sa. 17:40, 49—Lu. 12:33.

BA-HA'-RU-MITE.
Patronymic of one of David's thirty valiant men. He is elsewhere called the *BARHUMITE*. I Ch. 11:33.

BA-HU'-RIM *(low grounds)*.
A village on the road leading up from the valley of the Jordan to Jerusalem. II Sa. 3:16; 16:5.

BA'-JITH *(house)*—R. V., *"Bayith."*
This word occurs frequently (in the Hebrew text) in the names of towns, but is only once left untranslated as the name of a place. In the original text, it has the article (*"the* house"); not referring to a place of this name, most probably, but to *The House* or temple of the gods of Moab, as opposed to the "high places" in the same sentence. Isa. 15:2.

BAK-BAK'-KAR *(diligent searcher)*.
A Levite who returned from exile. I Ch. 9:15.

BAK'-BUK *(waste, hollow)*.
A Nethinim whose descendants returned from exile, B. C. 536. Ezra 2:51; Neh. 7:53.

BAK-BU-KI'-AH *(wasted by Jehovah)*.
A Levite of the family of Asaph, and second leader in the Temple worship. Neh. 11:17.

BAKER.—The domestic operation of baking was usually, among the ancient Israelites, committed to the females or slaves of the family (Gen. 18:6; Lev. 26:26), but later they had regular bakers (Hos. 7:4, 6; cp. Josephus, *Ant.* XV, 9:2), and in Jerusalem (Jer. 37:21) there was a special "Bakers' Street." Besides the ordinary oven, which, in Oriental cities, is sometimes public and differs but little from ours, the Hebrews made use of large stone jars, open at the mouth, about three feet high, with a fire made inside (usually with wood, cp. Isa. 44:15, but on occasion also of dry dung, Eze. 4:12) for baking bread and cakes, as soon as the sides were sufficiently heated, by applying the thin dough to the exterior surface, the opening at the top being closed. The Egyptians excelled in the art of baking; and Pharaoh's chief baker is mentioned in Gen. 40:1 sq.; 41:10. See *BREAD; OVEN*.

BA'-LAAM *(lord* or *destruction of the people)*.
A prophet, son of Beor, and a resident of Pethor, a city of Mesopotamia, whom Balak, king of Moab, enticed by promise of great reward to curse Israel when they were encamped on the plains of Moab. He appears to have been endowed with a greater than ordinary knowledge of the true God (though living in a heathen country); and was constrained, in a miraculous manner, to thrice bless, rather than curse, Israel. Balaam is alluded to by the prophet Micah (6:5), and also by the apostle Peter (II Pe. 2:16). His prophecies are among the most remarkable in the Bible. His history is found in Num. 22-24, 31.

BA'-LAC—R. V., *"Balak."* See *BALAK*. Rev. 2:14.

BAL'-A-DAN *(having power)*.
Father of Merodach (or Berodach) Baladan, king of Babylon in the time of Hezekiah, king of Judah. II Ki. 20:12; Isa. 39:1.

BA'-LAH *(withered, old).*
A city of Simeon; called *BILHAH* in I Ch. 4:29. Josh. 19:3.

BA'-LAK *(void, empty).*
Son of Zippor, and king of Moab at the time when the Israelites were bringing their journeyings to a close, B. C. 1452. He hired *BALAAM* (which see) to curse Israel when they were in his territory, but his designs were unsuccessful. Num. 22:2 sq.; 23:1 sq.

BALANCES.—See *SCALES.* Prov. 11:1.

BALDNESS.—See *HAIR.* Lev. 21:5; Isa. 3:24.

BALL.—An article well known as being used in various sports and games from the earliest times, several kinds of which are depicted on the Egyptian monuments. The word is used in this sense in Isa. 22:18.

BALM *(balsam).*—A common name for many of those oily, resinous substances which flow spontaneously or by incision from certain trees or plants, and are of considerable use in medicine and surgery. This production is particularly ascribed to Gilead (Gen. 37:25; Jer. 8:22). The true balsam-tree grows chiefly between Mecca and Medina in Arabia; and its gum is sometimes called "the balm of Gilead." This gum is very costly and fragrant, and is extensively used in the East as a medicine and as a cosmetic. It is not the same as the "balm-of-Gilead"-tree of the United States.

BA'-MAH *(high place).*
Used in Ezekiel as the *name* of the places in which Israel offered sacrifices to idols. Eze. 20:29.

BA'-MOTH *(high places).*
A city on the N. side of the Arnon which had belonged to the Moabites, but was taken from them by Sihon. It is thought to be the *BAMOTH-BAAL* of Josh. 13:17. Num. 21:19, 20.

BA'-MOTH--BA'-AL *(high places of Baal).*
A town of Moab taken by Sihon, but afterwards a city of Reuben. It is probably the *BAMOTH* of Num. 21:19, 20. Josh. 13:17.

BAND.—See *FETTERS; ROBBERS; SOLDIER.* Judg. 15:14; II Sa. 4:2.

BANDS.—Symbolic name given to one of two staves which symbolized the Lord's covenant with the seed of Jacob, and the brotherhood of Israel and Judah. Zech. 11:7, 14.

BA'-NI *(posterity).*
1. A Gadite, and one of David's thirty valiant men. II Sa. 23:36.

2. An Aaronite, a descendant of Merari. I Ch. 6:46.

3. A descendant of Pharez, son of Judah. I Ch. 9:4.

4. Father of some of those who went up from Babylon with Zerubbabel, B. C. 536. Called *BINNUI* in Neh. 7:15. Ezra 2:10; 10:29.

5. One whose descendants had taken "strange" (foreign) wives during the Exile. Ezra 10:34.

6. A descendant of No. 5 who also had taken a "strange" wife. Ezra 10:38.

7. A Levite whose son repaired part of the wall of Jerusalem, B. C. 445. Neh. 3:17; 8:7; 9:4, 5.

8. A Levite who regulated the devotions of the people after Ezra had read the book of the law to them, B. C. 445. Neh. 9:4; 10:13.

9. A chief man or family that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:14.

10. A Levite whose son was overseer of the Levites at Jerusalem after the Exile. The same perhaps as No. 7 or 8. Neh. 11:22.

BANK.—In Lu. 19:23, the Greek word for *table* is rendered "bank" in the modern sense of the term, which, by a similar appropriation, is derived from the same root as *bench.* In Mat. 21:12; Mark 11:15; Jno. 2:15, the word is employed literally, and denotes the "table" of the money-changer, at which he sat in the market-place (as is still customary in the East), and also in the outer court of the Temple. It is elsewhere used to denote an ordinary table for food. See *MONEY CHANGER.*

BANNER.—See *STANDARD.* Psa. 60:4; Song 6:4, 10.

BANQUET.—In Esth. 7:1, this word means *to drink.* It is also used to denote a *FEAST* (which see).

BAPTISM.—A religious ordinance administered by John the Baptist, and approved by Christ's submission to it, thus making it an established rite of the Christian Church, being administered in the name of the Father, Son and Holy Spirit. It is symbolic of regeneration; it is a public profession of faith; it is an announcement of discipleship; it signifies the forgiveness of sin; and it expresses a determination to lead a life of righteousness. The command to baptize was given with the command to preach the Gospel to all nations. The case of Apollos emphasizes the distinction between John's baptism and Christian baptism. From this, we are able to more clearly define the spiritual significance of Christian baptism. An unfortunate controversy has long existed concerning the mode of baptism, but happily, the discord and dissension that for so long found emphasis among different Christian bodies is rapidly giving way to a broader and deeper realization of the significance of the dedicatory, devotional, consecrational, and high spiritual value of this sacred rite of admission into the fellowship of Jesus. See *"BAPTISM"* in "SCRIPTURE QUOTATIONS."

BAP'-TIST.
The designation of John, the forerunner of Christ. See *JOHN,* No. 1; also *APOSTLES AND DISCIPLES.* Mat. 3:1; 11:11, 12, etc.

BA-RAB'-BAS *(father's son).*
An outlaw who was in prison at the time of the arrest of Christ and his arraignment before Pontius Pilate. During the Passover season, it was customary for the procurator to deliver to the Jews any prisoner whom they might select. Through the influence of the priests and elders, the people were prevailed upon to ask for the release of Barabbas, instead of Christ, Whom Pilate wanted to release. See *JESUS, TRIAL OF; ROBBERS.* Mat. 27:16 sq.; Mark 15:6 sq.; Lu. 23:18 sq.; Jno. 18:40.

BAR'-A-CHEL *(blessed of God).*
Father of Elihu, who reasoned with Job after his three friends were silent. Job. 32:2, 6.

BAR-A-CHI'-AS *(blessed of Jehovah)*—R. V., *"Barachiah."*
Greek form of *BERECHIAH,* the father of Zechariah the prophet. Mat. 23:35.

BA'-RAK *(lightning).*
A Naphtalite who, at the instigation of Deborah, led the tribes of Zebulun and Naphtali against Sisera, the leader of the Canaanites, and gained a notable victory, B. C. 1296. See *DEBORAH.* Judg. 4:6; 5:1—Heb. 11:32.

BARBARIAN.—Uncivilized, a title given to other nations by the Greeks; hence, a foreigner. Acts 28:2, 4; Rom. 1:14; Col. 3:11.

BARBER.—See *RAZOR.* Eze. 5:1.

BAR-HU'-MITE *(belonging to young men).*
Patronymic of one of David's valiant men. In I Ch. 11:33, the epithet is *BAHARUMITE,* the correct reading—denoting an inhabitant of Bahurim, a town of Benjamin. II Sa. 23:31.

BA-RI'-AH *(fugitive).*
Grandson of Shechaniah, of the family of David. I Ch. 3:22.

BAR--JE'-SUS *(son of Joshua).*
A false prophet, also called *ELYMAS*, who opposed Paul and Barnabas at Paphos. Acts 13:6.

BAR--JO'-NA *(son of Jona).*
A surname of Simon Peter. See *PETER*. Mat. 16:17.

BAR'-KOS *(parti-colored).*
The head of one of the families of Nethinim that returned with Zerubbabel from Babylon, B. C. 536. Ezra 2:53; Neh. 7:55.

BARLEY.—A well-known grain which was cultivated in Egypt and in Palestine. The Hebrews often used barley bread, though it was considered inferior to wheat, and in later times only the poorer classes habitually ate it. Among the ancient Hebrews, barley was a common food for horses, asses, and oxen; oats were unknown. Ex. 9:31; Ruth 1:22; II Sa. 17:28.

BARN.—The barns of the Hebrews were often mere caves in the rocks, the entrance being carefully concealed to prevent robbery. They were used for grain and other produce, rather than for hay. Caves are still employed for this purpose in the hill of Jezreel. Domestic animals frequently occupy the ground floor of the owner's house in some parts of the East, and the family live in the rooms above. See *STORE*. Job 39:12; Prov. 3:10—Mat. 6:26.

BAR'-NA-BAS *(son of consolation).*
A Levite of Cyprus, and an early disciple and companion of Paul. He was the first to recognize Paul's sincerity, and introduce him to the church in Jerusalem (Acts 9:27). Being honored with the mission to Antioch, he sought in Tarsus for Paul as a helper, and they worked together a year. His sister's son, Mark, was the Evangelist. Barnabas is not counted as an apostle, although Luke so speaks of him (Acts 14:14); and he and Paul were equally honored by the church until after their separation, following which, Barnabas is lost sight of. The epistle called by his name is believed to be spurious, because it has in it errors in the Jewish history and worship, and a very feeble grasp of divine truth, unworthy of a Levite and disciple. It is assigned to the 2nd century A. D. by Alford. Barnabas is regarded by some as author of the Epistle to the Hebrews. See *APOSTLES AND DISCIPLES*. Acts 4:36; Gal. 2:9.

BARNFLOOR.—An open *THRESHING FLOOR* (which see). II Ki. 6:27.

BARREL.—The Hebrew word so rendered in I Ki. 17:12, 14, 16; 18:33 is usually translated *PITCHER* (which see).

BAR'-SA-BAS *(son of Saba).*
1. Joseph Barsabas, a disciple of Christ, nominated along with Matthias to succeed Judas Iscariot (Acts 1:23). Some consider him as the same person as *BARNABAS*.

2. Judas Barsabas, a disciple sent with Silas to Antioch with letters from the apostles. Acts 15:22.

BAR-THOL'-O-MEW *(son of Tolmai).*
One of the apostles of Christ (Mat. 10:3; Acts 1:13). He is thought by some to have been the same as *NATHANAEL* (Jno. 1:45 sq.; 21:2). See *APOSTLES AND DISCIPLES*.

BAR-TI-MÆ'-US *(son of Timæus).*
A beggar in Jericho who received sight. Mark 10:46.

BA'-RUCH *(blessed).*
1. Son of Zabbai, who helped to rebuild the wall, B. C. 445. Neh. 3:20.

2. A descendant of Phares; a returned exile. Neh. 11:5.

3. The amanuensis, or secretary, of Jeremiah in prison, B. C. 590. Jer. 36:4-32.

BAR-ZIL'-LAI *(strong, iron).*
1. A Gileadite who helped David in his flight from Absalom, B. C. 1023. II Sa. 19:31-39.

2. Father of Adriel, husband of Merab, Saul's eldest daughter. II Sa. 21:8.

3. A priest whose genealogy was lost, the father of some exiles who returned with Ezra, B. C. 458. Ezra 2:61.

BA'-SHAN *(soft rich soil).*
A district on the E. of Jordan, almost always written with the *definite article* in the original. It is sometimes called "The Land of Bashan." It was the kingdom of Og, the Amorite, and extended from the "border of Gilead" on the S. to Mount Hermon on the N., and from the Arabah or Jordan Valley on the W. to Salchah *(Sulkhad)* and the border of the Geshurites and the Maacathites on the E. Bashan, or *"the* Bashan," was the lot of the half tribe of Manasseh, together with "half of Gilead." Deut. 3:1-13.

BA'-SHAN--HA'-VOTH--JA'-IR *(Bashan of the villages of Jair).*
A name given to Argob after its conquest by Jair, a descendant of Manasseh. Deut. 3:14.

BASH'-E-MATH *(fragrant)*—R. V., *"Basemath."*
1. One of the wives of Esau, and daughter of Elon the Hittite. Gen. 26:34.

2. Another wife of Esau, and daughter of Ishmael. Gen. 36:3 sq.

BASIN, BASON.—Several different kinds of basins are mentioned in the Bible—namely, a hand-basin, for washing the hands, etc.; a covered basin, used in the sanctuary; the "omer," a common domestic vessel of the Egyptians, holding half a peck, for cooking; and the foot-basin, in which Christ washed the feet of the disciples (probably same as the "wash-pot" of the Psalms). Ex. 24:6; Ezra 1:10—Jno. 13.5.

BASKET.—The baskets of the Hebrews were usually made of wickerwork, though sometimes of network or of ropework, and were of various forms, sizes, strength, and structure. When traveling either among the Gentiles or the Samaritans, the Jews were accustomed to carry their provisions with them in baskets, in order to avoid defilement. II Ki. 10:7; Jer. 24:1, 2—Mat. 14:20; Acts 9:25.

BAS'-MATH *(fragrant)*—R. V., *"Basemath."*
A daughter of Solomon who became wife of Ahimaaz, a purveyor for Solomon. I Ki. 4:15.

BASTARD.—In Deut. 23:2, this word probably refers to the offspring of heathen prostitutes in the neighborhood of Palestine (who were a sort of priestesses to the Syrian goddess *ASTARTE*), since no provision appears to have been made by Moses against them, while the toleration of Jewish prostitutes was expressly forbidden (Lev. 19:29; Deut. 23:17). In Zech. 9:6, the word is probably used in the sense of *foreigner* (i. e., foreign race). From Heb. 12:8, it appears that bastard children among the Jews received but little attention from the father.

BAT.—A flying animal, included among the "unclean" fowls in Lev. 11:19, and among birds in Deut. 14:18. It is very common in Palestine, especially in the old Temple-vaults and in the caves of Galilee.

BATH.—A measure for fluids, containing from 5 to 8 gallons. See *WEIGHTS AND MEASURES*. II Ch. 2:10; Isa. 5:10.

BATHING.—In the hot climate of the Holy Land, bathing is a necessity, rather than a luxury. It was a prescribed part of the Hebrew ritual of purification in cases of ceremonial uncleanliness, etc., and was a symbol of cleansing and repentance. See *WASH*. See Lev. 15-17; Num. 19.

BATH--RAB'-BIM *(daughter of many).*
A gate of the city of Heshbon or a village near it. Song 7:4.

BATH--SHE'-BA *(daughter of an oath).*
Daughter of Eliam or Ammiel, wife of Uriah the Hittite, and later a wife of David and mother of Solomon. She is also called *BATHSHUA*. According to Jewish tradition, she composed and recited Prov. 31 as an admonition to her son Solomon on his marriage with Pharaoh's daughter. II Sa. 11:3; I Ki. 1:15; 2:13.

BATH--SHU'-A.
This name is translated "daughter of Shua" in Gen. 38:12; I Ch. 2:3; but in I Ch. 3:5, it is employed as the name of the mother of Solomon, and she is called the daughter of *AMMIEL* (elsewhere *ELIAM)* In Gen. 38:2, 12, *Bathshua* is really the name of Judah's wife. See *BATH-SHEBA.*

BATTERING RAM.—See *RAM, BATTERING.*

BATTLE.—See *SOLDIER; WAR.* Gen. 14:8—I Co. 14:8.

BATTLE AX *(AXE).*—A powerful weapon of war. Its form and manner of use in very ancient times is not definitely known. See *AX.* Jer. 51:20.

BATTLEMENT.—A structure bordering the roofs of Eastern houses to prevent persons from falling off. This term is also often used to denote the *fortification* or *parapet* of a city wall. See *HOUSE.* Deut. 22:8; Jer. 5:10.

BA'-VAI *(wisher)*—R. V., *"Bavvai."*
A descendant of Henadad who helped to repair the wall of Jerusalem, B. C. 445. Neh. 3:18.

BAY.—Used in reference to the cove of the Dead Sea at the mouth of the Jordan (Josh. 15:5; 18:19), and also to the S. extremity of the same sea (15:2), forming the boundary points of the tribe of Judah. In Zech. 6:3, 7, "bay" is the color assigned in the A. V. to one of the span of horses in the vision of Zechariah; the R. V. properly renders the word *"strong,"* which is the literal meaning of the Hebrew word.

BAY TREE.—A tree mentioned only in Psa. 37:35, where the term is probably used in a general sense for any green and vigorous native tree. Some think the reference is to the laurel, used from very ancient times for triumphal crowns or wreaths. The R. V. has it *"green* tree."

BAZ'-LITH, BAZ'-LUTH *(asking).*
One of the Nethinim whose posterity returned from Exile with Zerubbabel, B. C. 536. Ezra 2:52; Neh. 7:54.

BDELLIUM.—A term probably referring either to a fragrant gum or to a precious stone; perhaps the pearl. The word occurs but twice in Scripture—in Gen. 2:12, as a product of the land of Havilah; and Num. 11:7, where the manna is likened to it and to hoar-frost on the ground.

BEACON.—Probably a pole used as a standard or ensign, which was set up on the tops of mountains as a signal for the assembling of the people, sometimes on the invasion of an enemy, and sometimes after a defeat. See *STANDARD.* Isa. 30:17.

BE-A-LI'-AH *(Jehovah is lord).*
A man who joined David at Ziklag. I Ch. 12:5.

BE'-A-LOTH *(ladies, mistresses).*
A city in the S. E. of Judah, near Salem; now *Kurnub,* S. W. of *Dhullam.* Josh. 15:24.

BEAM.—See *WEAVER.* Judg. 16:14; I Sa. 17:7.

BEANS.—Beans were employed as articles of diet by the ancients, as they are by the moderns, being used as vegetables and ground into flour. Those now cultivated in Syria and Palestine are the white horse-bean and the kidney-bean, called by the natives *mash.* II Sa. 17:28; Eze. 4:9.

BEARD.—Much attention was given to the beard by the Jews, who regarded it, when long and full, as the noblest ornament of man; and, accordingly, to dress and anoint it with oil and perfume was, with the wealthier classes at least, an indispensable part of their daily toilet (Psa. 133:2). To neglect, tear out, or shave off the beard was a sign of deep mourning (Ezra 9:3); and to be deprived of the beard was a mark of servility and infamy. It was customary among the Egyptians to shave the hair of the face and head, or to leave only a small tuft of beard; the Jews were forbidden to imitate this practice (Lev. 19:27), but the removal of the beard was a part of the ceremonial treatment proper to a leper (14:9).

BEARS.—Hairy, shaggy animals, very much resembling our brown bears. They were very numerous in Palestine in ancient times, and can still be found in Lebanon, Galilee, and Mt. Hermon. I Sa. 17:34, 36, 37.

BEAST.—Besides being used in its ordinary sense, this word is also improperly given in the A. V. as the translation of the term used to designate the *"living creatures"* (as in the R. V.) that were round about the throne in heaven (Rev. 4:6; 6:1). Another word meaning *wild beast* is applied (Rev. 13:11 sq.) to the anti-Christian power (see *NUMBER; ROME).*

BEAUTIFUL GATE.
The name of one of the gates of the Temple (Acts 3:2). It was the entrance to the Court of the Women, immediately opposite the Gate of Shushan, the eastern portal through the outer wall into Solomon's Porch. It is evidently the same described by Josephus *(Ant.* XV, 11:5; *War,* V, 5:3; VI, 5:3) as immensely massive, and covered with plates of Corinthian bronze.

BE'-BAI *(fatherly).*
1. A man whose descendants came up from Babylon with Zerubbabel, B. C. 536. Ezra 2:11; Neh. 7:16.

2. One whose posterity returned from Babylon with Ezra in the time of Artaxerxes, B. C. 458. Perhaps the same as No. 1. Ezra 8:11; 10:28.

3. One who, with Nehemiah, sealed the sacred covenant, B. C. 445. Neh. 10:15.

BECAUSE.—In Mat. 20:31, *"that"* (meaning *in order that)* in the R. V.

BE'-CHER *(youth, first-born).*
1. A son of Benjamin. Gen. 46:21; I Ch. 7:6, 8.

2. A son of Ephraim; called *BERED* in I Ch. 7:20. Num. 26:35.

BE-CHO'-RATH *(first birth).*
An ancestor of Saul, first king of Israel. I Sa. 9:1.

BED.—See *BED CHAMBER.* Gen. 48:2—Mat. 9:2, 6.

BE'-DAD *(son of Adad).*
Father of the fourth king of Edom. Gen. 36:35; I Ch. 1:46.

BE'-DAN *(son of judgment).*
1. A judge of Israel between Jerubbaal (i. e., Gideon) and Jephthah, though his name is not given in the Book of Judges. It is probably a copyist's error for *BARAK,* which is the name given in the LXX., Syriac, and Arabic Versions. I Sa. 12:11.

2. Descendant of Machir, son of Manasseh. I Ch. 7:17.

BED CHAMBER.—In the East, bedrooms consist of an apartment furnished with a divan, or dais, which is a slightly elevated platform at one end, and often along the sides also, of the room. On this are laid the mattresses on which the inmates of the house sit, cross-legged, in the daytime, with large cushions against the wall to support the back. At night, the light bedding is usually laid out upon this divan, and thus beds for many persons are easily formed. In the morning, the bedding is removed and deposited in recesses in the room made for the purpose. This is a sort of general sleeping-room for the males of the family and for guests, none but the master having access to the inner parts of the house, where alone there are proper and distinct bedchambers. In these, the bedding is either spread out on the carpeted floor, or placed on a low frame or bedstead. The poorer class of people often use

skins for beds; and all classes frequently sleep in the open air. Josephus *(Ant.* XII, 4:11) mentions the bedchambers in the Arabian palace of Hyrcanus. The ordinary furniture of a bedchamber in private life is given in II Ki. 4:10. The "bed chamber" in the Temple, where Joash was hidden, was probably a store-chamber in which beds were kept or stored away, not a mere bedroom, and thus better adapted to conceal the fugitives (II Ki. 11:2; II Ch. 22:11). The position of the bedchamber in the most secluded parts of the house seems marked in Ex. 8:3; II Ki. 6:12. The giant Og was of such great bulk and weight that he required a bedstead of iron (Deut. 3:11); but the common bedstead of the East is made of palm-sticks or boards. The couches of the Jews for repose and for the use of the sick were usually perhaps simply the standing divans such as those on which the modern Orientals make their beds at night.

BE-DE'-IAH *(servant of Jehovah).*
One of the family of Bani who had married a foreign wife. Ezra 10:35.

BEDSTEAD.—See *BED CHAMBER.* Deut. 3:11.

BEE.—Well-known insect common, both wild and domesticated, in Palestine. See *HONEY.* Judg. 14:8—Mat. 3:4.

BEE-LI'-A-DA *(Baal has known).*
A son of David called *ELIADA* in II Sa. 5; I Ch. 3. I Ch. 14:7.

BE-EL-ZE'-BUB *(lord of the fly).*
A heathen deity to whom the Jews ascribed supremacy among evil spirits. The correct orthography is *Beelzebul,* which is probably a wilful corruption of *BAAL-ZEBUB,* in order to make it contemptible (see *BLASPHEMERS).* Mat. 10:25.

BEER *(a well*—artificial).
1. A station of the Israelites beyond the Arnon, and so called because of the "well" dug by the princes and nobles of the people. This is probably the *BEER-ELIM* ("well of heroes") of Isa. 15:8. Num. 21:16.

2. A place to which Jotham, son of Gideon, fled for fear of his brother Abimelech, 8 miles W. of Hebron. Judg. 9:21.

BEER'-A *(expounder).*
Son of Zophah of the tribe of Asher. I Ch. 7:37.

BEER'-AH *(expounder).*
A prince of the Reubenites, carried captive to Assyria by Tilgath-pilneser. I Ch. 5:6.

BEER--E'-LIM *(well of heroes).*
In the S. confines of Moab. The name points to the well dug by the chiefs *(Elim)* of Israel on their nearing the Promised Land (see *BEER).* Isa. 15:8.

BEER'-I *(my well).*
1. A Hittite, father of Judith, wife of Esau. Gen. 26:34.

2. Father of Hosea the prophet. Hos. 1:1.

BEER--LA'-HAI--ROI *(well of the living One who seeth me).*
Between Kadesh and Bered, "in the way to Shur," and therefore in the S. Gen. 16:14.

BEER'-OTH *(wells).*
1. A station of the Israelites belonging to Jaakan; same as *BENE-JAAKAN.* Deut. 10:6.

2. One of the four cities of the Hivites that drew Joshua into a treaty of peace. It is 7 miles from Jerusalem, on the way to Nicopolis. Now *El-Bireh.* Josh. 9:17; 18:25.

BEER'-OTH-ITE *(belonging to Beeroth).*
An inhabitant of Beeroth in Benjamin. II Sa. 4:2, 3, 5, 9.

BEER--SHE'-BA *(well of the oath).*
A name which Abraham gave to a well in the southern extremity of Palestine, dug when he and Abimelech swore friendship to each other (Gen. 21:31; Judg. 20:1). The town that was afterward situated here became quite noted. In Judg. 20:1, "from Dan to Beersheba" means the whole length of Palestine. Beersheba was a city of Judah, and afterward of Simeon. It was again occupied by the Jews after the Captivity (Neh. 11:27, 30), and continued to be an important place many centuries after the time of Christ. It is now in ruins, and is called *Bir-es-seba.*

BE-ESH--TE'-RAH *(house of Ashterah).*
A Levitical city in Manasseh. It was allotted to the Gershomites, and is identical with *ASHTAROTH* or Ashterah. Josh. 21:27.

BEETLE.—A species of *LOCUST* (which see). Lev. 11:22.

BEEVES.—See *CATTLE.* Lev. 22:19, 21.

BEGGAR.—See *POOR.* Lu. 16:20, 22.

BE-HE'-MOTH *(a large beast).*
It is uncertain whether this term refers to the elephant or to the hippopotamus; but the weight of argument seems to be in favor of the latter. Job. 40:15.

BE'-KAH.—A Hebrew weight equal to ½ shekel, or about ⅛ oz. A bekah of silver was equivalent to about 30 cents in our money. See *WEIGHTS AND MEASURES.* Ex. 38:26.

BEL *(lord).*
The chief idol of the Babylonians; probably another form of *BAAL,* though some critics doubt their identity. Isa. 46:1; Jer. 51:44.

BE'-LA, BE'-LAH *(consumption)*—R. V., *"Bela."*
1. A place near the S. of the vale of Siddim; called also *ZOAR.* Gen. 14:2, 8.

2. The first king of Edom mentioned in Scripture. Gen. 36:32, 33.

3. Eldest son of Benjamin, and head of the *BELAITES,* of whom the house of Ehud was most remarkable. He was one of the left-handed heroes. B. C. 1700. Gen. 46:21; Num. 26:38.

4. A son of Azaz, of the tribe of Reuben. I Ch. 5:8.

BE'-LA-ITES.
Descendants of *BELA,* No. 3. Num. 26:38.

BE'-LI-AL *(worthless, lawless).*
This word should not be regarded as a proper name. It is usually associated with the words "son," "man," "daughter," or "children." Hence, "son of Belial," etc., simply means *a worthless person.* Deut. 13:13; Judg. 19:22—II Co. 6:15.

BELIEVERS.—Converts, Christians. Acts 5:14; I Ti. 4:12.

BELL.—Small bells are still much used in the East. Bells of gold were fastened to the bottom of the robe of the high-priest (Ex. 28:33). Bells were also attached to the equipage of horses (Zech. 14:20).

BELLOWS.—According to the monuments, the ancients used two kinds, ingeniously contrived to be worked by the feet. Jer. 6:29.

BELLY.—Abdominal region; regarded by the ancient Hebrews as the seat of carnal affections. Gen. 3:14; Job 15:35 (R. V., *"heart"*)—Mat. 12:40.

BE-LOV'-ED.
A title applied to Christ. Eph. 1:6.

BEL-SHAZ'-ZAR *(Bel protect the king!).*
Son of Nebuchadnezzar and last of the kings of the Chaldeans. He made an impious feast in Babylon (see *DANIEL; MENE*), and was slain the same night. B. C. 550. Dan. 5.

BEL-TE-SHAZ'-ZAR *(preserve his life ?).*
The name given to the prophet *DANIEL* when he was carried to Babylon. Dan. 1:7; 5:12.

BEN *(son).*
A Levite set over the song-service in the time of David. The word is also a part of several Hebrew names. I Ch. 15:18.

BE-NA'-IAH *(whom Jehovah has built up).*
1. Son of Jehoiada, one of David's officers. II Sa. 8:18.
2. One of David's valiant men, from Pirathon. II Sa. 23:30.
3. Head of a family of Simeon. I Ch. 4:36.
4. One of David's priests in Jerusalem. I Ch. 15:18, 20, 24; 16:5, 6.
5. Father of one of David's counsellors. I Ch. 27:34.
6. The grandfather of Jahaziel. II Ch. 20:14.
7. A Levite overseer of the Temple and the offerings in the reign of Hezekiah. II Ch. 31:13.
8. One of the family of Parosh. Ezra 10:25.
9. A son of Pahath-moab. Ezra 10:30.
10. A son of Bani. Ezra 10:35.
11. A son of Nebo. Ezra 10:43.
12. Father of Pelatiah, a prince of Judah. Eze. 11:1, 13.

BEN--AM'-MI *(son of my people).*
Son of Lot by his younger daughter. He was father of the *AMMONITES.* B. C. 1819. Gen. 19:38.

BENCHES.—This word, in Eze. 27:6, refers to the deck of a ship. The Hebrew word so rendered in this passage is usually translated "board."

BEN'-E--BE'-RAK *(sons of lightning).*
A city in Dan, near Ashdod. Josh. 19:45.

BENEFACTOR.—The word "benefactor" was frequently employed as a title of honor to kings and princes, corresponding to the Latin *pater patriæ.* Lu. 22:25.

BEN'-E--JA'-A-KAN *(sons of intelligence).*
A tribe who gave their name to certain wells in the desert which formed the 27th halting-place of the Israelites (16th from Sinai) on their journey to Canaan. The tribe doubtless derived its name from *JAAKAN,* the son of Ezer, son of Seir the Horite (I Ch. 1:42); and the place referred to is no doubt the assemblage of wells near the N. extremity of the Arabah. Num. 33:31, 32.

BEN--HA'-DAD *(son of Hadad).*
1. A king of Syria, son of Tabrimon. He made a league with Asa, king of Judah, and invaded Israel, B. C. 951. I Ki. 15:18, 20.
2. Another king of Syria, who reigned in the time of Ahab, king of Israel, B. C. 901. I Ki. 20:1 sq.
3. Son of Hazael who succeeded him, B. C. 842. II Ki. 13:3, 24, 25.
4. A general title of the kings of Damascus. Jer. 49:27.

BEN--HAIL *(son of might).*
A prince of Judah in the time of Jehoshaphat. II Ch. 17:7.

BEN--HA'-NAN *(very gracious).*
A son of Shimon, descended from Jephunneh. I Ch. 4:20.

BE-NI'-NU *(our son).*
A Levite who sealed the covenant of Nehemiah, B. C. 445. Neh. 10:13.

BEN'-JA-MIN *(son of the right hand).*
1. The youngest son of Jacob, and the only one born in Canaan. His birth occurred a short distance from Bethlehem (B. C. 1732), and where his mother, Rachel, died, naming him with her last breath *BENONI,* "son of my sorrow." This name was changed by Jacob to "Benjamin" (Heb. *Benyamin*). He was his father's favorite, next to Joseph, and the mark of special honors from him. He had the affection of his brothers also, and received their favors as a matter of course, being of a quiet, gentle spirit, apparently, and not very positive. Benjamin had ten sons and grandsons at the time of the migration into Egypt; he made no special history for himself. Gen. 35:18, 24; 42:4, 36; 43:14 sq.; 46:19, 21.
2. The tribe springing from Benjamin and the district occupied by it are frequently spoken of by this name. This tribe was always of least consequence, apparently. At the time of the Exodus, there were 35,400 of full age, and at the passage over the Jordan, 45,600. The tribe was almost destroyed for violating the rights of hospitality (Judg. 19 20), only 600 escaping to the rock *RIMMON* (which see). The first deliverer of Israel (from Moab) in the time of the Judges, was Ehud, a Benjamite; the first king of Israel was Saul, a Benjamite; and Saul (Paul), the apostle, was also of this tribe. The following localities were in the territory of Benjamin:—Ai, Aja, Aiah, Ajalon, Alemeth, Allon-bachuth, Almon, Ammah, Ananiah, Anathoth, Aphrah, Avim, Baaltamar, Bahurim, Beeroth, Beth-Arabah, Beth-Aven, Beth-el, Beth-Haccerem, Beth-Hoglah, Beth-Horon (the lower), Beth-Phage, Bethany, Charashim, Chepar Haamonai, Chephirah, Eleph, En-rogel, Enshemesh, Emmaus, Ephraim, Gaba, Gallim, Gareb, Gebim, Giah, Gibeah, Gibeon, Gidom, Gihon, Gilgal, Gittaim, Goath, Hadid, Hazor, Helkath-hazzurim, Jebus (Jerusalem), Jericho, Keziz, Kirioth, Luz, Madmen, Maktesh, Michmas, Migron, Millo, Mizpah, Moza, Naioth, Neballat, Nephtoah, Nob, Ono, Ophel, Ophni, Ophrah, Parah, Ramah, Rekem, Sechu, Shaveh, Shen, Shual, Silla, Taralah, Zalmon, Zeboim, Zelah, Zelzah, Zemaraim, etc.
3. Great-grandson of Benjamin, son of Jacob. I Ch. 7:10.
4. A descendant of Harim. Ezra 10:32.
5. One who took part in repairing the wall of Jerusalem. Neh. 3:23.
6. One who took part in purifying the wall. Neh. 12:34.
7. One of the gates of Jerusalem. Jer. 20:2; 37:13; 38:7; Zech. 14:10.

BEN'-JA-MITE.
A person of the tribe of Benjamin. See *BENJAMIN,* No. 2. Judg. 3:15.

BE'-NO *(his son).*
A descendant of Merari, son of Levi. I Ch. 24:26, 27.

BEN--O'-NI *(son of my sorrow).*
The name given by Rachel to her second son. See *BENJAMIN,* No. 1. Gen. 35:18.

BEN--ZO'-HETH *(corpulent, strong).*
A son of Ishi, a descendant of Judah through Caleb the son of Jephunneh. I Ch. 4:20.

BE'-ON *(lord* or *house of On).*
A place E. of the Jordan; doubtless a contraction of *BAAL-MEON.* Now *Ma'in.* Num. 32:3 (cp. ver. 38).

BE'-OR *(shepherd).*
1. Father of Bela, the first king of Edom. Gen. 36:32; I Ch. 1:43.
2. Father of Balaam the prophet. He is called *BOSOR* in II Pe. 2:15. Num. 22:5; 24:3.

BE'-RA *(gift).*
A king of Sodom in the time of Abram, B. C. 1917. Gen. 14:2.

BE-RA'-CHAH *(blessing)*—R. V., *"Beracah."*
1. One who joined David at Ziklag. I Ch. 12:3.
2. A valley near Tekoah, in the S. of Judah. It is probably the modern *Bereikut,* a valley near *Tekua.* II Ch. 20:26.

BER-A-CHI'-AH — R. V., *"Berechiah."* See *BERECHIAH,* No. 2. I Ch. 6:39.

BE-RA'-IAH *(Jehovah is maker).*
A son of Shimhi, a Benjamite. I Ch. 8:21.

BE-RE'-A—R. V., *"Beræa."*
A city in the S. of Macedonia; now called *Verria* or *Kara-verria,* on the E. slope of the Olympian range. Paul preached the gospel there with success when he first visited Europe. Acts 17:10, 13.

BER-E-CHI'-AH *(Jehovah hath blessed).*
1. A grandson of Pedaiah. I Ch. 3:20.
2. Father of Asaph, a chief singer; called *BERACHIAH* in I Ch. 6:39. I Ch. 15:17.
3. A Levite who lived near Jerusalem. I Ch. 9:16.
4. A Levite, one of the Tabernacle doorkeepers. I Ch. 15:23.
5. An Ephraimite who opposed the bringing of captives from Judah into Samaria as bondmen. II Ch. 28:12.
6. Father of Meshullam, who assisted in repairing the wall of Jerusalem. Neh. 3:4, 30; 6:18.
7. Father of Zechariah the prophet. Zech. 1:1, 7.

BE'-RED *(seed place).*
1. A place in the S. of Canaan, near which lay the well *LA-HAI-ROI.* It is perhaps *el-Khulasah,* 12 miles S. of Beersheba. Gen. 16:14.
2. An Ephraimite; perhaps the same as *BECHER.* I Ch. 7:20.

BER-E-NI'-CE. See *BERNICE.*

BE'-RI *(expounder).*
A son of Zophah, an Asherite. I Ch. 7:36.

BE-RI'-AH *(unfortunate).*
1. A son of Asher. Gen. 46:17.
2. A son of Ephraim. I Ch. 7:23.
3. A son of Elpaal, a Benjamite. I Ch. 8:13, 16.
4. A Levite, a Gershomite. I Ch. 23:10, 11.

BE-RI'-ITES.
A family of Asherites sprung from Beriah. Num. 26:44.

BE'-RITES.
Descendants of Beri who lived in the N. of Canaan; visited by Joab in his pursuit of Sheba. II Sa. 20:14.

BE'-RITH *(a covenant).*
An idol (otherwise called *BAAL-BERITH*) worshipped in Shechem. Judg. 9:46.

BER-NI'-CE.
A daughter of Herod Agrippa (grandson of Herod the Great), and sister of Agrippa II. Acts 25:13, 23; 26:30.

BE-RO'-DACH--BAL'-A-DAN.
A king of Babylon, B. C. 712; more correctly *MERODACH-BALADAN.* II Ki. 20:12; Isa. 39:1.

BE-RŒ-A. See *BEREA.*

BE-RO'-THAH *(food).*
A city in the N. of Palestine. Eze. 47:16.

BE-RO'-THAI *(cypresses of Jehovah).*
A city belonging to Hadadezer, king of Zobah. II Sa. 8:8.

BE'-RO-THITE.
A patronymic of Naharai, Joab's armor-bearer. The word appears to indicate a native of Berothai, but in II Sa. 23:37 Naharai is called a *BEEROTHITE.* I Ch. 11:39.

BERRIES.—This word is used in the Bible only in reference to the fruit of the *OLIVE* (which see). Isa. 17:6—Jas. 3:12.

BERYL.—A precious stone, probably similar to the emerald, but less valuable. It was the first stone in the fourth row on the breastplate of the high-priest (Ex. 28:20; 39:13). The color of the wheels in Ezekiel's vision was as that of the beryl-stone (Eze. 1:16; 10:9). It is mentioned among the treasures of the king of Tyre (Eze. 28:13); as being set in rings of gold (Song 5:14); and the body of the man whom Daniel saw in vision is said to have been like the beryl (Dan. 10:6). In Rev. 21:20, the beryl is represented as adorning the eighth foundation of the celestial city.

BE'-SAI *(treading).*
A Nethinim who returned with Zerubbabel from Babylon, B. C. 536. Ezra 2:49; Neh. 7:52.

BES-O-DE'-IAH *(given to trust in Jehovah).*
One of the repairers of the Old Gate, B. C. 445. Neh. 3:6.

BESOM.—A broom made of twigs. Isa. 14:23.

BE'-SOR *(cool brook).*
A brook which empties into the Mediterranean just S. of Gaza; now called *el-Sheria.* I Sa. 30:9, 21.

BESTEAD.—In Isa. 8:21, *"distressed"* in the R. V.

BE'-TAH *(confidence).*
A city of Hadadezer. II Sa. 8:8.

BE'-TEN *(height).*
A city of Asher, 8 miles E. of Ptolemais. Josh. 19:25.

BETH--AB'-A-RA *(house of passage)*—R. V., *"Bethany."*
A place E. of the Jordan; probably *BETH-BARAH,* or *BETHANY.* Jno. 1:28.

BETH--A'-NATH *(house of echo).*
A city of Naphtali, and 15 miles from Diacæsaræa. Now perhaps *Ainata.* Josh. 19:38.

BETH--A'-NOTH. A city of Judah, now *Beit Ainun,* near Halhul. Josh. 15:59.

BETH'-A-NY *(house of dates* or *figs).*
A village at the Mount of Olives. Its modern name *el-Azariyeh,* or *Lazarieh,* is derived from *LAZARUS.* It is about 2 miles E. of Jerusalem, near the road from Jericho to the city. It was here that Christ made his home when in Jerusalem (Mark 11:11). This was the dwelling-place of Lazarus and Martha and Mary (Jno. 11:1), and was the scene of Lazarus' resurrection by Jesus (Jno. 11). Here also Jesus was the guest of Simon the leper, at the time when the woman anointed his head with ointment (Mat. 26:6; Mark 14:3). Jesus ascended from "over against" Bethany (Lu. 24:50). The "tomb of Lazarus" and the "house of Mary and Martha" are pointed out to the traveler of today in Bethany, but there is no historical authority for the exact location of these spots.

BETH--AR'-A-BAH *(house of the desert).*
One of the six cities of Judah that were in the *Arabah* or sunk valley of the Jordan and Dead Sea, the "wilderness" on the N. border of the tribe, and between Bethhoglah and the high land on the W. of the Jordan. It is also included among the towns of Benjamin. Josh. 15:6, 61.

BETH--AR'-AM *(house* or *place of the height).*
A city of Gad, E. of the Jordan, between Succoth and Debir, the same as *BETH-HARAN,* and now called *Beit-el-ramah.* Josh. 13:27.

BETH--AR'-BEL *(house of God's court).*
A city destroyed by the king of Assyria, and supposed to be the "Arbela" of the Maccabees and Josephus. Now *Irbid.* Hos. 10:14.

BETH--A'-VEN *(house of vanity, idols).*
A town of Benjamin, near Bethel. Used as a name for *BETH-EL* ("house of God"); but afterward changed to Beth-aven ("house of idols"). Hos. 4:15; 5:8.

BETH--AZ-MA'-VETH *(house of the strength of death).*
A village of Judah or Benjamin. Called *AZMAVETH* in Ezra 2:24. Neh. 7:28.

BETH--BA'-AL--ME'-ON *(house of Baal-meon).*
A town of Moab, given to Reuben; it was on the W. of the Arnon, not far from Jahaza. Josh. 13:17.

BETH--BA'-RAH *(fording-place).*
A place on the E. of the Jordan, in Gad. Judg. 7:24.

BETH--BIR'-EI *(place of the city)*—R. V., *"Beth-biri."*
A town of Simeon; same as *BETH-LEBAOTH.* I Ch. 4:31.

BETH--CAR *(place of pasture).*
A stronghold of the Philistines in Judah near Mizpeh. I Sa. 7:11.

BETH--DA'-GON *(house of Dagon).*
1. A town of Judah near Gederoth. Now *Beth-Dejan.* Josh. 15:41.

2. A town in the tribe of Asher, on the coast. Josh. 19:27.

BETH--DIB-LA-THA'-IM.
A Moabite town, elsewhere called *ALMON-DIBLATHAIM.* The probable meaning of the word is "house of the double (fig) cake." Jer. 48:22.

BETH'--EL *(house of God).*
1. A well-known holy place of Central Canaan. Two accounts are given of the origin of the name:—(1) It was bestowed on the spot by Jacob under the awe inspired by the vision of God (Gen. 28:19); (2) it received its name on the occasion of a blessing bestowed by God upon Jacob after his return from Padan-aram, at which time his name was changed to Israel (Gen. 35:14, 15). *LUZ* was the ancient name. Beth-el was in the tribe of Benjamin. It is 12 miles N. of Jerusalem on the way to Shechem, and was the seat of one of Jeroboam's golden calves. It is now called *Beitin.* Luz was perhaps the city, and Beth-el the holy place close by it. The ark was brought here from Gilgal, and the spot was used as a place of sacrifice (I Sa. 10:3). The home of the prophetess Deborah was between Beth-el and Ramah (Judg. 4:5). Beth-el became the religious center of the Northern Kingdom, and the home of many idolatrous priests. The calf-worship at Beth-el was rigorously denounced by Hosea (10:15) and Amos (3:14; 4:4; 5:5). Beth-el was reoccupied by returning exiles after their deliverance from the Babylonian captivity. It was among the mountainous towns taken by Vespasian in his campaign against Jerusalem.

2. A town of Judah, called in different places Beth-el, *BETHUL,* and *BETHUEL,* but not identified. I Sa. 30:27.

BETH'--EL-ITE *(belonging to Bethel).*
The patronymic of Hiel, who rebuilt Jericho. An inhabitant of Beth-el. I Ki. 16:34.

BETH--E'-MEK *(house of the valley).*
A town in Asher, on or near the border, on the N. side of which was the ravine of Jiphthah-el. It is now called *Amkah,* in a plain at the foot of the hills. Josh. 19:27.

BE'-THER *(depth, separation).*
Perhaps a poetical form of *BITHRON* in Gad, E. of the Jordan. Now *Bittir.* Song 2:17.

BETH-ES'-DA *(house of mercy).*
A pool in Jerusalem near the Sheep Gate. The large reservoir called the *Birket-Israil,* within the walls of the city, close by the St. Stephen's Gate, and under the N. E. wall of the Haram area, is generally considered the modern representative of "Bethesda." Jno. 5:2.

BETH--E'-ZEL *(place of declivity).*
A city near Zaanan in the N. of Judah. Mic. 1:11.

BETH--GA'-DER *(walled place).*
A descendant of Caleb, son of Hur. I Ch. 2:51.

BETH--GA'-MUL *(place of the camel).*
A town of Moab in the *mishor* or downs. Now *Jemal.* Jer. 48:23.

BETH--HAC'-CE-REM *(place of the vineyard).*
A town of Judah S. E. from Jerusalem, between it and Tekoah. Now *Fureideis.* Neh. 3:14; Jer. 6:1.

BETH--HA'-RAN *(high or strong place).*
A city of Gad in the region of Gilead. Perhaps the same called, in Josh. 13:37, *BETHARAM;* in the original, "Beth-haram." Num. 32:36.

BETH--HOG'-LA, BETH--HOG'-LAH *(place of magpies)*—R. V., *"Beth-hoglah."*
A city of Benjamin, 3 miles from Jericho. Now *Hajlah.* Josh. 15:6.

BETH--HO'-RON *(place of hollows).*
Two places (Upper and Lower) in Ephraim near Benjamin. The Lower was the more important. Josh. 16:3, 5; II Ch. 8:5.

BETH -- JESH'-I-MOTH, BETH -- JES'-I-MOTH *(place of desolations)*—R. V., *"Beth-jeshimoth."*
A city of Moab, near where the Jordan falls into the Dead Sea. Now *Ramah.* Num. 33:49; Josh. 12:3; 13:20.

BETH--LE-BA'-OTH *(place of lionesses).*
A town in Simeon. Josh. 19:6.

BETH'--LE-HEM *(place of food).*
1. This town, about 5 miles S. of Jerusalem, is celebrated as the birthplace of the Savior; the traditional site of his birth having been located by historians less than 100 years after our Lord's death. Bethlehem was originally called *EPHRATH,* and is mentioned as the place at which Rachel died and was buried, B. C. 1729. Bethlehem was also the home of Boaz, Naomi and Ruth; and was the birth-place of David (circ. B. C. 1085), it sometimes being called "the city of David." Jerome lived here in a cell, which is still pointed out, near the great Church of the Nativity. This church was built by Empress Helena, mother of Constantine, A. D. 327, over the spot where Christ was born. It was destroyed, A. D. 1236, by the Moslems, but was later rebuilt. The sultan of Egypt ceded Bethlehem, with other towns, to Frederick II., in 1229. It was called "Bethlehem-Judah" to distinguish it from Bethlehem in Zebulun (Josh. 19:15, 16). It was made a bishopric in 1110. The present town is called *Beit-lahm,* and has a population of from 4000 to 6000, most of whom are Christians. Mic. 5:2—Mat. 2:1-16

2. A town in Zebulun. Now *Beit-lahm.* Josh. 19:15.

3. The following passages refer to Nos. 1 or 2. Judg. 12:8, 10.

4. A descendant of Caleb, son of Hur. I Ch. 2:51.

BETH'--LE-HEM-ITE.
An inhabitant of Bethlehem. I Sa. 16:1.

BETH'--LE-HEM--JU'-DAH *(Bethlehem of Judah).* See *BETHLEHEM.* Judg. 17:7.

BETH--MA'-A-CHAH *(place of oppression).*
A city of Manasseh, at the foot of Hermon, near Dan, E. of the Jordan. The name sometimes occurs as *ABEL-BETHMAACHAH,* and occasionally as *ABEL.* II Sa. 20:14, 15, 18.

BETH--MAR'-CA-BOTH *(place of chariots).*
A city of Simeon at the extreme S. of Judah, near Ziklag and Hormah. Josh. 19:5; I Ch. 4:31.

BETH--ME'-ON *(place of habitation).*
A city of Moab, near Beth-gamul. See *BETH-BAAL-MEON,* the full form. Jer. 48:23.

BETH--NIM'-RAH *(place of flowing water).*
A city of Gad, the same as *NIMRAH* (Num. 32:3), and *NIMRIM* (Isa. 15:6). Num. 32:36; Josh. 13:27.

BETH--PA'-LET, BETH--PHE'-LET *(place of escape)*—R. V., *"Beth-pelet."*
A town in the S. of Judah. Josh. 15:27; Neh. 11:26.

BETH--PAZ'-ZEZ *(a place of destruction).*
A town of Issachar. Josh. 19:21.

BETH--PE'-OR *(house of the opening).*
A city of Moab, near mount Peor, E. of the Jordan, opposite Jericho, and 6 miles above Libias or Bethharan. It was in the allotment of Reuben. Deut. 3:29.

BETH--PHE'-LET. See *BETH-PALET.* Neh. 11:26.

BETH--PHA'-GE *(house of figs).*
A village on the Mount of Olives, near Bethany, on the road between Jericho and Jerusalem. Mat. 21:1.

BETH--RA'-PHA *(place of fear).*
A name which appears in the genealogy of Judah as the son of Eshton and grandson of Chelub, through Caleb, son of Hur. There is a Rapha in the line of Benjamin and elsewhere, but no connection can be traced between those and this Beth-rapha. I Ch. 4:12.

BETH--RE'-HOB *(roomy place).*
A place in the N. of Canaan near the valley in which lay the town of Laish or Dan; the place is now represented by *Hunin,* a fortress commanding the plain of *Huleh,* in which lay the city of Dan or *Tell-el-Kady.* Judg. 18:28; II Sa. 10:6.

BETH-SA'-I-DA *(place of nets or fishing).*
1. "Bethsaida of Galilee," the native city of Andrew, Peter, and Philip, in the land of Gennesaret, on the west side of the lake. Mat. 11:21; Mark 6:45.

2. Bethsaida at which the 5000 were fed, a place on the east of the Lake of Gennesaret. Such a place there was at the N. E. extremity, formerly a village, but rebuilt and adorned by Philip the Tetrarch, and raised to the dignity of a town under the name *Julias,* after the daughter of the emperor. Mark 8:22; Lu. 9:10.

BETH--SHAN *(house of security).*
A city of Manasseh W. of Jordan. Perhaps the same as *BETHSHEAN.* It was the S. border town in Galilee and belonged to Decapolis. I Sa. 31:10, 12.

BETH--SHE'-AN *(house of security).*
Probably the same as *BETHSHAN.* The Canaanites were not driven out from this town. In the time of Solomon, it formed a commissariat district extending from the town itself to Abel-meholah (I Ki. 4:12). Its modern name is *Beisan.* It lies in the Ghor or Jordan valley, about 12 miles S. of the sea of Galilee, and 4 W. of the Jordan. Josh. 17:11, 16.

BETH--SHE'-MESH *(house of the sun).*
1. One of the towns marking the N. border of Judah, though not named among the cities of that tribe. It is now called *Ain-shems,* which is on the N. W. slope of the mountains of Judah, a low plateau at the junction of two plains, about 2 miles from the great Philistine plain, and 7 from Ekron. Josh. 15:10; 21:16.

2. A city on the border of Issachar. Josh. 19:22.

3. A fenced city of Naphtali. Josh. 19:38.

4. An idolatrous temple or place in Egypt, supposed to be *ON* or Heliopolis, which in the middle ages was called *Ain-Shems.* Jer. 43:13.

BETH'--SHE-MITE.
An inhabitant of Bethshemesh. I Sa. 6:14, 18.

BETH--SHIT'-TAH *(place of acacia).*
The narrative and the name both require this place to be near the Jordan where Zererath and Abel-meholah also lay. The Shuttah of Robinson is too far to the W. Judg. 7:22.

BETH--TAP'-PU-AH *(place of fruit-trees).*
A city in the mountainous district of Judah, near Hebron. This is a different place from *TAPPUAH.* The modern name is *Teffuh,* 5 miles W. of Hebron, on a ridge of high table-land. Josh. 15:53.

BE-THU'-EL *(dweller in God).*
1. A son of Nahor, Abraham's brother. Gen. 22:22, 23.

2. A town in the tribe of Simeon; the *BETHUL* of Josh. 19:4. I Ch. 4:30.

BE'-THUL *(dweller in God).*
A city in Simeon; the same as *BETHUEL.* Josh. 19:4.

BETH--ZUR *(place of rock).*
1. A city in the mountains of Judah towards Idumea. It was founded by the people of Maon, which had derived its origin from Hebron. Bethzur was fortified by Rehoboam for the defense of his new kingdom. It is now called *Beit-sur.* Josh. 15:58.

2. Patronymic of the son of Maon, a descendant of Hebron, one of the posterity of Caleb, brother of Jerahmeel. I Ch. 2:45.

BE-TO'-NIM *(heights).*
A town in the N. of Gad, on the E. of the Jordan. Josh. 13:26.

BETRAYERS.—See *TRAITOR.* Acts 7:52.

BEU'-LAH *(married).*
A symbolic name which the land of Israel is to bear in its future prosperity. Isa. 62:4.

BEWRAY.—To expose, reveal, disclose; to betray. This word is variously rendered in the R. V., according to the context of the respective passages in which it occurs. Prov. 27:16; 29:24; Isa. 16:3—Mat. 26:73.

BE'-ZAI *(shining, high).*
1. One whose posterity, to the number of 323, returned from exile with Zerubbabel, B. C. 536. Ezra 2:17.

2. A family that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:18.

BEZ'-A-LEEL. *(God is protection)*—R. V., *"Bezalel."*
1. The artificer to whom was confided the designing and executing of the works of art required for the Tabernacle in the wilderness. His charge was chiefly in all works of metal, wood, and stone, Aholiab having charge of the textile fabrics. Bezaleel, however, was chief in both departments. Ex. 35:30; 36:1, 2.

2. Son of Pahath-moab, and one of those who had taken "strange" (foreign) wives. Ezra 10:30.

BE'-ZEK *(breach).*
1. The residence of Adonibezek ("lord of Bezek") in Judah, inhabited by Canaanites and Perizzites. Judg. 1:4, 5.

2. The place where Saul numbered his forces before going to the relief of Jabesh-Gilead, somewhere in the centre of the country near the Jordan Valley, a day's march from Jabesh. There were two places of this name 17 miles from Neapolis (Shechem), on the road to Bethshean. I Sa. 11:8.

BE'-ZER *(strong).*
1. A city of Reuben, in the downs, or *mishor,* one of the three cities of refuge on the E. of the Jordan, and allotted to the Merarites. Now *Besheir.* Deut. 4:43.

2. A son of Liph, one of the heads of Asher. I Ch. 7:37.

BIBLE.—The word *Bible* is of Greek origin (being derived from the words *Biblos* and *Biblia)* and means simply "the book" or "the books." In the sense which it now has throughout the world, it was first used in the fourth century by the Greek Father, Chrysostom, but it was so natural to the Christians to designate the volume which contains the standard of their faith and duty and the foundation of their hope as "The Book," that the word was bodily transferred from Greek into Latin, and thence into all modern languages. Before that time, the Christians generally designated the collection of their religious books by terms corresponding to our "Scriptures," "Holy Writ," "Sacred Writings," etc.

The Bible consists of the *Old* and the *New Testaments.* The word *testament* is of Latin origin, and a translation of the Greek word *diatheke,* used by Paul (II Co. 3:14), meaning "covenant;" so that the terms *Old Testament* and *New Testament* actually mean the books of the *Old* and *New Covenants.* A peculiar place, so to speak, between the Old and the New Testaments, is occupied by the apocryphal books. What should be said about them is given under the special heading *APOCRYPHA* (which see).

The existence of the Apocrypha, as well as the circumstance that several books unknown to us are mentioned both in the Old and New Testaments, proves that the Old Testament collection did not embrace the whole sacred literature of the Jews, but only their *Canon;* that is, those books which were regarded by them as written by divine authority. The Greek word *canon* meant first a straight staff, then a measuring-rod, and finally, since the fourth century, the word has been used to denote the rule according to which the genuineness of the writings of the Old and the New Testament was defined, or those writings themselves.

THE OLD TESTAMENT Canon is mentioned in the prologue to the Greek translation of Ecclesiasticus (B. C. 131), by Philo Judæus (B. C. 20-A. D. 40), by Josephus (A. D. 38-100), who, in speaking of the books of the Old Testament, adds that since the death of Artaxerxes (B. C. 425) no one had dared to add anything to them, to take anything from them, or to make any change in them. From the Synagogue, the Canon passed into the Christian Church. The Jews generally arranged the books of their Canon into three classes: the *Law,* comprising the five books of Moses; the *Prophets,* divided into two groups —the former prophets, or the historical books of Joshua, Judges, Samuel, and Kings; and the later prophets, or the prophets proper (though with the exception of the book of Daniel, which they placed in the last class)—and the *Hagiographa* (or Holy Writings), embracing the Psalms, Proverbs, Job, Canticles (Song of Solomon), Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles— an arrangement very similar to the common modern division, namely: (1) *The Pentateuch* (or five books of Moses); (2) *The Historical Books* (from Joshua to the end of Esther); (3) *The Poetical* or *Devotional Books* (from Job to the Song of Solomon); (4) *The Prophetical Books* (from Isaiah to Malachi).

THE NEW TESTAMENT consists of four Gospels, the Acts of the Apostles, twenty-one Epistles, and the Revelation. All of these books were written within the first century after Christ, but between two and three more centuries passed before the Canon was finally settled. This was done by the councils of Laodicea (A. D. 369), Hippo Regius (A. D. 393), and Carthage (A. D. 397). All the Christian churches agree on this important point and have the same New Testament, though in different versions.

The books of the New Testament are written in Hellenistic Greek as commonly spoken and generally understood, not only in Asia Minor, but also in Syria, Palestine, Egypt, and even in Rome. It is not classical Greek; it shows influence of the Hebrew, beside which it was used. But it was best adapted for the expression of the truths of the Christian religion, and for the Christians of the apostolic age. It admits of easy translation into other languages without losing its force and beauty.

The sacred original manuscripts of the Old Testament were lost when Nebuchadnezzar took Jerusalem (B. C. 587), and the original manuscripts of the collection and the manuscript arrangement by Ezra and Nehemiah were lost in the destruction of Jerusalem by Titus (A. D. 70). The text was, nevertheless, preserved with the most scrupulous care, both for service in the synagogues and for private use, and was regarded with extreme reverence.

Specially noteworthy in this connection are the Masoretes, from *masora,* "tradition," a body of scholars who lived at Tiberias and at Sora in the Euphrates Valley between the fifth and twelfth centuries. To them we owe the addition of the vowel-points in the writing down of the text; and the text, such as we now have it, is generally called the *Masoretic,* after them. The Hebrew Bible was first printed in parts, the Pentateuch in 1482, the older Prophets in 1485, the later Prophets in 1486, the Hagiographa, or Sacred Writings, in 1487. The whole Old Testament in Hebrew appeared first in 1488 (Sorino: *Abraham ben Chayin de' Tintori),* in double columns, folio.

The manuscripts of the New Testament are both older and more numerous than those of the Old Testament. The original manuscripts of the apostles and evangelists were written on perishable Egyptian paper, and had therefore disappeared in the second century. But there are more copies of them than of any other ancient writings, and the materials for the restoration of the original text are abundant—about two thousand manuscripts of all kinds, ancient versions, and patristic quotations. An immense amount of labor and skill has been spent, during the last and present centuries, upon the critical examination and collation of these sources. We have now a pure and reliable text of the Greek Testament, which has been utilized by the Committees of British and American Revisers of 1881 for the benefit of the English-reading community.

The division into chapters and verses was introduced very early in the Old Testament for liturgical purposes; first in the Law, then in the Prophets; first simply in fifty-four sections, to correspond to the Sabbaths in the Jewish intercalary year; then more elaborately in minor sections. As for the New Testament, the division was first applied to the Gospels by Ammonius of Alexandria (A. D. 220), in order to facilitate the comparison of corresponding portions of the several Gospels. The general application of it to all the books is of much later date, and due to Cardinal Hugo of St. Cher (died A. D. 1263), whose Concordance to the Vulgate has also a division into verses. The present system of verse-divisions was introduced by Robert Stephens in his edition of the Greek Testament (A. D. 1551).

The first published edition of the Greek text of the New Testament is that by Erasmus, Basel (A. D. 1516). The first printed edition of the original text of the whole Bible is that in the Complutensian Polyglot (A. D. 1514-20), six volumes folio, thus called from *Complutum,* the Latin name of the place where it was printed (Alcala in Spain), and the Greek word *polyglot,* "many-tongued," because the original Hebrew and Greek text was printed in parallel columns between the Greek and Latin translations.

VERSIONS OF THE BIBLE, or at least of parts of it, are now found in almost every language spoken on the globe. The Esquimaux of Greenland, the Indians of North America, the Negroes and Kaffirs of Africa, the remnants of the old native races in the East Indies, the numerous tribes in the Malayan Archipelago, the Chinese, the Japanese, etc., all have access to the Bible. We mention below only those among the oldest versions which are important for the right understanding of the original text and the English versions.

OLD VERSIONS OF THE BIBLE.—The Targums are not exactly a translation, but rather a paraphrase of the Old Testament's Hebrew text into Chaldee, made after the return from the Captivity, when the Jews had lost the ready command of their native tongue and had adopted the Aramaic dialect, a mixture of Hebrew and Chaldee. The word *targum* means "interpretation."

The Septuagint, or the LXX., a Greek translation of the Old Testament, made by seventy (a round number for seventy-two) Jewish scholars (whence its name), in Alexandria, under the patronage of Ptolemy Philadelphus, B. C. 285.

The Peshito, a translation of the Bible into Syriac, done by Christians, and from the original text, Hebrew and Greek, probably in the beginning of the third or perhaps toward the close of the second century, and in general use throughout Syria during the fourth century. The word *peshito* means "simple."

Itala, the oldest Latin translation, but known to us only from fragments in the early Latin Fathers (Tertullian, Cyprian, etc.).

The Vulgate, the authorized Latin translation of the whole Bible, was made by Jerome (A. D. 385-405) from the original text, on the basis of an older Latin version called the *Itala.* It was generally adopted by the Western Church. The Council of Trent (A. D. 1563) ascribed to it the same authority as to the original text, and calls it "The old and commonly accepted version," whence its name, *Vulgate.*

ENGLISH VERSIONS OF THE BIBLE.—Translations of the Psalms and other parts of the Bible were made as early as the thirteenth century, and even in the Saxon period.

A. D. 1381.—*Wyclif's Translation* was made by John Wyclif (about 1324-84) and Nicholas Hereford from the Latin Vulgate. The New Testament was printed in 1581; the whole work, in an authentic revision, not until 1850. But in manuscript it seems to have had a very wide circulation. It was the first translation of the whole Bible into the English language.

A. D. 1525.—*Tyndale's Translation* of the New Testament was made by William Tyndale (born 1484; burnt at the stake 1536) from the original text as published by Erasmus. The New Testament was printed at Worms in 1525. Of the Old Testament he only translated the books of Moses, republished by Mombert (New York, 1884).

A. D. 1535.—*Miles Coverdale's Translation* of the whole Bible was made from Tyndale, the Latin Vulgate, and the German. It was the first version of the whole Bible published in modern English (Wyclif's translation being in mediæval English).

A. D. 1537.—*Thomas Matthew's Bible* was made (under this assumed name) from the translations of Tyndale and Coverdale by John Rogers, the first martyr under Queen Mary (1555). It was published under the king's license, and was the first "Authorized Version."

A. D. 1539.—*Taverner's* was a purified edition of Thomas Matthew's Bible, edited by Taverner.

A. D. 1539.—*The Great Bible,* or *Cranmer's Bible,* was a new edition of Thomas Matthew's Bible, published in England under the authority of the English reformer, Thomas Cranmer, who was burned at the stake in 1556. It was the first edition in which the words not found in the original were printed in different type.

A. D. 1560.—*The Geneva Version,* made in Geneva by refugees from the persecutions of Queen Mary, appeared 1560. It was the favorite version of the Puritans, and many copies were brought to America by the early settlers of New England.

A. D. 1568.—*Bishop's Bible,* a folio version based on Cranmer's, and executed by fifteen theologians, eight of whom were bishops, in opposition to the Geneva Bible. It was issued in three parts in 1568-72. It was large, costly, and short-lived.

A. D. 1582.—*The Douai Bible,* or the *Rheims Version,* was made from the Latin Vulgate by English Roman Catholic divines who were at first connected with the college at Rheims, and later with that at Douai, a town of France. The New Testament was published in 1582; the Old Testament, in 1609-10.

A. D. 1611.—*King James' Version,* or the *Authorized Version,* was proposed at the Hampton Court Conference, January, 1604, and begun in the same year by forty-seven Biblical scholars, who, at the invitation of King James I. of Great Britain, though not at his expense, assembled, formed themselves into six companies, and immediately went to work. It appeared in 1611, and has ever since been one of the mainstays of the religious life of the English-speaking race, "a sacred thing, which doubt has never dimmed and controversy never soiled." The Bible, or parts of it, is now printed in about seven hundred and seventy different languages or dialects.

A. D. 1881; 1885.—*The Revised Version* is a revision of King James' Version, and was made by an English and an American committee of Biblical scholars, of all the evangelical denominations, working together, 1870-85, for the purpose of bringing the Authorized Version into perfect harmony with the present state of the English language and the results of the latest Biblical researches in textual criticism, philology, archæology, and history. The New Testament was published by the University Presses of Oxford and Cambridge in 1881; the Old Testament, in 1885. The sacred text is arranged in paragraphs instead of chapters and verses. The chapters and verses of the Authorized Version are indicated in the Revised Version by figures on the margin. The poetical books of the Old Testament, and such quotations from them in the New Testament as extend to two or more lines, are arranged so as to agree with the metrical divisions of the Hebrew original. The hymns in the first two chapters of Luke are arranged in the same way.

A. D. 1901.—*The American Standard Edition of the Revised Version* is the outcome of about thirty years' work on the part of the American Revision Committee, which continued its organization after the English Committee had disbanded, this having taken place soon after the publication of the Revised Version in 1885. The purpose of this revision was to incorporate within the text of the Bible certain American preferences which, though contained in the Appendix of the English Revision, were not embodied in its text. This work was first published in 1901, by Thomas Nelson & Sons, New York City.

INTERESTING DATA ABOUT THE BIBLE.—The *first printed book* was the Bible, and the *King James* or *Authorized Version of the Bible* is today the best selling book in the world.

The first book printed from movable metal types was the Latin Bible, in 1455.

The King James or Authorized Version of the Bible was first printed in 1611, by Robert Barker.

The earliest of existing presses to produce a Bible — the Cambridge University Press—issued the King James or Authorized Version first in 1629.

The first Bible printed in this country was in the Indian language, in 1663, by John Eliot.

The first English Bible printed in this country was in 1782.

The first Pocket Reference Bible was printed in 1812 by Bagster.

The first Bible in flexible binding was bound in 1816 by Bagster.

The first Bible printed on India Paper was published in 1828 by Bagster.

The first Bible with "yapp" or divinity circuit (overlapping) edges was bound in 1865 by Bagster.

The Bible contains 66 books (39 in the O. T., 27 in the N. T.), 1,189 chapters, 31,173 verses, 773,693 words, and 3,536,489 letters.

The 19th chapter of II Kings and the 37th chapter of Isaiah are alike.

The middle verse of the Bible is Psa. 97:8.

The word "and" occurs 46,277 times in the Bible, and the word "reverend" but once.

Ezra 7:21 contains all the letters of the alphabet except "J."

BIBLE, *BOOKS OF THE.—OLD TESTAMENT: GEN'-E-SIS, BOOK OF.*—The Book of Genesis is one of the great books of the world, few books even in the Bible having equal importance. Genesis is anonymous, as it lies before us; but, from its relation to Exodus and the following books of the Pentateuch, it becomes practically certain that the same hand or hands discovered in those books can be recognized in Genesis. Tradition uniformly ascribes the first five books of the Bible to Moses as the responsible author. Conservative scholars are ready to admit that he may have received assistance from a number of helpers, just as Paul was associated in authorship with Silas and Timothy, besides employing an amanuensis like Tertius (I Th. 1:1; Rom. 16:22). We learn from Ex. 17:14; 24:4; 34:27; Num. 33:2; Deut. 31:22, 24, that

Moses wrote much of the material now found in these books. Moreover, the Law is ascribed to Moses by later writers in both the Old and the New Testament. Our Lord expressly affirms that Moses wrote of Him (John 5:45-47). Negative criticism cannot persuade the devout Christian to accept the dictum that we have nothing from the pen of Moses. It is nowhere affirmed in the Bible that Moses wrote all the Pentateuch as we now have it; but there is abundant testimony that he is the great personality and writer to whom we owe much that is contained in these books. If contemporary and later writers have added to his writings, we need not be disturbed, unless it could be shown that they had perverted the revelation given through Moses.

The tradition that Moses is the author of Genesis is thoroughly credible to all who accept him as the law-giver of Israel and a writer of extensive passages in Exodus and the following books. The stories found in Genesis were handed down from the days of Abraham and Joseph by word of mouth, if not already committed to writing. Moses would naturally desire that his people should have these stories in correct form for permanent preservation and use. By the aid of the Spirit of Jehovah, he eliminated whatever was base and harmful in the stories as popularly told, and made them the vehicle for the highest religious instruction. Prophets, psalmists, apostles, and our Lord Himself drew largely from this story of beginnings. Among the Hebrews, there was no book more popular than Genesis, and Christians still read it with profit and delight.

The Hebrew author of Genesis put his narratives in a genealogical framework. After an introduction in which he sketches the creation of all things (Gen. 1:1–2:3), he divides his work into ten sections. (1) The generations of the heavens and the earth (2:4–4:26). (2) The generations of Adam (5:1–6:8). (3) The generations of Noah (6:9–9:29). (4) The generations of the sons of Noah (10:1–11:9). (5) The generations of Shem (11:10-26). (6) The generations of Terah (11:27–25:11). (7) The generations of Ishmael (25:12-18). (8) The generations of Isaac (25:19–35:29). (9) The generations of Esau (36:1-43). (10) The generations of Jacob (37:2–50:26).

The author shows the Hebrew fondness for genealogies, tracing the kinship of the persons about whom he writes. He dismisses characters like Ishmael and Esau after brief mention, and concentrates attention on Isaac and Jacob, men in the line of promise and electing love.

To the modern reader, a division of the book into two parts is more natural; the first eleven chapters giving a sketch of the world and mankind to the birth of Abraham, while chapters 12-50 tell the story of the patriarchs from Abraham to the death of Joseph in Egypt. We add a summary of the contents of Genesis: In 1:1–2:3 is found the stately and majestic account of the creation of the world and of mankind. The fact that the creation of the sun is placed in the fourth day is proof that we do not have in this chapter a strictly scientific account of the events sketched; for no modern scientist would place the creation of the sun after that of the earth. While the scientist must admire much in this sketch of the creative process as anticipating some of the views of modern students of nature, he would not interpret the Hebrew story as a cold and scientifically accurate account of the order of events. It is a popular account with the emphasis on the religious element, attention being drawn to the Divine activity throughout the story. The long creative process is compressed within the limits of a week of days. The author evidently wished to put emphasis on the observance of the Sabbath. There is a stately majesty in this opening chapter of Genesis that must appeal to readers as long as the world stands. In 2:4-25, the account of the creation of man and woman is given with picturesque details. Next comes the story of the temptation and fall of our first parents (ch. 3); the growth of Adam's family, and the first murder (ch. 4); and the generations of Adam down to Noah (ch. 5). The story of the Flood fills chapters 6-9. The author then moves rapidly through the generations of Noah (ch. 10), the confusion of tongues (11:1-9), and the generations of Shem (11:10-32). He has now reached Abraham, a man to whom he devotes more space than to all the world prior to that great friend of God.

Chapters 12-50 tell the story of Abraham and his descendants as far as the death of Joseph in Egypt. Abraham himself is the hero to whom attention is directed in 12:1–25:18. Recent research has thrown much welcome light on the times of Abraham, the letters and the code of Hammurabi of Babylon revealing in clear outline the civilization of the land in which the patriarch grew up. In both Babylonia and Egypt, Abraham was in touch with civilizations already hoary with age. He lived about 2000 B. C., and the known history of both of these countries extends back well into the fourth millennium before Christ. Abraham will ever stand forth as one of the great personalities of human history. He was the father of believers and the friend of God.

In 25:19–28:9, Isaac the meditative is the central character; and in 28:10–35:29, Jacob stands in the center of the stage. Esau is speedily dismissed in ch. 36, and Joseph is the hero in chs. 37-50. While Esau appeals to the sympathy of the reader, it becomes increasingly evident that Jacob is the stronger character. Divine grace shines brightly in his conversion from a selfish supplanter into a devout believer and saint. Joseph is one of the most attractive and lovely of all the men of antiquity.

Genesis is a book of religious fundamentals. Nearly all the great doctrines of the Bible are rooted in Genesis, and draw sustenance from its fertile soil. Without this opening book, many questions of prime importance would go unanswered. Whence came the earth and all the worlds in the starry heavens above? Who made man, and what is his place in the world? How did sin gain entrance into human hearts? Is the human race a unity sprung from one pair? Whence came the Hebrew people? How did the worship of Jehovah arise, and how did it spread among men? These and many other fundamental questions are answered in whole or in part in the wonderful Book of Genesis.

EX'-O-DUS, BOOK OF.—The Book of Exodus consists of narrative and legislation in almost equal parts. The legislative portion is again divided into civil precepts and ceremonial requirements. Exodus takes up the thread of the narrative where Genesis dropped it with the death of Joseph, and tells the story of the deliverance of Israel from Egyptian bondage and the march to Sinai, where Jehovah gave his people the moral, civil, and ceremonial law. Moses is the chief actor throughout the dramatic story, and tradition ascribes to him the authorship of the book. He is expressly credited with written records of certain items named in Exodus (17:14; 24:4; 34:27). He may have been assisted by others in preserving the record of the legislation and the story of the events of the deliverance and the sojourn in the wilderness. Additions and modifications may have been made by editors as late as Ezra; but Moses remains the agent through whom Israel received its constitution and its mode of public worship.

Exodus opens with the story of the oppression of the Israelites in Egypt (1:1–12:36). After a brief introduction recounting the rapid growth of Jacob's family into a nation (1:1-7), the author describes the cruel means employed to keep the Israelites in subjection to the Egyptians: they were first put under taskmasters who made them serve with rigor (1:8-14), and when they continued to grow in numbers, their male children were put to death (1:15-22). At this crisis, Moses is born in the home of a Levite, the story of his preservation and of his education in the palace being one of the favorites with young and old alike. When his education was finished, he tried in his own way to deliver his people from bondage, but in vain (2:1-22). Jehovah calls Moses to deliver Israel from slavery in Egypt; removes every objection raised by Moses; gives him Aaron as his helper, and enables them to

kindle in the Israelites hope of deliverance through Moses (2:23–4:31). When they present their demand to Pharaoh, he replies by increasing the burdens of the Israelites: Jehovah encourages Moses and Israel by predicting the overthrow of Pharaoh (5:1–7:7). Pharaoh having hardened his heart, the Ten Plagues come upon the land (7:8–12:36). In connection with the announcement of the tenth and last plague, directions for the roasting of the passover lamb are given. No other festival had equal significance in Israel's life with the Passover: no matter what the spring festival may have meant prior to the Exodus, from now onward in Israel's life it commemorated the sparing of their first-born and their deliverance from slavery. The plagues were aimed at the gods of the Egyptians, as well as at Pharaoh and his people. While most of these plagues were merely severe examples of disasters that recur in Egypt's history, the fact that they came and went at the call of Moses would indicate their supernatural origin. The magicians recognized in the third plague the finger of God (8:19); and in the last plague, his mighty hand was laid upon Egypt.

Chapters 12:37–19:1 describe the Exodus and the march to Sinai. In connection with the Exodus, certain directions are given as to the Passover (12:37–13:16). A mixed multitude took advantage of the excitement to make their escape with Israel (12:38); later on, they caused trouble in the camp (Num. 11:4). Led by Jehovah in a pillar of cloud by day and a pillar of fire by night, Israel marches to the Red Sea. Pharaoh pursues with his chariots and horsemen, and seems on the point of recovering his runaway slaves, when the arm of Jehovah is made bare, and He hurls his puny antagonist into the Red Sea, while Israel escapes safely to the eastern shore (13:17–14:31). Moses and Israel sing a song of triumph (15:1-21). Miriam led the women in the chorus of praise to Jehovah for deliverance. From the Red Sea Moses leads Israel by Marah and Elim to the wilderness of Sin, where they first receive manna (15:22–16:37). At Rephidim, they receive water from the rock, and have a severe battle with the Amalekites (ch. 17). Jethro visits Moses and gives him wise advice (ch. 18). The people at last arrive at Sinai (19:1). Sinai is the scene of all events from Ex. 19:1–Num. 10:10.

In Ex. 19-40, the events at Sinai are described as far as the erection of the Tabernacle: these chapters also contain much important legislation. First of all, the people had to be prepared for the revelation of Jehovah's presence and power on the mount (ch. 19). Then came the climax of revelation, in the Ten Commandments spoken from the mount to the trembling people below (ch. 20). Next follows a body of ordinances or statutes for the governing of Israel's life (21:1–23:19). These precepts no doubt incorporate much of customary law as it had been developed by the elders and other rulers, but they now receive Divine approval, and are embodied in Israel's statutory law. Jehovah took Israel at the stage of development they had attained, and educated them through this legislation to higher modes of living. Many of these precepts fall short of the perfect standard set up by our Saviour, for they tolerate slavery and polygamy, though without encouraging either, and there is more extensive use of the death penalty than Christians could approve; but as compared with other ancient codes, like that of Hammurabi, this body of laws is far superior in justice and mercy. Jehovah meant it to be educational in Israel's life: later on, He lifted his requirements to a perfect standard through his Son. After warnings and promises from Jehovah through Moses, the people enter into a solemn covenant to obey Jehovah (23:20–24:8). God admits Israel's leaders to his immediate presence, and calls Moses up into the mount to receive the law and the commandments from Jehovah (24:9-18). The pattern of the Tabernacle and its furniture are revealed to Moses during forty days on the mount (chs. 25-31). The people at the foot of the mount demand an image that they can worship, and Aaron makes the golden calf. Jehovah threatens to destroy the rebellious people, but Moses intercedes for them successfully (32:1-14). Moses, in hot anger at the sight of the calf and the dancing, breaks the tables of stone, rallies the tribe of Levi to destroy the rebels, and returns to the mount to intercede for Israel (32:15-35). He pleads repeatedly for himself and his people, until he secures the promise of Jehovah to lead Israel in person (chs. 33, 34). The face of Moses shines, by reason of his long interview with Jehovah. Moses calls for a free-will offering from the people for the materials with which to build the Tabernacle, and receives more than enough (35:1–36:7). The Tabernacle and all its furniture are now prepared, and the sacred tent is set up, the glory of Jehovah filling the Tabernacle as a sign of his acceptance of this place as his earthly abode (36:8–40:38).

Many miracles are described in the Book of Exodus: it was a crisis in the kingdom of God, and Jehovah made bare his arm in the sight of all men.

LE-VIT'-I-CUS, BOOK OF.—Leviticus continues the account of the giving of the law, in the closest possible connection with Exodus. There is very little incident in Leviticus. While the details of the ceremonial system have little interest for modern readers, the central ideas of the Book of Leviticus are worthy of careful study by Christian readers.

Chapters 1-16 contain laws as to sacrifices, ceremonial uncleanness, and atonement. In chs. 1-7 are found directions as to the five principal kinds of offerings; namely, the burnt-offering (ch. 1), the meal-offering (ch. 2), the peace-offering (ch. 3), the sin-offering (ch. 4), and the trespass-offering (5:1–6:7), with further directions as to the various offerings (6:8–7:38). The consecration of Aaron and his sons to the priesthood is described in chs. 8 and 9, and the death of Nadab and Abihu in ch. 10. Laws relating to ceremonial uncleanness are found in chs. 11-15. The animals which may not be eaten are described (ch. 11); uncleanness from child-birth (ch. 12); leprosy and kindred diseases in persons and in houses (chs. 13, 14); uncleanness from bodily issues (ch. 15). Ch. 16 presents the ritual for the Day of Atonement. The Christian reader will recall the use made of this chapter by the author of Hebrews in describing the work of Jesus as our great High-Priest (Heb. 9:7-12; 10:19-23).

Chs. 17-26 make an insistent demand for holiness on the part of Jehovah's worshippers. Here the ceremonial and the moral blend in a higher unity. This section is often referred to by scholars as the Law of Holiness. Two commands stand out above all others in these chapters: "Ye shall be holy; for I Jehovah your God am holy" (19:2), and "Thou shalt love thy neighbor as thyself" (19:18). The entire section shows how the ceremonial may be linked with the moral and spiritual. The book closes with a chapter dealing with vows and the redemption of things that have been devoted (ch. 27).

Leviticus and the Epistle to the Hebrews should be studied together.

NUM'-BERS, BOOK OF.—There is no break in time or purpose of writing when one passes from Leviticus to Numbers. The book gets its name from the census of Israel at Sinai as recorded in the opening chapter. It resembles Exodus in that it is a combination of narrative and legislation.

In Num. 1:1–10:10, the principal theme is the preparation for the march to the Land of Promise, though there are also some miscellaneous laws which appear here, presumably because they were enacted at this period. The most famous and beautiful passage in this long section is the priestly blessing recorded in 6:24-26.

The account of the march from Sinai to the southern border of the Land of Promise is found in 10:11–14:45. The main events are as follows: The departure from Sinai (10:11-28); Moses entreats Hobab to go with them (10:29-32); they journey three days from Sinai (10:33-36); the burning at Taberah (11:1-3); the lust-

ing for flesh (11:4-9); the complaint of Moses, and the appointment of seventy men to help him (11:10-30); the coming of the quails, and the pestilence that followed (11:31-35); jealousy on the part of Aaron and Miriam, and how it was punished (ch. 12); the sending of the spies, their discouraging report, and the rebellion and the doom pronounced on all except Caleb and Joshua (chs. 13, 14).

The third main division of Numbers carries us from the first sojourn at Kadesh-barnea to the return thither at the end of the forty years of aimless wandering (15:1–20:21). The most notable event of this period was the rebellion of Korah, Dathan, and Abiram (ch. 16). On the return to Kadesh, Miriam died; and Moses and Aaron committed a serious sin, which prevented them from leading Israel into the Promised Land (20:1-13).

The march from Kadesh to the plains of Moab, opposite Jericho, is described in 20:22–22:1. Aaron dies at Mount Hor (20:22-29); the king of Arad suffers defeat (21:1-3); the people are bitten by fiery serpents (21:4-9); they arrive on the east side of Moab (21:10-20), and attack and defeat Sihon of Heshbon and Og of Bashan (21:21–22:1).

The fifth and last main division describes events and laws belonging to the sojourn in the plains of Moab (22:2–36:13). Balaam, a seer or diviner, is employed to curse Israel, but under the influence of the Spirit of Jehovah, he blesses them (chs. 22-24); in revenge for the loss of the financial reward, Balaam induces the Midianitish women to lead Israel into idolatry (ch. 25); the people are numbered a second time (ch. 26); Moses is warned of approaching death, and ordains Joshua as his successor (ch. 27); a group of ritual laws (chs. 28-30); the war against Midian, and the death of Balaam (ch. 31); Eastern Palestine given to Reuben, Gad, and the half-tribe of Manasseh (ch. 32); list of stations in Israel's journeyings (33:1-49); directions as to driving out the Canaanites and the division of the conquered land among the tribes (33:50–34:29); directions concerning six cities of refuge for the man-slayer (ch. 35); rules as to the marriage of heiresses (ch. 36).

The inspiration of the author of Numbers may be argued from the candor with which he tells the story of events that an uninspired patriot in Israel would wish to hide from public gaze; such as the jealousy in the family of Moses, the rebellion of the people at Kadesh, and the sin of Moses and Aaron.

DEU-TE-RON'-O-MY, BOOK OF.—Deuteronomy consists chiefly of discourses delivered by Moses in the plains of Moab in the last year of his life. The book as we have it must have been edited by some one after the death of Moses, for the last chapter contains an account of the death of the aged law-giver. There are indications that the editor lived in the country west of the Jordan, for he speaks of the eastern district as "beyond the Jordan." It is singular that critics should think this expression an argument against the Mosaic authorship of the addresses in Deuteronomy. The language of the book should be interpreted as oratory. This will account for the omission of many details in the recapitulation of the ceremonial and ritual laws.

The following brief analysis of Deuteronomy will show the main elements in the book:
Introductory note (1:1-5).

I. First Discourse of Moses (1:6–4:40). This first address reviews the history of the preceding forty years, and closes with earnest appeals for obedience on the part of the people when they enter the Promised Land. A brief historical note concerning the selection of three cities of refuge east of the Jordan is inserted here (4:41-43). Now follows a word of introduction to the second address of Moses (4:44-49).

II. Second Discourse of Moses (chs. 5-26). (1) Historical and hortatory section (chs. 5-11). (2) Review of legal precepts (chs. 12-26). The key to this central section of Deuteronomy is found in the words of the first and greatest commandment, "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might" (6:5).

The great law-giver frequently calls upon Israel to be faithful to the God who delivered them from bondage and led them through the wilderness to the borders of Canaan. They are urged not to forget his kindness and turn away after other gods. Deuteronomy puts emphasis upon the one central altar at which the people are to worship (12:1-14). It is agreed by all scholars that this section of Deuteronomy was read before Josiah, and that the great reformation of 621 B. C., in which the high-places were destroyed throughout the land, owed much to the earnest exhortations of Deut. 12. It by no means follows that Deuteronomy was written just prior to 621 B. C. In the exposition of the law in Deuteronomy, emphasis is placed upon its humanitarian features, and there are frequent exhortations to remember the Levite, the stranger, the fatherless and the widow. The aged law-giver pours out the longings and aspirations of his heart on behalf of his people, and pleads with them to be loyal and true. Institutions such as slavery and polygamy are made more tolerable by the merciful precepts attached to them in Israel's life. In a real sense, the Book of Deuteronomy is a preparation for the ethical teaching of our Lord. That He knew and believed in the book is evident from the fact that He quotes from it three times in connection with his temptation in the wilderness (Deut. 6:13, 16; 8:3). Any view of the book that makes it a forgery or a pious fraud must explain the fact that both the Devil and the Son of God accepted it as inspired Scripture.

III. In the third main division of Deuteronomy, there are several brief addresses; some by Moses alone, and others in connection with the elders or priests (chs. 27-31). The book closes with two poems and the story of the death of Moses (32-34). Both the Song of Moses (ch. 32) and the Blessing of Moses (ch. 33) are worthy of the great law-giver and poet, and there is nothing in the poems that would indicate a later origin. The reference to Moses in Deut. 33:4 no more militates against his authorship than the mention of Deborah's name twice in Judg. 5:7, 12, would indicate that she was not the author of that great martial song. Of course the account of the death of Moses was added by a later hand (ch. 34).

There is no finer exposition and interpretation of the moral and spiritual significance of the Mosaic Law than the discourses in Deuteronomy.

JOSH'-U-A, BOOK OF.—The Book of Joshua is anonymous, the author and date of writing being unknown. Joshua is the hero of the period described, and the book is properly called by his name. Writing was known and practised in Palestine before the Israelite conquest, and the leaders of Israel from the days of Moses could read and write. Even in the dark and troublous time of the Judges, a lad could write down the names of the princes and elders of his town (Judg. 8:14). The Book of Joshua was probably composed not long after the death of the leader whose exploits it celebrates. The author had access to records that were reliable. The contents of the book are as follows:

I. The Conquest of Canaan (chs. 1-12). (1) Preparation for invading Canaan (chs. 1, 2). (2) The miraculous crossing of the Jordan (chs. 3, 4). Even if a great landslide above the place of crossing was used to cut off the waters, the supernatural would not be eliminated from the narrative. (3) The conquest in three campaigns (5-11). (a) In central Canaan (5:1–10:15). In Josh. 5:2-9, a startling neglect of the rite of circumcision during the leadership of Moses is revealed. Evidently the author of this paragraph believed that a law could be well known and yet neglected entirely by persons who ought to have observed it: even Moses did not enforce the fundamental rite of circumcision. Need we wonder then that there were other great leaders in the later history who failed to enforce all the precepts with which they were familiar? Joshua drove a wedge from Jericho to Ai and Gibeon through the center of Canaan, thus separating the

northern and the southern clans and cities, so that he could attack them in detail. (b) Campaign against the southern cities (10:16-43). (c) Campaign against the powerful league of Jabin in the north (ch. 11). Joshua, like Napoleon and Stonewall Jackson, came upon his enemies suddenly and overwhelmed them by swift blows. Now follows a list of thirty-one city kings whom Joshua conquered (ch. 12).

II. The Division of Canaan among the Tribes of Israel (chs. 13-22). Some of the general statements by the author of Joshua might mislead the careless reader as to the completeness of the conquest of Canaan. It is made plain by several statements that many heathen were left unconquered after Joshua's general campaigns were over. Israel lacked the courage and persistence necessary to drive out the heathen inhabitants, especially where they had chariots of iron. Joshua did what he could to stimulate the tribes of Israel to complete the conquest. Eleazar and Joshua presided over the partition of the land among the tribes of Israel (14:1). Caleb received a goodly inheritance as a reward for his faithfulness and courage (14:6-15). The sections assigned by lot to the various tribes are described accurately (chs. 15-19). The cities of refuge are set apart (ch. 20). The priests and the Levites receive forty-eight cities as their portion (ch. 21). Joshua dismisses the men of Reuben, Gad, and Manasseh to their inheritance east of the Jordan (ch. 22).

The book ends with two addresses by Joshua, in which he stirs the people to a more faithful obedience to Jehovah (chs. 23, 24).

The great Christian soldiers, Robert E. Lee and Stonewall Jackson, remind one of Joshua in their combination of military genius with religious devotion and fervor. Joshua heeded well the challenge to be strong and of good courage.

JUDG'-ES, BOOK OF.—The Book of Judges was written by one who believed that God holds nations responsible for their conduct, and visits upon them punishment for wrong-doing. He illustrates this principle by the events in Israel's history from the period immediately following Joshua's death all the way down to the death of Samson in his struggle with the Philistines. We do not know when the author lived, whether in the reign of David, when a strong government had arisen in the room of the anarchy of much of the period described in Judges, or two or three centuries later than David. There is no good reason why one may not choose the earlier date as probable. Scribes and chroniclers were busy recording the deeds of David and Solomon; and men would naturally wish to know what had taken place in the history of Israel prior to the founding of the monarchy. No doubt the author had access to written records of many events he has incorporated in his book. The Book of Judges falls naturally into three main divisions:

I. Some events from the Conquest to the period of the Judges (1:1–3:6). The section 1:1–2:5 overlaps with the account of the Conquest in the Book of Joshua, and 2:6–3:6 is properly an introduction to the main body of the narrative in Judges, in which the author gives us his philosophy of history as illustrated in Israel's life.

II. A narrative of thirteen Judges, six major and seven minor (3:7–16:31). (1) Othniel overthrows the king of Mesopotamia (3:7-11). (2) Ehud slays the king of Moab, and Shamgar beats down the Philistines (3:12-31). (3) Deborah and Barak destroy the power of Jabin and Sisera (chs. 4, 5). Deborah is in some respects the most important figure in the period of the Judges. In addition to being a wife and mother in Israel, she served in the dual capacity of prophetess and judge. She was a poet of unusual gifts. (4) Gideon drives out the Midianites; Abimelech, Tola, and Jair act as rulers over limited areas (6:1–10:5). (5) Jephthah drives out the Ammonites; Ibzan, Elon, and Abdon also act as judges (10:6–12:15). (6) Samson defeats the Philistines in many encounters (chs. 13-16).

The Judges do not rank with the Prophets as teachers of the true religion. They lived in a period when the sword was necessary for the preservation of Israel's independence, and they performed exploits on behalf of their people. Gideon was unwise enough to make an ephod, which became an object of idolatrous veneration; Jephthah made and kept a rash vow to offer up as a burnt-offering whatever should meet him from the doors of his house on his return from victory in battle with the Ammonites; Samson, though abstaining from wine, led an immoral life. God used the courage of these men in the service of his people; and some of them are enrolled among the heroes of faith.

III. Two incidents illustrating the period just prior to the Judges (chs. 17-21). In both of these stories, the low standards in morals and religion in the life of Israel are apparent. The grandson of Moses is seen officiating before an idolatrous shrine; and the men of a Benjamite town are sunk to the level of Sodom.

RUTH, BOOK OF.—The Book of Ruth takes its name from the heroine of the story, one of the most attractive characters in the entire Bible. There is no agreement among scholars as to the date of the book, some putting it before the Exile of Judah, while others treat it as quite late. There is no cogent reason for putting it as late as the Exile, and it may have been composed as early as the reign of Solomon. The story told in the book is not fiction, but real history and biography. The author was a literary artist of rare skill.

Elimelech and his family, on account of a famine, go to the land of Moab to sojourn; but the husband and two sons die, leaving Naomi sorely bereaved (1:1-5). Naomi decides that she will return to Bethlehem, and Ruth insists on accompanying her (1:6-22). In the struggle with poverty, Ruth is helped by the kindness of Boaz, who was a near kinsman of Elimelech's (ch. 2). Naomi prompts Ruth to a bold deed which brings matters to a crisis (ch. 3). Boaz promptly secures permission to redeem Naomi's property, and marries Ruth (4:1-12). Jehovah gives them a son, and from the line of Boaz and Ruth comes King David, in the fourth generation (4:13-22).

It is both surprising and gratifying to learn that in the dark and troublous times of the Judges there were examples of beautiful home-life in Israel.

SAM'-U-EL, BOOKS OF.—First and Second Samuel were originally one book, and we will treat them in one article. The most radical of the critical scholars recognize much very ancient material in the Books of Samuel, along with other material which they assign to the Exile and after. The author may well have lived as early as the reign of Solomon. The prophet Samuel set in motion the forces that dominated the period covered in the two books that bear his name, but he could not have written them, for his death is recorded in I Sa. 25:1. The three chief characters in the narrative are Samuel, Saul, and David, more space being given to David than to the other two. The story begins in the latter part of the period of the Judges, and continues almost to the close of David's reign. In the annals of David's reign, the most extreme critics recognize that we are dealing with historic records that are thoroughly trustworthy. The following outline of the contents of I and II Samuel may be found helpful:

I. Close of the period of the Judges (chs. 1-7). The author describes the birth and childhood of Samuel (1:1–2:21); the doom of Eli's house (2:22-36); the call of Samuel to be a prophet (ch. 3); the loss of the ark, and the death of Eli (ch. 4); the captivity and return of the ark (5:1–7:2); and the promotion of Samuel to be Judge of Israel (7:3-17).

II. The reign of Saul (chs. 8-31). (1) Saul chosen king (chs. 8-10). The people demand a king (ch. 8). Saul is anointed secretly by Samuel, and later is chosen by lot at Mizpah (chs. 9, 10). (2) Saul's reign until his rejection (chs. 11-15). He wins popularity by his victory over the Ammonites (ch. 11). Samuel warns the king not to disobey Jehovah (ch. 12). Saul

was not pleased with Samuel's references to the kingdom in this address. He resolves to rid himself of the aged prophet's guidance. Soon the opportunity presents itself, and Saul tries to usurp the priesthood (ch. 13). Saul's decline is noticeable in his treatment of his gallant son (ch. 14). Saul disobeys a second time, and his rejection is proclaimed by Samuel; but Saul overpersuades Samuel to let him worship as king once more, and thus renders null the decree of rejection (ch. 15). (3) David is anointed as king, and wins prestige with the army and the people (chs. 16-20). The shepherd-boy is anointed in the presence of his family (ch. 16). He slays the giant Goliath, and is promoted to high command (17:1–18:5). But Saul grows jealous, and tries to kill David (18:6-30). Jonathan brings about a reconciliation, but soon Saul seeks again to kill David, and Jonathan seeks in vain to persuade his father to receive David as a friend (chs. 19, 20). (4) David's flight and life as an outlaw (21-27). David flees by way of Nob to Gath, where he is arrested, but escapes to the cave of Adullam, where he soon collects a band of four hundred men (21:1–22:2). David takes his parents for safe keeping to Moab (22:3-5), while Saul takes vengeance on the priest Ahimelech for his kindness to David (22:6-23). Saul takes the field in pursuit of David, and almost captures him, but at length falls into the power of David (chs. 23, 24). David spares Nabal's family for Abigail's sake, and takes to himself two wives (ch. 25). Once again he has Saul at his mercy (ch. 26). At length he loses heart, and goes over into Philistia for safety (ch. 27). (5) Saul's last days (chs. 28-31). Achish calls upon David to fight against his own people (28:1, 2). Saul, in his distress, consults a witch (28:3-25). David is sent away by the Philistines, and finds that his family and all his property have been carried off by the Amalekites; but he recovers all (chs. 29, 30). Saul and his sons fall in battle on Gilboa (ch. 31).

III. David's reign at Hebron (II Sa. 1-4). Saul's son reigns over all the tribes except Judah. David's conduct in going over to the Philistines had alienated the men of Israel, and he had to wait seven years before he could win them back. His generous words concerning Saul in the beautiful elegy over Saul and Jonathan must have disarmed criticism; and his grief over the assassination of Abner touched the hearts of the men of Israel, while his swift punishment of the two men who assassinated his rival won all Israel back to the acceptance of David as the rightful king.

IV. David's reign over all Israel (chs. 5-24). This long section may be subdivided as follows: (1) David's reign prior to his great sin (chs. 5-9). David first secures a strong fortress in the center of the land as his capital, and proceeds to break the yoke of the Philistine rule (ch. 5). He makes Zion the religious center of Israel's life, by removing the ark thither (ch. 6). He longs to build a temple for Jehovah, and is told that Jehovah will build for him a house, or dynasty (ch. 7). David's wars are next recounted (ch. 8). His kindness to Jonathan's lame son receives special mention (ch. 9). (2) David's great sin, and its consequences (chs. 10-20). The Ammonites provoke war with David, and are defeated by Joab (ch. 10). Instead of leading his army in battle, David tarries in his palace, and falls into the sin of adultery with the wife of one of his brave warriors (ch. 11). Far from extenuating David's sin, the Bible drags it forth into the light of day in all its hideousness. Nathan wins David to repentance (ch. 12). David's sins soon reproduce themselves in the person of his sons: Amnon forces Tamar, and Absalom kills Amnon (ch. 13). Joab secures the return of Absalom to Jerusalem (ch. 14). Absalom organizes a revolt, and David flees from Jerusalem (ch. 15). Hushai defeats the wise counsel of Ahithophel, and thus wins for David time to escape to the district east of the Jordan (chs. 16, 17). Absalom is defeated in battle, and slain (ch. 18). David rallies from his excessive grief over Absalom, and returns to the western side of the Jordan (ch. 19). The rebellion of Sheba is soon put down by Joab, his rival Amasa being assassinated (ch. 20). (3) A group of events and sayings of various dates (chs. 21-24). The story of the famine and the steps taken to remove it introduces us to scenes of oriental cruelty (21:1-14). The exploits of two of David's mighty men follow (21:15-22). The psalm found in ch. 22 is identical with Psalm 18, the minor variations being due to the corruption of the text in transmission. It is a poem of power. In 23:1-7 occurs a brief poem containing the last words of David. We next meet a list of David's heroes (23:8-39). The book closes with an account of the pestilence that followed the census taken by David (ch. 24).

The Books of Samuel contain much dramatic writing, especially in describing the deeds of David. The author was a historian and a biographer who may well be studied by modern writers. But it is as a teacher of righteousness that he excels. Who can read the story of Saul without trembling at the thought that he, too, may fight God and go down in despair? And the story of David's sin and its consequences carries a most impressive message to all who read it.

KINGS, BOOKS OF.—The latest event referred to in the Books of Kings is the release of Jehoiachin from prison by Evil-merodach, 561 B. C. It is probable that the compiler who gave us the books in their present form lived and wrote not later than 550 B. C. But thero are references to institutions and conditions as abiding "unto this day" that indicate that the writer of these sections lived prior to the Exile. The Books of Kings have been influenced by the Book of Deuteronomy in thought and style, and many scholars are therefore inclined to place the main author between 621 and 600 B. C. This conclusion may be accepted without at all involving a late date for the composition of Deuteronomy. Critics of every school agree that Deuteronomy was much studied during the reign of Josiah. The author of I and II Kings was in sympathy with the spirit of the great prophet who wrote Deuteronomy, and interpreted the history of Israel and Judah accordingly.

The author had access to written records, from which he quotes, and to which he refers the reader for additional information. The writings to which he makes most frequent mention are "the book of the acts of Solomon" (I Ki. 11:41), "the book of the chronicles of the kings of Israel" (I Ki. 14:19), and "the book of the chronicles of the kings of Judah" (I Ki. 14:29). These last are not our Biblical I and II Chronicles; for the latter were written long after I and II Kings. The kings of Israel and Judah had among their court officials a man known as the "chronicler" or "recorder," whose business it was to preserve the record of important events of his time. Moreover, prophetic historians recorded and interpreted the events of Israel's history; they also wrote biographical sketches of prominent kings. Besides these sources, the priests in the Temple probably kept records of data connected with the sanctuary and the kingdom.

I and II Kings were originally one book, and may well be treated together. The narrative falls into three main divisions: I. The reign of Solomon (I Ki. 1-11). II. History of Israel and Judah to the Fall of Samaria in 722 B. C. (I Ki. 12–II Ki. 17). III. History of Judah to the Babylonian Exile in 587 B. C. (II Ki. 18-25). For the details of this interwoven narrative of the fortunes of Israel and Judah, see the Chronological Chart by Dr. Sampey in this volume.

Of all the narratives recorded in Kings, the stories of the great prophets Elijah and Elisha are the most interesting and inspiring. The author of Kings probably found earlier prophetic narratives describing the achievements of Elijah and Elisha, and incorporated large sections of them in his history. These stories will remain favorites with old and young alike to the end of time.

The excavator's spade and the scholar's lamp have recovered for the modern Bible student contemporary witnesses to the truthfulness of the narrative recorded in Kings. Shishak's inscrip-

tion on the temple-wall at Karnak confirms the fact of an invasion of Judah in the days of Rehoboam; the Assyrian records on obelisks, cylinders, and stone slabs tell us of Jehu's tribute to Shalmaneser III., of Menahem's tribute to Tiglath-pileser IV., of Sargon's capture of Samaria in 722 B. C., and of Sennacherib's invasion of Palestine in 701 B. C.; the Persian monuments describe the conquest of Babylon by Cyrus the Great, and reveal his liberal policy to captive peoples in his realm. While there are some discrepancies in details, the history in Kings has been remarkably supported and confirmed by recent research.

CHRON'-I-CLES, BOOKS OF.—The chief interest of the author of Chronicles is with the Temple and public worship. He was almost certainly a priest. I and II Chronicles were originally one book. The division of Samuel, Kings, and Chronicles into two books each, is ancient, as the oldest manuscripts of the Septuagint recognize the division. Many scholars think the Chronicles, Ezra, and Nehemiah were compiled by a single author. Whether this theory is true or not, they form a continuous history from the beginning to 432 B. C., the date for Nehemiah's last visit to Jerusalem. From Adam to Saul, the first king of Israel, we have nothing but a genealogical register in I Chronicles 1-9. The narrative takes on color with David's provision for the ark and the Temple that his son should build. The author pays slight attention to the Northern Kingdom, as it contributed nothing to the worship of Jehovah in Jerusalem. He fixes attention on the kings of the line of David. He even passes over Elijah and Elisha with bare mention of a letter that Elijah sent to wicked King Jehoram of Judah. He takes time to point out the lessons to be learned from the mistakes and failures of the different kings. The sins of David and Solomon, however, are scarcely named. Living in a time when Judah was paying tribute to the heathen, the author looked back to the days of David and Solomon as a golden age in Israel's history. It was his task to win his people to a more hearty worship of Jehovah, in order that his favor might once more rest upon his people. Chronicles and Ezra and Nehemiah did much to keep alive hope in the breasts of the Jews in the dark days of the Persian period. It has been contended by some that the numbers in Chronicles are incredibly large, as compared with the parallel passages in Kings. While the larger number is usually found in Chronicles, the reverse is also true. Possibly the text of Chronicles has suffered more in transmission.

The following is a brief outline of Chronicles: I. The genealogies of the tribes of Israel (I Ch. 1-9). II. The reign of David (I Ch. 10-29). III. The reign of Solomon (II Ch. 1-9). IV. History of the kings of Judah to the destruction of Jerusalem (II Ch. 10–36).

Wherever men feel an interest in public worship, the Books of Chronicles will have a message of instruction and inspiration.

EZ'-RA, BOOK OF.—In the Hebrew canon, the Books of Ezra and Nehemiah are one book. It is quite possible that a compiler put together the personal memoirs of Ezra and Nehemiah, along with other material, rewriting much of the material in his own way. This would account for the fact that Ezra and Nehemiah speak in the first person in some parts of the books, while in other sections they are spoken of in the third person. On this theory, however, it would seem strange that the compiler should have repeated in one and the same book the long list found in Ezra 2:1-70 and Nehemiah 7:6-73. It is gratifying to know that we have much material prepared by Ezra and Nehemiah in their own names and that the sections which speak of them in the third person bear evidence of having been composed by one who was well acquainted with the facts that he narrates. The division into two books is convenient, and each narrative may be studied as a unity. The style of Ezra and Nehemiah is somewhat similar to that of Chronicles, so that many scholars are inclined to ascribe the three books to one author, or as some would prefer to say, to a school of writers. While Ezra and Nehemiah take up the story where Chronicles leaves off, it is by no means certain that there is only one author or compiler for the three books. The sections in which Ezra speaks in the first person are Ezra 7:27–8:34 and 9:1-15.

The Book of Ezra falls naturally into two main divisions: I. The return under Zerubbabel, and the rebuilding of the Temple (Ezra 1-6). II. The return under Ezra, and the abolition of mixed marriages (chs. 7-10).

From Ezra, we learn much concerning the difficulties which the Jews encountered on their return to the Holy Land in the effort to rebuild the Temple. He shows how large a part the prophets Haggai and Zechariah played in encouraging the builders (5:1, 2; 6:14). When Ezra comes to describe his own return to Palestine, the narrative takes on color, and becomes exceedingly interesting. He was a great scholar and teacher, the forerunner of the best of the scribes of New Testament times like Nicodemus and Gamaliel.

NE-HEM-I'-AH, BOOK OF.—For information concerning the Jewish method of treating Ezra-Nehemiah as one book, see article on Ezra. In the following sections, Nehemiah uses the first person, and we have the vivid pictures of an eye-witness: 1:1–7:5; 12:31-43; 13:4–31. Thus, more than half of the book comes to us directly from the chief actor. Nehemiah was a highly gifted man, and a devoted worshipper of Jehovah. He had won the confidence of Artaxerxes Longimanus, and might have remained at court to enjoy the rich rewards heaped upon him by the king; but he was deeply stirred by some disaster which resulted in the leveling of the walls of Jerusalem, and he resolved to rebuild the wall, that his people might not be at the mercy of their foes. The speed and skill with which he executed his task will always be an inspiration to men to attempt difficult tasks for others. This earnest layman showed more zeal than the prophets and priests of his day. He was an ideal reform governor, and made it uncomfortable for transgressors.

The Book of Nehemiah consists of three main divisions: I. Nehemiah's return and the rebuilding of the wall of Jerusalem (chs. 1-7). II. The reading of the Law leads to a revival, the people's confessing their sins and entering into a covenant to keep the ordinances; and the new city-wall is formally dedicated (8:1–13:3). III. Reforms wrought by Nehemiah on his second return from Persia (13:4-31).

Ezra and Nehemiah have been criticised by many for making a sharp separation between the Jews and their Gentile neighbors; but it is difficult for us to understand the exact situation at that crisis in the political and religious life of Judah. It was highly important that the religion of Abraham and the prophets should not pass away from the earth, or be mixed with heathenism. Ezra and Nehemiah did the unpopular thing, and handed on a comparatively pure Judaism to the following generation.

ES'-THER, BOOK OF.—Perhaps no book in the Old Testament has been more sharply criticised than Esther. The name of God does not occur a single time in the entire book, and this is thought to prove its secular character. But there is no book that teaches more clearly the doctrine of Providence: things do not just happen in the wonderful way portrayed in this book. Perhaps the author had some reason for describing the working of God in history without any mention of the name of God. Many think that the book encourages hatred of Gentiles by the Jews, and it is evident that the book could be so used; but patriotism is proper in Jew as well as Gentile. A people persecuted as the Jews have been throughout the ages would need the encouragement that comes from a story of deliverance such as is found in Esther.

The author shows a remarkable acquaintance with Persian manners and customs, and his picture of Xerxes agrees with what we learn from

Greek historians. He perhaps lived before the close of the Persian rule, though some put him in the Greek period.

Naturally, in the Persian court we are on a level much lower than in a Christian civilization. Even Esther and Mordecai may not be models for imitation in all things. But when all has been said, the Book of Esther still has a message of devotion and self-sacrifice that is needed in our modern world.

The following is a brief outline of the book: I. How Esther became queen of Persia (chs. 1, 2). II. How the Jews fell under the ban of extermination (chs. 3-5). III. How danger was turned into deliverance (chs. 6-10).

JOB, BOOK OF.—Why do the wicked prosper? Why do the righteous suffer? These are questions that clamor for an answer; and the author of the Book of Job sets himself the task of throwing light on the difficult problem of the moral government of the world. He was a great poet, unsurpassed in thought and diction. Fearlessly he grapples with the dark problem of the apparent injustice of the Divine rule among men.

The prologue (chs. 1, 2) and the epilogue (42:7-17) are in prose; all else is poetry, except the brief words introducing each speaker in the dialogue. The author lets the reader into a secret that was unknown by Job and his friends; namely, that Satan was the immediate cause of all Job's sufferings, while Jehovah believed in him and pronounced him perfect and upright. Job had to fight his battle without this comforting knowledge. All the more notable is his victory over the tempter.

Of the three friends who come to comfort Job, but end by tormenting him, Eliphaz is something of a prophet, Bildad is a traditionalist, and Zophar an impatient debater who attacks Job without mercy. The plan of the poem calls for a speech from each of the friends, with a reply from Job to each speech. Eliphaz and Bildad each speak three times, but Zophar only twice, though some scholars think that 27:13-23 is Zophar's third speech, the introductory formula having unaccountably dropped out.

Job is wonderfully patient for a long time, but finally speaks his mind fearlessly, even challenging the Almighty to convict him of any great sin. He seems on the point of renouncing his faith in God; as Satan said that he would do, when the test became severe enough. But the honest servant of God fights his way to a higher faith, boldly affirming that he would be vindicated after death by his kinsman Redeemer.

In the first cycle of speeches, the three friends try to win Job to a confession of sin by reminding him of God, Eliphaz emphasizing his holiness and goodness, Bildad his righteousness, and Zophar his wisdom. But Job refuses to say that he has committed sins that would demand such sore punishment at God's hands. In the second cycle of speeches, the friends picture the fate of the wicked man, and let Job see that they regard him as wicked; but Job still protests his innocence of any great sin. At length, Eliphaz openly charges Job with out-breaking sins, but with no proof other than his terrible afflictions. Job sweeps away the arguments of his friends and remains victor in the contest.

All at once, a new speaker appears in the person of the young man Elihu, and he arraigns Job for irreverence toward God, and accuses him of folly. Elihu presents affliction as meant to be corrective and disciplinary. At length, the Almighty speaks to Job out of the whirlwind, and brings home to him the folly of sitting in judgment on the deep problems of the moral rule of the world, when even the simpler tasks are beyond his powers. Job confesses his mistake in challenging God, and at length gets a vision of his sinfulness that overwhelms him. The Almighty does not solve for Job the intellectual problem: the solution consists in revealing himself to Job, and this vision of God satisfies Job as no intellectual solution could have done. At the end, Job's prosperity is restored, and he prays for his friends who had perverted facts in their effort to vindicate the Divine government.

The Book of Job may be briefly outlined as follows: Prose prologue (chs. 1, 2). I. The debate between Job and his three friends (chs. 3-31). II. The speech of Elihu (chs. 32-37). III. Addresses of the Almighty (chs. 38-41). After Job's confession (42:1-6), the epilogue follows, relating his restoration to prosperity.

We learn from the book as a whole that suffering may be sent as a test of one's piety, rather than a punishment for one's sins. It is also made plain that the problem of the inequalities of rewards and penalties in this life is too hard for the mind of man, and that there must be a future life in which all will be set right.

Every time that one reads carefully the Book of Job, he will arise with a fresh sense of the power of the poem.

PSALMS, BOOK OF.—Critics of all schools agree that the Psalter, as we have it in our modern Hebrew Bible, was the prayer-book and hymnal of the Jews 150 B. C. Some think that Psalms 74, 79, and others were composed during the early Maccabean period, not long before 150 B. C., while other scholars think that our Psalter was complete by 400 B. C. The more extreme critics affirm that practically all the poems in the Psalter were composed during the Exile and after. They would challenge our right to place any of the psalms prior to 587 B. C. Against this extreme view stands the uniform tradition as recorded in the various historical books of the Old Testament and in the titles of various psalms. That these titles were ancient is evident from the fact that the Septuagint translators about 150 B. C. did not understand the musical notes contained in them. While freely recognizing the fact that these superscriptions were prefixed by editors of the Psalter, we insist that they are not wholly worthless, as the radical critics contend, but frequently preserve correct information as to authorship and date of a psalm. This position is not outflanked by proof that some of the superscriptions are almost certainly wrong. Let each title be tested as thoroughly as possible before accepting or rejecting it.

According to the titles, 73 psalms are ascribed to David, or at least to a Davidic book, 12 to Asaph, 11 to the sons of Korah, 2 to Solomon, 1 each to Moses, Heman, and Ethan. Reduce the information here to the lowest terms, and we at least have a book bearing the name of David, and presumably containing psalms from his pen. David was the founder of Hebrew psalmody, and one of the most brilliant psalmists Israel ever had.

From the days of David to the time of Ezra and Nehemiah, additions were made from time to time to the collection of sacred songs. Some of these psalms were composed primarily for the public worship in the Temple, while others were probably the spontaneous expression of individual confession, petition, and thanksgiving.

A few extreme critics contend that the speaker in the Psalter is always the nation Israel, and not an individual like David or Asaph. It is evident from the context that the nation Israel does sometimes speak in the first person singular; thus, in Psalm 129 we read: "Many a time have they afflicted me from my youth up, Let Israel now say." Oftener the plural is employed of the people, as in Psalm 124: "If it had not been Jehovah who was on our side, Let Israel now say." But it is usually some individual who uses the first person singular, as in Psalms 32, 51, and many others. Thus an individual, who speaks in his own name in the first two verses of Psalm 131, turns to address the nation Israel in the closing verse.

The Psalms are divided into five books, 1-41 composing the first, 42-72 the second, 73-89 the third, 90-106 the fourth, and 107-150 the fifth. At the end of each book is a closing doxology; and at the end of the second book, we are told, "The prayers of David the son of

Jesse are ended." It would seem that Psalm 72 was the closing psalm of a collection which contained prayers ascribed to David. Naturally, psalms by other writers could find a place in a collection composed chiefly of Davidic material. As a rule, the earlier psalms are found in the first two books of the Psalter, and the later psalms in the other books; but a few early psalms are incorporated in the later books.

Of all the books of the Old Testament, the Psalter is most frequently quoted in the New Testament; and aged Christians wish the Psalms in large type along with the New Testament. The Christian Scriptures have no book corresponding to the Psalter; but Christians in all ages have made large use of the Psalms in public worship and in private devotion. The prayer-life of Christians has been largely shaped by the prayers of the ancient Hebrew psalmists. Christians of every denomination unite in the use of the Psalms in public and private devotions.

It would be surprising if the example and teaching of our Lord did not disclose elements in the Psalter inferior to his perfect teaching. In two particulars, he lifts us to a higher plane in our prayer life; namely, in deepening our sense of sin, and in teaching us to love our enemies. The ancient psalmists speak more freely of their innocence and righteousness before God than we have a right to do after studying the precepts of Jesus; for He tells us to say that we are unprofitable servants, at best doing nothing more than our duty. More important still is it that we should imitate Jesus by praying for our enemies rather than calling down curses on their heads. It is right to hate evil and to oppose evil-doers, and to pray for the triumph of right at all times; but we cannot safely imitate the ancient psalmists in calling down imprecations on the head of the wrong-doer and upon his family. Jesus requires more of us in the light of his perfect example and his exalted teaching.

The Psalter is a treasure-house of devotion. Here one can learn how to confess his sins; how to present his petitions for himself and for others; how to praise God for what He is, and for what He has done. Here is a rich vocabulary of prayer and of praise. The psalmists can teach us how to make known to God the desires and aspirations of our hearts. Almost every possible attitude of soul finds expression in the Psalms.

More than twenty of the psalms are distinctly psalms of praise. Among the most famous of these hymns of praise are Psalms 103, 107, and 145. Of the seven Penitential Psalms, the greatest are 32, 51, and 130. Psalm 51 has helped many a wanderer back to God. Psalms 19 and 119 set forth the beauty and power of God's Word. Psalms 42, 43, 84, and 122 voice the longing for the worship of God's house. Psalms 17, 49, and 73 contrast the fate of the wicked with the rewards of the righteous, and afford glimpses of a blessed life with God after death. Psalms 23 and 91 are psalms of sunny trust in God.

Psalms 67, 96, 98, and 100 are missionary in spirit, inviting all nations to unite in the worship of Jehovah. Psalm 8 sets forth the dignity of man. Psalms 2 and 110 present a royal Messiah victorious over all his foes; while Psalm 22 describes a sufferer who is promoted to high honor. The Psalter abounds in hymns recounting personal experiences of danger and the deliverance that came in answer to prayer. Psalm 24 is a processional, which was probably sung for the first time when David brought up the ark to Zion. In Psalm 27, a note of confidence rings through the first half; in the latter part, dangers have thickened, and the psalmist prays for help. Psalms 18 and 35 are battle-hymns. Psalm 40 reveals deep spiritual insight, verses 1-3 being a remarkable epitome of an experience of grace. Is there in all the Psalter a more beautiful picture than that of Jehovah as the Tender Nurse of the charitable man, in 41:3? Psalms 46, 47, and 48 seem to celebrate some recent signal display of Jehovah's delivering grace, the language of the three poems being vibrant with gratitude and confidence. Psalm 50 reminds one of Amos or Isaiah, in its hatred of hypocrisy and its love of justice. Psalms 61, 62, and 63 voice confidence, longing, and trust. Psalm 65 celebrates God's goodness in giving abundant harvests. Psalm 71 is an old man's earnest prayer for deliverance and for the Divine friendship. Psalms 85 and 126 are hymns written after the return from the Babylonian Exile. Psalm 90 is a solemn, majestic poem, parts of which are often heard at funerals. Psalm 101 has been termed a mirror for magistrates, showing what a ruler ought to be in his own character, and what sort of men he should promote to honor. Psalm 104 is a hymn of creation, and introduces one to all the animal-life of field and forest. Psalms 120-134 have been called Pilgrim Psalms, and it is probable that they were sung by groups of people on their way to the annual festivals in Jerusalem. God's omnipresence and omniscience are set forth in striking fashion in Psalm 139. Psalms 145-150 are hymns of praise, the Psalter closing in a chorus of universal praise to God.

PROV'-ERBS, BOOK OF.—No nation has ever surpassed the Hebrew people in proverbial philosophy. Solomon and his successors in the realm of proverbial poetry excel in their knowledge of human nature and in the gift of compressing much wisdom in a brief couplet. The Book of Proverbs fills an important place in the Divine Library, its special function being "To give prudence to the simple, to the young man knowledge and discretion." The world is full of pitfalls for the young, and it is important that they should be warned of the dangers awaiting them, and have their moral judgment quickened before they are assailed by the temptations that await them when they leave home to take up the battle of life for themselves. The Book of Proverbs is the best business manual for the young man who wishes to achieve the highest possible success in life. The worldly wisdom of Solomon and of other wise men is here tempered and sweetened by moral and religious counsels that remind the young man that success belongs not to the selfish man, but rather to the man who fears God and behaves as a good neighbor. In the midst of prudential counsels, that might easily degenerate into selfishness, high moral demands ring out, reminding one of God and duty. Sarcasm and irony are employed to make selfishness appear mean and ridiculous. Like the whip-cracker on the back of the lazy ox, so the wise man prods and stings the sluggard with the most biting proverbs.

Just as Hebrew tradition makes David the founder of Hebrew psalmody, so also to Solomon it ascribes the chief place in proverbial poetry. That other wise men aided in the composition of the proverbs found in the present book, is made manifest by the editorial notes in the Book of Proverbs. Thus, the two small collections of proverbs found in 22:17–24:22 and 24:23-34 are expressly ascribed to "the wise men;" ch. 30 is assigned to Agur, 31:1-9 to the mother of Lemuel, while 31:10-31 is anonymous. Perhaps other parts of the book came from wise men from the days of Solomon and later, Solomon himself being the most important author in the group, so that his name is inseparably associated with the book as a whole. The different minds that contributed to the Book of Proverbs may well have extended from Solomon to the close of the Old Testament period. The contents of the book are as follows:

Introductory paragraph indicating the purpose of the book (1:1-6).

I. Extended poem on Wisdom (1:7–9:18). (1) After a few foundation maxims (1:7-9), the author warns against robbery as foolish and destructive (1:10-19). (2) Wisdom's invitation and warning (1:20-33). (3) Whoever seeks Wisdom shall understand what is right and good, and shall be delivered from wicked men and strange women (ch. 2). (4) The life of the wise man described (ch. 3). (a) He trusts in Jehovah, and honors Him with his substance

(ver. 1-12). (b) Wisdom brings long life, pleasure, and security (ver. 13-26). (c) Wisdom saves one from penuriousness, treachery, contentiousness, envy, and scoffing (ver. 27-35). (5) Get Wisdom; walk in her paths, avoiding the way of the wicked, and keeping thy heart with all diligence (ch. 4). (6) Shun the strange woman (ch. 5). (7) Warnings against various evils (ch. 6); such as, security debts (ver. 1-5), laziness (ver. 6-11), the cowardly defamer who sows discord among brethren (ver. 12-19), and adultery (ver. 20-35). (8) Let Wisdom turn thee from the strange woman; for her house leads down to Sheol (ch. 7). (9) Wisdom's eloquent plea (ch. 8). (a) I am more valuable than rubies (ver. 1-11). (b) Consider my character and my fruits (ver. 12-21). (c) I was present with Jehovah at the creation of the world (ver. 22-31). (d) Do not fail to find me (ver. 32-36). (10) The two invitations (ch. 9). (a) Wisdom invites to her feast (ver. 1-6). (b) The scoffer will not accept correction, but the wise man welcomes it (ver. 7-12). (c) Folly invites to stolen waters (ver. 13-18).

II. Collection of brief proverbs, chiefly couplets, on various subjects (10:1–22:16). The homely virtues of industry, honesty, truthfulness, generosity, and caution in speech receive frequent mention in the brief aphorisms in this collection. Human virtues and human failings are described in words that stick in the memory.

Two small collections of "words of the wise" follow the extended collection just described, the first in 22:17–24:22, and the second in 24:23-34.

III. A second extended collection, ascribed to Solomon, which the men of Hezekiah copied out (chs. 25-29). In this collection, proverbs dealing with the same topics are frequently grouped together. Thus, 26:1-12 has proverbs about the fool, 26:13-16 about the sluggard, etc.

The book closes with three short selections, one by Agur (ch. 30), the second by the mother of King Lemuel (31:1-9), while the third is an anonymous poem in praise of the worthy woman (31:10-31).

"Wisdom," in the Book of Proverbs, is a word of rich content; for it includes intellectual insight, practical conduct, and piety. Both young and old may resort to the Book of Proverbs for stimulus and guidance in business and in social life.

EC-CLE-SI-AS'-TES, BOOK OF.—The Book of Ecclesiastes was written by Solomon, or by some one who impersonated Solomon and drew the lessons of his experience. Critical opinion is almost unanimous in placing the author very late among Old Testament writers; not earlier than 400, and probably as late as 200 B. C. The Hebrew of the book is far inferior to the Hebrew of the golden period of Solomon. The vanity of wealth and worldly wisdom could be described just as well by a writer in the Persian or Greek period as it could have been depicted by the wise king who played the fool in his marriage alliances.

"Vanity of vanities," saith the Preacher; "Vanity of vanities, all is vanity." This is the text the Preacher announces, and he sticks to it throughout the discourse. He means to prove that all is vanity and a feeding on wind. He makes it his business to point out the disappointing experiences of life, passing by its joys with only brief mention. In proving his proposition that all is weariness and vanity, he calls attention to the fly in the perfume, the envy that follows upon success, the ingratitude in reward of brilliant service, the uncertainty that dogs our steps all the way, the ill-health of the rich man, the delay in justice, the certainty of death's approach, and many other facts of human life that establish his thesis that all is vanity. He boldly finds fault with every experience that comes to man. It would not be surprising if such a critic of things as they are should fall into hopeless pessimism and infidelity; but he refuses to rest in such a conclusion. Throughout the sermon on the vanity of all things are interspersed quiet counsels to moderation in the enjoyment of life's pleasures; and along with questions of a skeptical nature may be found, toward the close, affirmations of faith in God and in a future life.

The Book of Ecclesiastes should be studied as a whole, and with the recognition of the fact that the Preacher's text calls for all the fault-finding possible. If he had been preaching on the beauty and glory of a life of friendship with God, his discussion would have been quite different. The conclusion to which he comes is wise: "Fear God, and keep his commandments."

SONG OF SOL'-O-MON.—The title in the Hebrew could be translated "The Song of Songs, which is about Solomon." Many scholars place the poem long after Solomon, though the arguments for a late date are by no means so conclusive as in the case of Ecclesiastes. Solomon is referred to several times in the songs (1:5; 3:9, 11; 8:12), but without any hint that he is the author. Of all the men of the Bible, Solomon was least qualified, by reason of his union with seven hundred wives, to understand the love of one man for one woman in holy wedlock, as it was ordained by God in Eden. Hence we lose absolutely nothing, when we surrender the traditional view that Solomon composed Canticles, or the Song of Songs.

For what purpose was this song, or group of songs, composed? Is it an allegory setting forth the love of Jehovah and Israel? Was it written to celebrate the love and marriage of some king who was a type of Christ? May it even be a poem singing the praises of that spontaneous and undying love between man and woman, the love on which the home is founded? If either of these three views is true, the little book may well have a place in the Bible. Many devout interpreters in the past have thought that it was an allegory describing the mutual love and devotion of Jehovah and Israel, or of Christ and the Church; and its fervent words of affection have been so explained by them. A few have held the view that the songs primarily referred to Solomon and a maiden whom he sought to win, but that he was a type of Christ, and his bride a type of the Church. Of late, most interpreters favor the view that the words are those of human lovers. One of the most pleasing forms of the literal interpretation is the view that Solomon seeks by blandishments to win the affections of a maiden, who remains true to her humble lover, and rejects all Solomon's advances. The refrain in 2:7; 3:5; 8:4 would accord with the view that the author would sing the praises of constancy and loyalty in human love. The margin of the American Standard Edition gives the correct rendering of the last line of the refrain: one is not to stir up love until it please; that is, love is spontaneous, and cannot be manufactured at will.

Orientals greatly admire the poetry of Canticles, and regard it as chaste in thought and style, their love-poetry being much more fervent than ours, and entering more minutely into the description of the physical charms of the lovers. The Jews, however, were wise in requiring that a man should be thirty years of age before he could enter upon the study of Canticles. It is a thousand pities that a poem like this should ever be prostituted to base purposes.

I-SA'-IAH, BOOK OF.—For the Christian student, the roll of Isaiah is the most important and inspiring of all the prophetic books. Nowhere else is the Messianic element so rich and definite, the person and character of the coming Deliverer being portrayed with wonderful clearness and rare charm.

The Book of Isaiah as we have it falls naturally into two main divisions; the first comprising chapters 1-35, to which was added the historical appendix in chapters 36-39, while the second main division includes chapters 40-66. The name of Isaiah does not occur after chapter 39, the last great section of twenty-seven chapters being really anonymous, just as most of the historical books of the Old Testament are anonymous. As far back, however, as we can trace any references to the roll

of Isaiah, it contained this great book of comfort. All external evidence, therefore, is in favor of the unity of the roll and of the authorship of Isaiah the son of Amoz. Critical opinion among both Jews and Christians affirms with confidence that the roll of Isaiah contains the writings of more than one great author. As long as critical scholars handle the sacred writings reverently, and ascribe to the various authors proper motives, the plain Christian reader gladly welcomes any new light on the composition of the different books of the Bible. Fortunately, the question of the number of authors in the roll of Isaiah is one that need not disturb the faith of the reader, unless the critic should seek by late dating of parts of the book to undermine the value of the predictive element contained in the roll. If there is sufficient evidence that three or more different prophets have contributed to our present Book of Isaiah, we can accept the conclusion without hesitation. The arguments in favor of three main authors are held by most recent commentators to be satisfactory, and the language of the book is interpreted accordingly. Although much can still be said in favor of the traditional view of the unity of the book, the treasures of moral and spiritual truth in this book of moderate compass are so great that one may well conclude that several great and original minds must have given of their best to produce such a book. Prophecy is at its best in Isaiah.

Isaiah was called to be a prophet in the year that King Uzziah died. Ussher's date for this event is 758 B. C.; but from a comparison with Assyrian dates, scholars have thought it must have been as late as 738 B. C. Opinion now tends to put it as early as 740 B. C. Isaiah exercised his ministry as a prophet for at least forty years; for we hear of him as Jehovah's champion as late as 701 B. C., when Sennacherib was threatening Jerusalem. Tradition represents him as suffering martyrdom under the cruel and reactionary King Manasseh. The prophecies contained in the Book of Isaiah were delivered in connection with events and crises during this important period. The separate prophecies were probably first gathered into small collections, and later on, perhaps after the prophet's death, these smaller groups were put into what is now the first main division of thirty-five chapters. The historical section in chapters 36-39 was then appended to the roll, because Isaiah there appears as the representative of Jehovah in the Assyrian crisis, and he predicts the Babylonian captivity of Judah in connection with the visit of the ambassadors from Babylon to congratulate Hezekiah on his recovery from a dangerous illness. Thus chapter 39 makes a natural transition to the messages of comfort to the exiles in Babylon in chapters 40-48. While not following strictly the chronological order in the arrangement of the material, the compiler or editor of the prophecies has shown skill in his work.

The first important collection of Isaiah's messages may have comprised chapters 1-12, though there is some evidence of two smaller groups within this collection, the first containing chapters 1-6, and the second chapters 7-12.

The first chapter arraigns the nation for its ingratitude; declares ritual no satisfactory substitute for right-living; and predicts a thorough purging of Jerusalem. Chapters 2-4 show that Zion must suffer terrible judgments before it can be exalted. In the forefront, Isaiah places a picture of the ideal Zion of the future (2:2-4). But the present sinful people must suffer much before it can be the people of Jehovah (2:5–4:1). After naming a list of sins that call loudly for punishment (2:6-9), Isaiah announces that everything proud and lofty shall be brought low, whether inanimate things that minister to pride (2:10-21), or rulers (2:22–3:15), or proud and wanton women (3:16–4:1). The blessing of Jehovah will rest on the purified Zion (4:2-6). Chapter 5 contains the parable of the disappointing vineyard (ver. 1-7) and a series of woes against six classes of sinners (ver. 8-24), ending with a description of a fierce invading army (ver. 25-30). The inaugural vision of the prophet is found in chapter 6; and not in the opening chapter, as in the prophecies of Jeremiah and Ezekiel. The young man finds himself in the Temple, witnessing the worship of the heavenly host (ver. 1-4). In response to his cry and confession, his guilt is symbolically removed (ver. 5-7), and he offers to go as a messenger for Jehovah (ver. 8). His difficult and discouraging task is then described (ver. 9-13). From the heavenly vision, Isaiah received an impression of the holiness of Jehovah from which he could never escape. Throughout the Book of Isaiah, Jehovah is always "the Holy One of Israel." Moral and spiritual perfection is found in Jehovah, and in Him alone.

Chapters 7-12 gather about the person of Immanuel. Chapter 7 recounts two interviews with Ahaz about 735 B. C., when Syria and Israel invaded Judah with a view to deposing Ahaz and putting a tool of their own on the throne of Judah. In the first interview, Isaiah tries to encourage Ahaz, but warns him that he must have faith (ver. 3-9). In the second interview, the prophet offers a sign to Ahaz, and when the king tries to evade the issue by a pretense to piety, Isaiah announces the birth of Immanuel as a sign from Jehovah (ver. 10-17). Much light is thrown upon this passage by the Messianic predictions in 9:1-7 and 11:1-10. All of these wonderful prophecies are fulfilled in our Lord's birth and his Messianic reign. The chapter closes with four pictures of the desolation to be wrought by the Assyrian armies (ver. 18-25). Again Isaiah announces that desolating judgments will be followed by great salvation (8:1–9:7). The Son Who is to rule on the throne of David has four names pointing to his Divine nature (ver. 9:6). Next follows a fourfold judgment on wicked Samaria (9:8–10:4), a prediction delivered prior to 724 B. C. The last prophecy in this collection describes the pride of the Assyrian, and the overthrow that awaits him, in contrast to the happy future of the people of Jehovah through the reign of the Prince of Peace (10:5–12:6). The most beautiful passage in this brilliant prophecy is the description of the Messianic King and the effect of his reign (11:1-10).

The prophecies of Isaiah against foreign nations are found in chapters 13-23, with two or three brief passages dealing with Jerusalem and Judah. Babylon shall fall before the attack of the army which Jehovah assembles against her, and shall be forever desolate (13:1–14:23). Jehovah will surely break the Assyrian in Palestine (14:24-27). Philistia is going to suffer terribly, while Zion escapes (14:28-32). Chapters 15 and 16 describe the overthrow of Moab for its pride. The prophet sympathizes with Moab, but predicts a signal overthrow within three years. Chapter 17 predicts the destruction of Damascus (ver. 1-3), severe chastisement of Israel for its idolatry (ver. 4-11), and the sudden destruction of the nations invading Judah (ver. 12-14). The prophecy against Damascus had a fulfillment in 732 B. C., when Tiglath-pileser sacked the city; that against Israel was fulfilled in 722 B. C., when Sargon captured Samaria; that against the heathen invaders was fulfilled in 701 B. C., when Sennacherib lost 185,000 men by a supernatural stroke in Palestine. Chapters 18-20 deal with Ethiopia and Egypt, announcing that the alliance of Judah with these powers will not avail, but that the people of these lands shall be led into captivity by the king of Assyria. Isaiah was required to walk in captive garb for three years, as a sign to his people. The prediction of the union of the world in the worship of Jehovah (19:23-25) is one of the most daring utterances in all the realm of prophecy. Already, Israel's God is worshipped by a third of the human race, and his rule is rapidly spreading among the backward nations. A second prediction of the overthrow of Babylon now follows (21:1-10). Dumah (Edom) is to have mingled experiences of light and darkness (ver 11, 12), and Arabia shall suffer from invasion (ver. 13-17). Perhaps the most hopeless deliverance by Isaiah is found in 22:1-14. Judah has suffered defeat through cowardice; and the fugitives in Jerusalem give themselves up to reckless feasting. Such conduct must spell ruin. The prophet boldly confronts the prime minister Sheb-

na, and tells him that Eliakim will supplant him (22:15-25). A little later, Eliakim appears as prime minister, but Shebna must have changed his attitude toward Jehovah and his prophet, for he is second to Eliakim in authority (37:2). Chapter 23 predicts the fall of Tyre, the rich merchant city; but it will revive and be of service to Jehovah's people.

Chapters 24-27 introduce us to a world judgment. Jehovah will bring down the most severe judgments upon the earth (ch. 24). He is praised for his overthrow of some proud city (25:1-5). Next comes one of the most remarkable pictures in all the Bible, Jehovah spreading a feast in Zion for all the peoples of earth and wiping tears from off all faces (ver. 6-8). But proud Moab shall be brought low (ver. 9-12). Chapter 26 contains a song of praise over the downfall of the proud city, and prayers to Jehovah for help. In 26:19 is a gracious promise that Israel's dead shall rise from their graves. Oppressors shall perish, while Israel revives, the scattered exiles returning to worship Jehovah in his holy mountain (ch. 27).

Chapters 28-33 constitute another small collection of Isaiah's messages, many of them belonging to the latter part of Hezekiah's reign, when some of the politicians advocated an alliance with Egypt against Assyria. Chapter 28 first pronounces a woe upon the drunkards of Ephraim (ver. 1-6), and then denounces the drunken scoffers in Judah (ver. 7-23), the chapter closing with illustrations from farming (ver. 23-29). Jerusalem is to be besieged, but her foes shall fail to capture her (29:1-8), these chastisements leading her people from blindness to clear vision (ver. 9-24). Egypt helps in vain (30:1-8), and Judah shall suffer because she turns from Jehovah to boastful Egypt for help (ver. 9-17); but Jehovah will be gracious to his people (ver. 18-26), and will deliver them from the Assyrian by a supernatural stroke (ver. 27-33). In chapter 31, Isaiah again shows the folly of leaning on Egypt; predicts that Jerusalem shall be helpless before the attack of Jehovah, but by a sudden change of attitude on the part of both the people and Jehovah, the heathen invaders are destroyed by the sword of the mighty God. In 32:1-8, we get a glimpse of the Messianic King, the chapter closing with a contrast between the distress of the careless women and the quietness that shall return when justice again prevails in the land (ver. 9-20). In chapter 33, the prophet announces that the cruel invader who has broken the covenant shall be overthrown (ver. 1-12), the righteous man and the righteous city abiding and prospering under Jehovah's protection (ver. 13-24).

In chapters 34 and 35, a contrast is drawn between the foes of Israel, especially Edom, and the returning exiles, for whom Jehovah prepares a highway to Zion.

Chapters 36 and 37 describe the invasion of Sennacherib in 701 B. C. Chapters 38 and 39 give an account of the sickness of Hezekiah, and the visit of the ambassadors from Babylon after his recovery.

In chapters 40-48, we move in the midst of the exiles in Babylon shortly before it falls into the hands of Cyrus the Great in 538 B. C. Cyrus is described as a swift conqueror to whom Jehovah has given the commission to set his exiles free and to rebuild his Temple. If this great prophecy comes from Isaiah, who was an old man in 700 B. C., he was transferred by the Holy Spirit into a period at least a century and a half later than his old age, and among people who were yet unborn, ministering to them as one who is familiar with the course of events about 540 B. C. While the believer in the supernatural will hesitate to say that Isaiah could not have been so used of the God Who has given us the Bible, he may ask whether the presence of the prophecy in the roll of Isaiah, and the tradition that he is the author, are sufficient to overbalance the arguments in favor of an unnamed prophet living in Babylon about 546-540 B. C. Recall again the fact that Isaiah's name does not occur after chapter 39, and that there is no reference to Hezekiah or any other contemporary of Isaiah, the only historic character named in the writing being Cyrus, who reigned from 558 to 529 B. C. If there was a great prophet among the exiles at that time, his name has been lost, like that of the author of the Book of Job. Hence, the name of the prophet Isaiah must always be used in quoting from the roll, even by those who think that chapters 40-66 could not have come from his pen. The question was not raised in the time of our Lord, and the New Testament uses the name Isaiah in quoting from all parts of the book. We must not allow debate as to questions of authorship to keep us from constant study of the wonderful prophecies in the latter part of the Book of Isaiah. Here we have the gospel in the Old Testament.

The following is a brief outline of the last twenty-seven chapters:

I. Preparation of Almighty God for the deliverance of his people from Babylon (chs. 40-48). (1) Good news for Zion: the all-wise and all-powerful Jehovah will not fail his people (ch. 40). (2) Jehovah controls history and predicts the future (ch. 41). (3) The Servant of Jehovah and his work (ch. 42). (4) The free grace of Jehovah brings redemption (43:1–44:5). (5) Contrast between powerless idols and the living God (44:6-23). (6) The mission of Cyrus (44:24–45:25). (7) Overthrow of the gods of Babylon (ch. 46). (8) Fall of Babylon, the mistress of kingdoms (ch. 47). (9) Exhortations to take advantage of the work of Cyrus and flee from Babylon (ch. 48).

II. Salvation comes through the Servant of Jehovah (chs. 49–55). (1) Exaltation of Jehovah's Servant and Jehovah's city (ch. 49). (2) Contrast between Israel's sinfulness and the steadfast devotion of the Servant of Jehovah to his work (ch. 50). (3) Let the righteous hearken unto Jehovah, and let the arm of Jehovah awake to the rescue of the captives (51:1-16). (4) Let Zion arise and adorn herself, for deliverance is at hand (51:17–52:12). (5) The Servant of Jehovah passes through deepest humiliation to supreme exaltation (52:13–53:12). The plan of salvation is revealed in 53:4-6 with great clearness. (6) Vast growth and blessedness of Zion (ch. 54). (7) Every one invited to partake of the great salvation (ch. 55).

III. Promises and warnings (chs. 56-66). Most recent commentators ascribe these chapters to a prophet, or prophets, living in the Holy Land about 450 B. C. The style is very similar to that of chapters 40–55, though some minor differences have been pointed out. (1) Let not the eunuchs and the foreigners despair (56:1-8). (2) Sharp arraignment of the godless rulers and idolaters in Israel (56:9–57:21). (3) Contrast between false worship and the true (ch. 58). (4) The prophet arraigns his people for their sins, confesses their blackness, but announces the coming of a Redeemer to Zion (ch. 59). (5) Transcendent glory of Zion (ch. 60). (6) Gracious mission of the Anointed of Jehovah (ch. 61). (7) New picture of Zion's glory (ch. 62). (8) Jehovah crushes Edom (63:1-6). (9) Prayer of penitent Israel (63:7–64:12). (10) Sharp and repeated contrast between the fate of the wicked and the blessedness of Jehovah's servants (chs. 65, 66).

The roll of Isaiah is an inexhaustible gold-mine for the study of the great doctrines of our religion. The book is full of instruction and inspiration for nations and individuals alike.

JER-E-MI'-AH, BOOK OF.—Jeremiah was born of a priestly family in Anathoth, a village about three miles northeast of Jerusalem, and was called to be a prophet in the thirteenth year of Josiah's reign (628 B. C.). He claimed that he was only a child, and so could hardly have reached the age of twenty. He exercised his prophetic ministry for about twenty-two years without committing to writing his messages; but in the fourth year of Jehoiakim (605 B. C.), he was directed by Jehovah to write down all the messages of his ministry. Jeremiah even then preferred to use an amanuensis, and so dictated his messages to Baruch the son of Neriah. We do not know the exact limits of the roll as it was composed by Baruch; but it probably forms the greater part of chapters 1-20 of our present Book of Jeremiah. Under good

King Josiah the young prophet had a comparatively easy time, though he did not hesitate to reprove and rebuke, like the great prophets before him; but dangers thickened about Jeremiah from the accession of the reactionary Jehoiakim until the aged prophet died in exile in Egypt. Jeremiah read the events of his time with clearer vision than the politicians in Judah, and proclaimed it as the will of Jehovah that Nebuchadrezzar of Babylon should rule the world, rebellion against Nebuchadrezzar being at the same time rebellion against the God who had called him as his servant. King Jehoiakim was so angered when the roll of Jeremiah's prophecies was read in his hearing that he cut it with the penknife and threw it into the fire and burned it. Zedekiah, the last king of Judah, recognized Jeremiah as a true prophet, and treated him with respect; but he was too weak to defend the prophet against the men who accused him of treason, so that Jeremiah was sorely persecuted during the final siege of Jerusalem. His trials did not end with the fall of Jerusalem; for he was carried by force into Egypt by a band of Jews under Johanan, his last days being spent in a vain effort to wean his people from idolatry. Tradition represents him as having finally suffered martyrdom at the hands of his ungrateful countrymen.

More than any other prophet, Jeremiah gives us information concerning himself and the struggles through which he passed. He not only tells the story of his outer life, but lets us look into his heart and see what is going on within him. He records the cries of his soul, and lets us see his tears. When a beautiful vision of a brighter day comes to him by night, he tells us that his sleep was sweet unto him. We hear his imprecations on his implacable foes, and his curse on the day of his birth. He hides nothing from us.

The following is a brief outline of the book containing his prophecies and the story of his life:

Chapter 1 tells the story of his call to be a prophet. Jehovah promises to put his words in the mouth of the young prophet, and to strengthen him for his task.

In chapters 2-6 are messages that were probably delivered for the most part during the reign of good King Josiah. Inasmuch as they were first committed to writing during the reign of wicked Jehoiakim, other expressions, of a more threatening tone, may have been added to meet the changed conditions. Throughout these chapters, Israel and Judah are arraigned sharply for their many and grievous sins; warnings of the coming of fierce invading armies recur, and the prophet pleads with his people to repent and amend their doings. The sins which receive chief emphasis in these early prophecies are, idolatry, which is spiritual adultery; brazen self-righteousness, oppression, covetousness, and deceit. False prophets were misleading the people, and the priests were in league with them.

Chapters 7-20 probably come from the reign of Jehoiakim, for the most part. The sermon recorded in 7:1-15 is almost certainly the discourse which led to the arrest of Jeremiah by the priests and prophets, as recorded in chapter 26; and the student should read the fuller report in chapter 7 in connection with chapter 26. One of Jeremiah's heaviest trials was the command not to pray for his people (7:16; 11:14; 14:11). One of the most striking paragraphs in the roll is found in 7:21-26, where the prophet says that Jehovah said nothing at the Exodus about burnt-offerings, but rather that Israel should hearken to his voice. Jeremiah is excited, and uses the figure of exaggerated contrast, not meaning to be taken literally, any more than our Lord means for a man to hate his own father and mother in order to become a true disciple. He means to teach that obedience is far more important than burnt-offerings. In 8:1–9:22, we learn that obstinate Judah must be punished by captivity. Jeremiah is in great distress and sorrow on behalf of his people. The true wisdom of knowing Jehovah is contrasted with the folly of idolatry (9:23–10:25). Judah is treacherous and given to idolatry, and Jeremiah's fellow-townsmen and kindred seek his life (chs. 11, 12). Next follow two symbols showing the fate of Judah (ch. 13). A severe drought is sent on the land, and Jeremiah confesses the sins of his people and intercedes most earnestly on their behalf, only to learn that not even Moses could now save his people from exile (chs. 14, 15). Jeremiah is forbidden to marry, because of the evils about to come upon the land; but there will yet be a better day for Judah (ch. 16). Judah's sin demands exile (17:1-11). Jeremiah prays for relief and safety, and receives a message concerning the Sabbath (17:12-27). The prophet sees a potter at work, and when the vessel he was making was marred in his hand, he changed his plan and made it another vessel. Jehovah is as free as the potter to change his attitude to meet the changed attitude of a nation (18:1-12). When Jeremiah predicts exile for his people, they threaten him, and he prays that they may be destroyed (18:13-23). After breaking an earthen bottle as a symbol of Jerusalem, Jeremiah predicts disaster for the city, and is arrested and put in the stocks. He tries to quit preaching; but the internal fires compel him to speak, and he can only lament that he was ever born into the world (chs. 19, 20).

Chapters 21-45 contain a large biographical element, along with many prophecies. The material is not arranged in chronological order. Thus, chapter 21 belongs to the latter part of Zedekiah's reign, while ch. 26 goes back to the beginning of Jehoiakim's reign. Just as it is more profitable to study Paul's letters in the order in which they were written, so we believe it will be more helpful to arrange the chapters in Jeremiah in their probable chronological order.

It is thought by many scholars that Baruch wrote much of the biographical material in chapters 26-44. We know that he wrote, at Jeremiah's dictation, the first roll of Jeremiah's prophecies, and that he was associated with the prophet as late as the death of Gedaliah (43:3). Jeremiah leaned upon Baruch as a trusted friend and helper, and there is no good reason why the latter may not have collected the prophecies of Jeremiah after the prophet's death. It would not surprise us to learn that he added narratives concerning his great teacher. He was qualified to give an accurate report of Jeremiah's experiences.

Several chapters are dated in the fourth year of Jehoiakim (605 B. C.), the year in which Baruch wrote down the messages which Jeremiah had received up to that time. 46:1-13 belongs to the period just before the battle of Carchemish, and announces that Egypt will be signally defeated. Ch. 25 predicts that the Babylonians will be the masters of the world for seventy years. Ch. 45 is a brief personal message to Baruch. Ch. 36 tells of the roll that was written in 605 B. C., read by Baruch the same year in the Temple, and again in the following year. It was then burned by Jehoiakim; but Jeremiah dictated it to Baruch a second time, adding many like words. Ch. 35 tells of the faithfulness of the Rechabites.

Chs. 22 and 23 possibly belong to the brief reign of Jehoiachin (598 B. C.). Jeremiah denounces the false shepherds, and predicts the coming of a righteous ruler for Jehovah's people. He also attacks vigorously the prophets who speak pleasing messages.

The following chapters belong to the reign of Zedekiah (597-587 B. C.). Ch. 24 likens the captives in Babylon to good figs, and the folks in Jerusalem to bad figs. Chs. 27-29 insist that Jehovah means that Babylon shall rule the nations for a long time. The date of chs. 30 and 31 is uncertain. They are full of consolation for Jeremiah and his people. When Nebuchadnezzar invades Judah, the prophet urges Zedekiah to submit and to institute reforms in Judah (ch. 21). Jerusalem is actually besieged (34:1-7), and the Hebrew slaves in the city are set free; but when the Chaldeans raise the siege to meet the Egyptians in battle, the slaves are put back to their tasks (37:1-10; 34:8-22). Jeremiah's trials multiply (37:11–38:13; 39:15-18). Chs. 32 and 33 tell how Jeremiah purchased a field at Anathoth, and predicted a better day for Judah after the chastisement of exile. Jerusalem is finally captured and destroyed (38:14–39:14).

The closing experiences and messages of Jeremiah are described in chs. 40-44. He supports Gedaliah until the governor is assassinated. He is then taken by force to the land of Egypt, where he preaches against idolatry, earnestly, but in vain.

A group of prophecies against foreign nations closes the roll of Jeremiah (chs. 46-51). Ch. 52 is a brief historical conclusion.

Jeremiah helped men to see that the religion of Jehovah was not discredited by the destruction of the Jewish State in 587 B. C.; for it was Jehovah who gave victory to Nebuchadnezzar, his servant, and individual believers would worship Jehovah wherever they might go. Jeremiah is the prophet of a spiritual religion that can dispense with sacred ark and temple. Jehovah will write his law in the hearts of his people. Jeremiah also stresses the doctrine of individualism, and shows that Jehovah deals with each individual as a separate moral entity. The kingdom of God is not destroyed so long as individual souls love and obey Him.

LAM-EN-TA'-TIONS, BOOK OF.—The Book of Lamentations consists of five poems on the sorrows of captive Zion. Her grievous sins are confessed, and her miseries pathetically described. In the Hebrew, all of these five poems, except the last, are alphabetical; that is, the first letter in the opening word of each successive verse follows the order of the Hebrew alphabet of twenty-two letters. In the third poem, which is the third chapter of the book, *aleph* is the first letter in the opening word of each of the first three verses, *beth* is found at the beginning of the second group of three verses, and so on to the end of the alphabet. Hence, there are three times twenty-two verses in this poem.

Tradition ascribes the book to Jeremiah, and much can be said in favor of this view of its authorship. It was almost certainly composed shortly after the destruction of Jerusalem by the Babylonians in 587 B. C., while the recollection of the horrors of the siege was fresh in the mind of the author. Among the many beautiful and touching passages in the book, we would call special attention to 3:21-27, 33, 39-41, 57, 58.

E-ZEK'-IEL, BOOK OF.—Ezekiel was carried captive to Babylon with Jehoiachin in 598 B. C. Five years later, he was called to be a prophet. According to the dates given by the prophet, his ministry extended from 593 B. C. to 571 B. C. Born of a priestly family, he never lost interest in public worship. In the restoration, as he pictured it, the Temple was to have central place.

It is significant that in the moment of the prophet's call to speak Jehovah's message to his people, he saw a roll of a book extended to him to be eaten. While most of the earlier prophets were pre-eminently speakers, sometimes neglecting to write down their messages until expressly commanded to do so by Jehovah, Ezekiel seems from the first to have used the pen freely, though he also had a reputation as a pleasing speaker. He paints his pictures with much attention to details, more indeed than any other Old Testament prophet. There is danger that some readers will become so interested in the details of the picture that they will fail to get the prophet's central message. Thus, the account of the living creatures and the wheels, in the opening chapter, must not keep one from seeing the likeness of a man on the throne above the platform; for this was the glory of Jehovah.

The Book of Ezekiel falls into two equal parts, the first twenty-four chapters consisting largely of rebukes and warnings to wicked Jerusalem and the exiles who expected a speedy return to Palestine. Chapters 25-32 deal with the heathen nations, announcing judgments on the various peoples who had shown enmity to Israel. Chapters 33-48 describe the future glory of Jerusalem and Judah. This closing section of the book contains some of the most striking of all the prophetic visions of the better days that await Jehovah's people.

The following outline of the book will reveal the principal topics discussed by Ezekiel:

After the vision of Jehovah on the throne (1:4-28), Ezekiel is told that he is to speak for Jehovah (2:1–3:3), and is encouraged to expect help from Jehovah in the face of opposition (3:4-11). Under the influence of the Spirit, Ezekiel's soul is excited as he faces his fellow-exiles by the river Chebar (3:12-15); but at the end of seven days, he receives a message that must have held him firmly to his task during the years that followed (3:16-21).

Now follows a group of prophecies from the year 593 B. C., announcing the fate of Jerusalem and Judah (3:22–7:27). Ezekiel seems to have been restrained, for a season, from preaching (3:22-27). He depicts the approaching destruction of Jerusalem by four symbols (4:1–5:4), and announces that she is to be delivered to famine, sword, and captivity because of her unparalleled wickedness (5:5-17). In a striking apostrophe to the mountains of Israel, Ezekiel announces impending disaster (ch. 6), and the people are warned to expect the chain of the captor (ch. 7).

Jerusalem's guilt and punishment are described in a group of prophecies of the year 592 B. C. (chs. 8-19). In a trance, the prophet is swept through the air from Babylon to Jerusalem, where he sees all the abominations wrought in the city and the punishment about to fall upon it (chs. 8-11). He describes four abominations in the Temple (ch. 8). When the wicked are falling under the strokes of the destroyers, the prophet pleads for his people (ch. 9). Coals of fire are scattered over the wicked city (ch. 10). In the midst of denunciations of sin and sinners, Ezekiel again intercedes for the remnant of Judah (11:1-13). The exiles may be despised by wicked men in Jerusalem; but the time is coming when the faithful among the exiles will be brought back to possess the land of Israel (11:14-21). The prophet is brought back, in vision, to Chaldea, and tells his vision to his fellow-exiles (11:22-24). Ezekiel continues his preaching against the sins of Jerusalem, predicting its capture and overthrow (12-19). The prophet gives two signs of the approaching capture of Jerusalem (12:1-20). He thunders against the prophets and prophetesses who daub with untempered mortar and hunt for souls (12:21–13:23). Idolatrous Jerusalem is so wicked that its destruction is inevitable. The city is like a half-consumed vine-branch and a wanton harlot (14-16). In connection with the riddle of the vine and two eagles, judgment is pronounced on the covenant-breaking Zedekiah (ch. 17). The people are suffering for their own sins, and not for the sins of their fathers (ch. 18). Next follows a lamentation for the princes of Israel (ch. 19).

In chapters 20-23, we have a group of prophecies from the year 591 B. C. For his name's sake, Jehovah has led sinful Israel, and for his name's sake will yet bless them (20:1-44). Fire and sword against Jerusalem! Ezekiel is commanded to sigh and wail because of the drawn sword in the hand of the king of Babylon (20:45–21:32). The prophet enumerates Jerusalem's sins that have brought on her judgment (ch. 22). Samaria and Jerusalem are vile harlots (ch. 23). In 589 B. C., the prophet announces the siege of Jerusalem has commenced. His wife's sudden death, and the lesson of his strange conduct (ch. 24). Amongst the nations denounced by Ezekiel are four small peoples—Ammon, Moab, Edom, Philistia (ch. 25)—Tyre, the mart of nations (chs. 26-28); also Egypt, which is to be given into the hand of Nebuchadrezzar (chs. 29-32).

After the fall of Jerusalem in 587 B. C., when the Temple was burned to the ground, and most of the inhabitants of Judah were carried away to Babylon, Ezekiel's message became one of hope and consolation. He elaborated with great power his doctrine of individual responsibility, insisting that no soul should be punished for the sins of others, but each for his own sins (ch. 33). False and selfish shepherds should no longer have charge of Jehovah's flock. Jehovah and the Second David will care for them (ch. 34). Edom's land may lie waste, but the land of Israel is to be reinhabited (chs. 35, 36). Even dead Israel is to be brought to life, and Ephraim and Judah to

be reunited (ch. 37). All the enemies of Jehovah's people shall be signally overthrown (chs. 38, 39).

The Book of Ezekiel closes with nine chapters in which the restoration of Divine worship in Judah is described. The Temple becomes the center of Israel's life, and Jehovah's blessing rests upon his people. This is an ideal picture, and not to be taken literally. The symbolism is very suggestive, but Ezekiel hardly expected that his sketch should be carried out in the details of the Temple worship after the return to the Holy Land.

DAN'-IEL, BOOK OF.—Daniel and his three Hebrew friends were carried captive to Babylon by Nebuchadrezzar in 605 B. C. Soon they were placed by the king in training for special service as wise men, and the four young men made rapid progress in their studies and led the class at graduation. Daniel became a counselor of kings throughout his long and busy life. He was gifted as an interpreter of dreams, and toward the close of his life received special revelations as to the future course of human history. In the report of these visions, Daniel speaks in the first person, while in the narrative in the first half of the book, he is spoken of in the third person. Even in the section recounting the visions, Daniel is occasionally referred to in the third person (7:1; 10:1). A writer is free to choose either of these methods in describing his experiences, so that nothing definite as to authorship can be inferred from the change from one person to the other. Cæsar employed both in his commentaries, though using chiefly the third person.

If Daniel wrote the book as we have it, he must have done so toward the end of his life. It is possible that some disciple of the great leader and prophet edited the work after the death of Daniel. It is also possible that additions to Daniel's prophecy recorded in chapter 11 have been made by later editors and copyists. We know that other stories of Daniel have been preserved that failed to be incorporated in the canonical book that bears his name. One who believes thoroughly in predictive prophecy may question the genuineness of the many details concerning the struggles of the Egyptian and the Seleucid kings in the second and third centuries B. C. Many critics of our day treat Daniel as an early example of the Jewish apocalyptic writings, and affirm that it is scarcely superior to them. Modern research has thrown so much light on historical difficulties connected with the Book of Daniel that we may well hesitate to accept the low estimate of the extreme critics.

The contents of the Book of Daniel are as follows:

I. History of the experiences of Daniel and his three friends in Babylon (chs. 1-6). (1) Account of the education, faithfulness, and proficiency of Daniel and his friends (ch. 1). (2) How Daniel saved the wise men from destruction by discovering and interpreting Nebuchadrezzar's dream of the great image. Daniel and his friends are promoted to high honor (ch. 2). (3) Daniel's three friends delivered from the fiery furnace (ch. 3). (4) Nebuchadrezzar's proclamation, in which he tells how Daniel interpreted his tree-dream, and admonished him to reform; how he boasted of his power in building great Babylon, and was punished by temporary insanity, from which he finally recovered (ch. 4). (5) Belshazzar's profane feast, and what came of it (ch. 5). (6) The story of Daniel in the lions' den (ch. 6).

II. The Visions of Daniel (chs. 7-12). (1) Vision of the four beasts, and its interpretation (ch. 7). (2) Vision of the ram and the he-goat, and its interpretation (ch. 8). (3) Daniel's prayer of confession and earnest entreaty for forgiveness and help for his people (ch. 9). (4) Daniel's last vision (chs. 10-12). (a) Daniel fasts for twenty-one days; and at the end, receives a visit from a heavenly messenger who explains why he had tarried so long, and then encourages Daniel (10:1–11:1). (b) The messenger predicts the victory of Alexander over Persia, and the division of Alexander's empire into four kingdoms (11:2-4). (c) Struggles of the kings of the south (Egypt) and the kings of the north (Syria) for supremacy (11:5-27). (d) A king of the north (Antiochus Epiphanes) shall profane the Sanctuary, and induce many to turn away from the faith of their fathers, while others fight bravely for the truth; but the oppressor shall come to an end with none to help him (11:28-45). (e) Prediction of a resurrection of the dead, some to everlasting life, and some to everlasting contempt; the time of this great consummation being described in enigmatical terms (ch. 12).

When we remember that much of the imagery of the Book of Revelation is borrowed from Daniel, and that our Lord referred to the abomination of desolation spoken of in Daniel 9:27; 11:31; 12:11, we shall be slow to speak slightingly of the Book of Daniel. No doubt the author of Hebrews was referring to the story of Daniel in the lions' den and to the three companions of Daniel in the fiery furnace, when he says of the heroes of faith that they "stopped the mouths of lions, quenched the power of fire," etc. See Hebrews 11:33, 34. Like the Book of Revelation, Daniel has heartened the saints in seasons of severe persecution, and encouraged them to die rather than deny the faith.

HO-SE'-A, BOOK OF.—Hosea lived and labored in the northern kingdom toward the close of the prosperous reign of Jeroboam II., and on through the period of confusion and anarchy that followed. Within seven months after the great Jeroboam died, two of his successors had been assassinated. Heavy tribute had to be paid to the Assyrians during the reign of Menahem, and his son and successor was assassinated after a brief reign. A few years later, Pekah fell before the assassin. Morality was at a low ebb, and idolatry flourished. Into this confused mass of struggling humanity, Jehovah sent Hosea as his spokesman. His ministry probably fell between 750 B. C. and 725 B. C., some scholars limiting it to the period between 743 and 736 B. C. It is likely that considerable time was required for all the events of his family life that are sketched in his book.

The Book of Hosea falls naturally into two main divisions, chapters 1-3 telling of his sad experiences with a faithless wife, together with Jehovah's application of the story to unfaithful Israel, while chapters 4-14 contain Hosea's discourses on Israel's sins. It is impossible to make a satisfactory analysis of the second main division. The language of the prophet is influenced by the confusion about him in the nation and in his own home. He sometimes utters broken sobs, rather than connected sentences. Amos could organize his sentences into compact paragraphs; but Hosea's heart was too burdened and torn by the sin and ruin about him to construct finished sentences and paragraphs.

Of the widely different opinions of the correct interpretation of the marriage of Hosea, perhaps the view that Gomer was at first merely an idolatress, but with strong tendencies to impurity of life, is freest from objection. It is difficult to believe that Jehovah could have sent his prophet to a brothel to obtain a wife; and it is not natural to regard the whole story of his marriage as merely a vision and not a historic fact. If Gomer was devoted to the worship of the golden calves and held the lax moral views which such a type of religion encouraged, she might be called a wife of whoredom before she had actually been unfaithful to her husband. Hosea's terrible experience with an immoral wife prepared him to understand Jehovah's attitude toward the people upon whom He had lavished his love and kindness. He can interpret the Divine love and jealousy as no other prophet ever understood it. When Jehovah commanded him to go and reclaim his fallen wife from the slavery into which she had fallen, he obeyed; for he had never ceased to love her, in spite of her shameful conduct. So Jehovah could not wholly reject Israel, even though Israel had done outrage to his love and kindness.

In chapters 4-14, the blackness of Israel's sins appears in many striking phrases. Yearning love finds expression in one verse, and flaming jealousy in the next. Hosea is fond of simile: "Your goodness is as a morning cloud;" "Ephraim is like a silly dove." Amos prefers metaphor:

"Jehovah will roar from Zion." Hosea was perhaps the first prophet who denounced a double standard in morals (4:14). One of the noblest deliverances of the prophet is found in 6:6: "For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings." Perhaps the greatest chapter in the roll is ch. 11, in the first four verses of which Jehovah appears as a loving father teaching his son to walk and folding him in his arms of love. Greater even than this picture is the cry of the Divine love in verses 8 and 9, which refuses to give Israel over to destruction. The outflashes of jealousy in ch. 13 are in sharp contrast to the mercy and forgiveness of the closing chapter of the book.

No other prophet of the Old Testament saw more deeply into the heart of God than did Hosea. From his personal experience with Gomer, he was enabled to understand Jehovah's undying love for Israel.

JO'-EL, BOOK OF.—We have no information concerning the prophet Joel apart from the book that bears his name. Some have thought that he was a priest, on account of his frequent references to the priests as leading the people in penitence and prayer. We do not know when the prophet lived and labored; some scholars putting him very early, while others place him in the period after the Exile, as one of the latest of the writing prophets. He may have prophesied as early as 830 B. C., during the period when the priest Jehoiada was regent, and he may have labored as late as 400 B. C. Fortunately, the knowledge of the date of writing is not very important for the interpretation of the book.

Chapter 1 describes a terrible plague of locusts, and the effect upon all classes. The prophet calls the people to a penitential assembly. A severe drought adds to the distress of the land. In 2:1-17, Joel sounds the alarm over the approach of a yet severer plague, and calls upon all classes to repent and seek Jehovah's mercy, if perchance the plague may be averted. Evidently the prophet's message was successful; for in 2:18, we are told that Jehovah became jealous for his land, and had pity on his people. The remainder of the book describes the blessings which Jehovah promises to bestow. First come material blessings; such as, the removal of the locusts, and the sending of rains for the thirsty land (2:18-27). But better than these material blessings will be the outpouring of the Spirit upon all classes (2:28-32). The prophet turns next to the enemies of Jehovah's people, and predicts their overthrow in contrast with the safety of Judah under the protection of Jehovah (ch. 3).

It is interesting to note that Joel had success in his appeals to his people to turn and seek the mercy of Jehovah. His prediction of the outpouring of the Spirit of Jehovah on all classes had its highest fulfillment at Pentecost (Acts 2:14-21).

A'-MOS, BOOK OF.—Amos was a native of Tekoa, a village about ten miles south of Jerusalem. As a keeper of herds and a dresser of sycomore-trees, he was familiar with life in the wilderness that sweeps from the neighborhood of Tekoa eastward to the Dead Sea. He had no training as a professional prophet, but felt the call to go and warn the people of Israel of approaching punishment for the sins that were infesting the land. He had heard in his soul the roar of the lion about to spring upon the wicked kingdom at the north, and so he left his humble calling to go and preach at Bethel, twenty-two miles away, where was located one of the royal sanctuaries of the northern kingdom. Israel had prospered under the reign of Jeroboam II.; but luxury had introduced a multitude of social wrongs, against which Amos thunders. He delivered his ringing messages two years before a great earthquake, perhaps the earthquake referred to in Zech. 14:5. The date for the visit of Amos to Bethel was about 760 B. C.

The prophet commences his ministry by denouncing the surrounding nations for their characteristic sins, thus winning attention and approval from his Israelite audience. He even includes his own land of Judah in the list of peoples to be punished. But all this is merely a preparation for the arraignment of the people of Israel, whom he accuses of covetousness, injustice, lasciviousness, sacrilege, and ingratitude (chs. 1, 2).

Next follow three discourses upon Israel's wickedness and the punishment that must fall upon the sinful nations (chs. 3-6). Because of violence and robbery, Israel's altars shall fall to the ground, and her ivory houses shall perish (ch. 3). Amos calls the carousing women, cows of Bashan; denounces the worship at Bethel; reviews the chastisements that ought to have brought the people to repentance; and challenges them to meet a powerful God (ch. 4). In chs. 5 and 6, the prophet laments the approaching fall of Israel, and urges the people to seek Jehovah by turning from sin. He warns that the day of Jehovah will bring no light to sinners in Israel; nor can Jehovah be bought off by sacrifices and offerings; for He demands justice and righteousness. Careless sinners lolling on beds of ivory will be the first to go captive, and death and desolation will mark the path of the invading nation which Jehovah is about to send against Israel.

The third main division of the book consists of five visions, in the midst of which occurs the story of the conflict with the priest of Bethel (chs. 7-9). In vision, the prophet sees locusts devouring the land; but he prays, and the plague is withheld (7:1-3). And so with the fire (7:4-6). In connection with the vision of the plumb-line, Amos threatens the house of the king with the sword. At once the priest of Bethel tries to frighten Amos out of the country; but the brave prophet stands his ground and continues his ministry (7:7-17). The sight of a basket of summer fruit is suggestive of Israel's iniquity, which is over-ripe, and calls loudly for punishment (ch. 8). In the fifth vision, the Lord is about to smite both Temple and people, though He will save the wheat while destroying the chaff among his people (9:1-10). The book closes with a promise of the restoration of the Tabernacle of David, and a return of Israel to their own land (9:11-15).

Amos preached civic righteousness as few men in all history have been able to preach it. Every message he delivered throbbed with moral energy and a love of justice.

O-BA-DI'-AH, BOOK OF.—Our only source of information concerning the prophet Obadiah and his prophecies is the small roll of twenty-one verses bearing his name. He arraigns Edom sharply for its cruelty and hate toward the people of Israel, as manifested in a terrible disaster to Jerusalem when the Edomites encouraged the foes of Zion to destroy it, delivering the fleeing inhabitants of Judah to their enemies. No other time than the destruction of Jerusalem by Nebuchadrezzar in 587 B. C. answers so well the requirements of Obadiah's description. Hence, many scholars place the prophet and his vigorous denunciation of Edom shortly after 587 B. C., when the memory of Edom's cruelty and treachery was fresh in the minds of the Jewish people.

Two notes alternate throughout the brief prophecy; the downfall of the proud Edomites, and the deliverance and safety of Zion in the future under the protection of Jehovah.

JO'-NAH, BOOK OF.—The Book of Jonah is one of the chief missionary books of the Bible. It is a pity that many persons read the story without getting its message of the wideness of God's mercy. Incidental lessons are allowed to obscure the central message of the book.

Jonah the son of Amittai lived about 800 B. C., and predicted the successes of Jeroboam II. in restoring the limits of Israel's kingdom as they were in the time of Solomon (II Ki. 14:25). With such a pleasing message, Jonah was no doubt popular in Israel. He was an intense patriot and happy to foretell the victory of Israel

over her neighbors. But one day the word of Jehovah bade him go to Nineveh and preach to that great heathen city (1:1, 2). Jonah at once set out on a journey by sea in the opposite direction; for he did not wish Nineveh to be spared (1:3). Jehovah arrested the ship by a great storm, and the sailors discovered that the storm had been sent because Jonah was fleeing from Jehovah (1:4-10). Jonah bravely suggests to the sailors that they hurl him into the sea; and after vain efforts to row to land, the mariners throw him overboard, and the sea becomes quiet (1:11-16). Jehovah had prepared a big fish to swallow Jonah: for three days and nights, he was preserved alive in the fish, praying earnestly to Jehovah out of the belly of the fish, until God commanded the fish to vomit him out upon the land (1:17–2:10).

In response to a second call, Jonah goes to Nineveh and proclaims its destruction in forty days (3:1-4). The people of Nineveh repent and cry to God in sackcloth and ashes, and God changes his purpose and does not destroy the city (3:5-10). Jonah becomes angry over the sparing of the city, and accuses Jehovah of being too good; but decides to wait and see what will finally become of the city (4:1-5). Through the object-lesson of the gourd-vine, Jehovah tries to show Jonah how valuable in God's eyes was a great city containing more than a hundred and twenty thousand helpless infants, and also much cattle (4:6-11).

There has been much discussion as to the historicity of the story of Jonah, many unbelieving critics and some reverent Christian scholars contending that the story is a parable, or at least a work of the imagination, and not sober history. The great missionary message would still be the central teaching of the book, whether the narrative is history or parable. Most Christians naturally infer from the references to the story in the New Testament that we are dealing with real events in the Book of Jonah. Our Lord likens his experience in the body of the earth to the experience of Jonah in the belly of the fish (Mat. 12:38-40), and He speaks of the repentance of the Ninevites as a rebuke to the cities in which He had preached (Lu. 11:29-32). There is not the slightest hint in the language of our Lord that He regarded the story as a parable, and not history. We do not for a moment overlook the fact that Jesus embodied some of his greatest teaching in parables, and there could be no valid objection to the use of parable by an ancient prophet. If one cannot believe in real miracles, of course the story in Jonah could not be history; for there is the physical miracle of the fish, and also the moral miracle of the conversion of the Ninevites. Our Lord brought both of these miracles into comparison with real events, the sojourn of Jonah in the belly of the fish being compared to his own approaching experience between his crucifixion and his resurrection, and the repentance of the men of Nineveh being used as a rebuke to the cities that had heard the preaching of Jesus without turning from sin. As an interpreter of the Old Testament, Jesus is without a peer, and his followers feel safe in accepting his views as far as they have been made known.

Let all readers of the Book of Jonah try to keep to the main lesson of the story. The God who is revealed in the vivid narrative cares for the heathen, and even for dumb animals.

MI'-CAH, BOOK OF.—Micah's vigorous denunciation of the sins of Jerusalem made a lasting impression on his countrymen; for a hundred years after he predicted that Zion should be plowed as a field, his words were quoted by the elders in their defense of Jeremiah for a similar threat that Jehovah would make the Temple in Jerusalem a desolation like Shiloh (Jer. 26:17-19). Moreover, we learn that his bold threat of the destruction of Jerusalem led Hezekiah to pray to Jehovah, Who withheld the execution of his threat, as soon as the attitude of king and people made it right that He should do so. It is gratifying to learn that Micah's mission was not a failure. From his own words, we know that he was tremendously in earnest. Contrasting himself with the seers and diviners in Judah, he exclaims: "But as for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (3:8). The true prophet attacks sin fearlessly wherever he finds it.

Micah prophesied during the reigns of Jotham, Ahaz, and Hezekiah in Judah (about 740-700 B. C.). He was a native of Moresheth-gath, a village in southwest Judah. He was contemporary with the brilliant city prophet Isaiah, with whose ministry his prophecies have many points of contact. Micah denounces Samaria and Jerusalem as centers of evil that infect the two kingdoms of which they were capitals. One could find in these wicked cities samples of all the evils of the time. Some critics, without sufficient reason, ascribe the beautiful promises in chapters 4 and 5 to a writer living long after Micah. The message which Jehovah gave to Micah was not limited to denunciation and threat any more than Jeremiah's; and we know that Jeremiah and Ezekiel had a rich late ministry of consolation in connection with an earlier ministry of rebuke and warning.

Chapters 1-3 contain threatening addresses against Samaria and Jerusalem. Micah first denounces Samaria, and predicts her overthrow (1:2-7). He sees with sorrow of heart that the judgment is about to sweep onward into Judah, and that his own people in southwest Judah will feel the weight of the invasion (1:8-16). Covetousness and robbery demand punishment (2:1-11), but we catch a glimpse of Jehovah's mercy to the remnant of Israel (2:12, 13). Chapter 3 is the most stinging denunciation of selfish rulers and false prophets to be found in the prophetic literature, closing with the threat that the Temple and Zion shall be destroyed.

Chapters 4 and 5 are full of promise. Jerusalem is to become the spiritual capital of the world (4:1-5), and to her Jehovah will bring his exiles from Babylon, in spite of all opposition from the heathen nations (4:6-13). From little Bethlehem, there shall come a mighty Ruler, and Judah shall be cleansed of her sins (ch. 5).

Chapters 6 and 7 present Jehovah's controversy with Israel. What fault can Israel find with Jehovah? Israel responds with a query as to Jehovah's requirements, and receives the answer that He demands nothing but justice, kindness, and a humble fellowship with God (6:1-8). Israel's sins are pictured in all their vileness (6:9–7:6), and the nation through the prophet confesses the truth of the indictment, placing itself entirely in Jehovah's hands for mercy and protection (7:7-10). The book closes with predictions of a return to the land of Israel, and an outburst of praise for a God that is forgiving and kind (7:11-20).

Micah's summary of Jehovah's requirements, in 6:8, is unsurpassed in the Old Testament: "He hath shewed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

NA'-HUM, BOOK OF.—Nahum was a prophet living and prophesying between 664 and 606 B. C. Thebes (No-amon), the sack of which is described in Nah. 3:8-10, was captured by Assurbanipal of Assyria about 664 B. C., and Nineveh, the capture of which is foretold by the prophet, fell into the hands of the Babylonians and their allies about 606 B. C. Some scholars would place Nahum not long after 664, while others put him just before 606 B. C. Perhaps 630 B. C. has as much to recommend it as any date that has been suggested. The capture of Thebes by the Assyrians would not have faded from the recollection of the world, and the weakness of Assyria toward the close of the reign of Assur-banipal would suggest the question of her future fate.

We have no definite information as to the home of the prophet. Following different late traditions, scholars place him in Assyria, in Galilee,

or in the southern part of Judah. His familiarity with Nineveh and its life favors residence in Assyria among the exiles who had been transported thither by the cruel Assyrians; but his words are often addressed to the inhabitants of Judah and Jerusalem. The prophet certainly knew much about the life of his time. As a Jewish patriot, he announced with keen satisfaction the approaching overthrow of the city which had so grievously persecuted his people. Perhaps his words were presented from the very first in a written form, and not as brief sermons that were gathered together afterwards. All students of the Hebrew text praise Nahum for his forceful and picturesque style. Thus George Adam Smith writes: "His language is strong and brilliant; his rhythm rumbles and rolls, leaps and flashes, like the horsemen and chariots he describes."

The prophecy of Nahum falls into three parts exactly corresponding to the division into three chapters. The prophet first calls attention to the character of Jehovah, and what it means for cruel Nineveh and for down-trodden Judah (ch. 1). Next comes a vivid picture of the siege and capture of Nineveh (ch. 2). Jehovah is against the bloody city. She shall fall like mighty Thebes, and all the earth will shout for joy over her downfall (ch. 3).

Nahum's teaching as to the character of Jehovah and his rule over all nations has permanent value. Oppressors must finally reckon with a powerful and righteous God.

HA-BAK'-KUK, BOOK OF.—We know nothing of the personal history of the prophet. From a careful reading of the roll of his prophecies, we can get a distinct and definite impression of his great moral energy. He hated oppression and injustice, and longed for a more perfect understanding of Jehovah and his ways in human history. From the direction for the rendition of the prayer of Habakkuk "on my stringed instruments" (3:19), some have thought that the prophet was a Levite connected with the musical service of the Temple. He almost certainly lived and labored in connection with the Chaldean invasion of 605 B. C.

The book opens with a cry to Jehovah by reason of the violence, iniquity, strife, and injustice about the prophet in Judah (1:2-4). Jehovah answers the earnest cry for light on the Divine government by pointing to the Chaldeans, whom he is sending into the land to punish Judah for her sins. These terrible invaders will sweep all before them (1:5-11). Habakkuk's problem is by no means solved by the chastisement of sinners in Judah by the fierce Chaldeans; for he wonders how a righteous God can tolerate the cruelty and pride of the men whom he is using as instruments of correction for Judah (1:12-17).

Having stated his problem boldly to Jehovah, Habakkuk resolves to wait for an answer, while revolving in his own mind the best method of presenting his complaint in all its fulness (2:1). The answer comes, and the prophet is told to write it upon tablets plainly, so that one may run while he reads the message. The pride of the Chaldean carries with it seeds of death and ruin, while the righteous shall live by faith (2:2-4). The prophet next expands the thought of the inevitable ruin of the wicked Chaldeans in a series of five woes (2:5-20): the nation that had plundered so many nations shall itself be plundered (2:5-8); the very stones shall accuse the wicked city of greed and cruelty (2:9-11); woe to the city built with blood (2:12-14); the nation that has debauched other nations must now drink the cup which Jehovah will press to its lips (2:15-17); a people given to senseless idolatry cannot find help and permanence (2:18-20).

The dramatic prayer in the closing chapter of the book is a fitting climax to the prophet's work. After entreating for mercy and a revival of Jehovah's work, Habakkuk reviews God's mercy in past manifestations of his power and goodness on behalf of his people. All nature obeys his will, and human history gives evidence of his righteous rule. The prophet is heartened to face all ills, however severe, and to rejoice in the God Who is his strength and his salvation.

Habakkuk is sometimes called the prophet of doubt, because he boldly announced the doubts that haunted his soul, as he saw how justice was perverted in the life about him. But Habakkuk faced his doubts and slew them, so that those who call him the prophet of faith have the better of the argument. As long as men think on the problems of the Divine government, this little book will find interested readers.

ZEPH-A-NI'-AH, BOOK OF.—Zephaniah, ninth of the Minor Prophets, was probably descended from the good King Hezekiah, and therefore of royal blood. If so, his denunciation of the princes is all the more significant. He lived and labored during the reign of Josiah in Judah, the commonly accepted date for his prophetic ministry being about 630 to 625 B. C., just prior to the great reformation in the eighteenth year of Josiah.

The Book of Zephaniah opens with a blast of judgment against the whole world, but more especially against idolaters in Judah (1:2-6). The prophet proceeds to elaborate the announcement of the punishment about to fall upon Judah, the great day of Jehovah being a terror to evildoers. He counsels the meek to seek Jehovah, that they may be hid when his anger bursts over the land (1:7–2:3). The heathen shall also be punished (2:4-15): he names the Philistines (2:4-7), Moab and Ammon (2:8-11), and Ethiopia and Assyria (2:12-15). In the closing chapter, the door of hope is thrown open for both Jew and Gentile. The prophet first contrasts the polluted and oppressing city of Jerusalem with the righteous and faithful Jehovah (3:1-7). The peoples of the earth shall be sorely chastised; but Jehovah will win them to his service (3:8-10). The book closes with the promise of a purified Zion in which Jehovah dwells and over which He rejoices (3:11-20).

No prophet had a keener sense of the ill-desert of sin than Zephaniah, and no prophet had a firmer faith in Jehovah's ability and willingness to win Judah and the heathen nations to fellowship with Himself. If he is the prophet of the day of Jehovah's wrath, he is also the prophet of the day of world-wide salvation.

HAG'-GAI, BOOK OF.—From Ezra 5:1, 2; 6:14, we learn that Haggai and Zechariah stimulated the rulers and the people who had returned from exile to undertake the rebuilding of the Temple. Haggai's messages were all delivered in the second year of the reign of Darius Hystaspis (520 B. C.).

Chapter 1 represents Haggai as interpreting the many disasters then afflicting the land as evidences of Jehovah's displeasure, because his house lay waste, while the people were living in ceiled houses. Twenty-four days later, Zerubbabel and Joshua and all the people were so stirred that they began to work on the house of Jehovah. Chapter 2 contains encouraging messages to the builders, who must not be discouraged because the new Temple is not so magnificent as the Temple of Solomon; for it shall surpass the former house in glory; and Jehovah will bless and protect his people and their gallant leader, Zerubbabel.

Wherever people need to be stimulated to build a house of worship to the true God, there the little Book of Haggai will be found most helpful.

ZECH-A-RI'-AH, BOOK OF.—The prophets Haggai and Zechariah stimulated the people to rebuild the Temple, and brought them encouraging messages during the progress of the work. Haggai was first to preach upon the urgency of erecting Jehovah's house (Hag. 1:1); but two months later, he was reinforced by the young prophet Zechariah (Zech. 1:1). Zechariah delivered messages through the years 520-518 B. C. The prophecies that he delivered to the people during these busy years are found in the first eight chapters of the roll that bears his name. The young prophet's interest is not wholly absorbed in temple-building; for he inveighs against the thief and the liar (5:1-4), and he represents Wickedness as transported out of the

land of Judah to her home in the land of Shinar (5:5-11). Thus he reminds one of the early prophets who denounced sin among their people.

There has been much debate as to the date and authorship of chapters 9-14 of the Book of Zechariah, some of the great critics of the nineteenth century placing chs. 9-11 as early as the reign of Ahaz, and chs. 12-14 in the time of Jeremiah. The tendency recently has been to put chs. 9-14 later than the time of Haggai and Zechariah, some scholars placing them in the third or even the second century B. C. If the arguments in favor of a late date for these chapters were conclusive, it is still possible that they were the productions of a man by the name of Zechariah; for the name is quite a common name. On either view, these important chapters form a part of the Old Testament revelation, and their value is the same, whether composed by Zechariah about 500 B. C., or by a later prophet in the Greek period. They are anonymous, apart from the fact that they are appended to the roll of Zechariah's prophecies, and their authorship is a question to be determined by internal evidence.

Chapters 1-8 are messages of encouragement to the builders at work on the second Temple. After a call to return to Jehovah (1:1-6), the prophet relates a series of eight visions, along with two Messianic prophecies (1:7–6:15). In 1:7-17, the horseman among the myrtle-trees has an encouraging report: Jehovah will comfort Zion. In 1:18-21, the four smiths cast down the horns which scattered Judah. Jerusalem is going to overflow with inhabitants (ch. 2). In vain does Satan accuse the high-priest; for he is accepted by Jehovah, and becomes a type of Jehovah's servant the Branch (ch. 3). There follows a vision of a golden candlestick between two olive-trees. Zerubbabel is encouraged with the promise that his hands shall finish the Temple (ch. 4). The flying roll is a curse on the thief and the liar (5:1-4). The woman in the ephah symbolizes Wickedness, which is banished to Shinar (5:5-11). The four chariots keep the earth quiet (6:1-8). Joshua is crowned as high-priest (6:9-15).

Zechariah tells those who inquire as to the duty of observing the fasts commemorating the sad events of Israel's exile, that fasting shall be converted into feasting (chs. 7, 8).

The rich Messianic element in chs. 9-14 makes this part of the roll of Zechariah, in spite of some difficulties of interpretation, quite attractive to Christian readers. In chs. 9-11, the note of promise and cheer to Judah and Israel is predominant. Many heathen cities within the limits of the land promised to Israel are to be smitten, but Jehovah will protect his people (9:1-8). Zion's lowly king enters Jerusalem, bringing peace and receiving universal dominion (9:9, 10). Israel is to be delivered and made victorious over her foes (9:11-17). Israel and Judah are to be delivered from false shepherds and brought together in Jehovah's land, there to walk in his name (ch. 10). The prophet is commanded to feed Jehovah's flock, over which false shepherds have presided; but, in spite of the earnest efforts of the prophet to preserve Graciousness and Union, he is rejected, and is paid for his services the paltry sum of thirty pieces of silver, and so Jehovah turns the people over to a worthless shepherd (ch. 11).

In chapters 12-14, Jerusalem is the center of interest. Jehovah will defend Jerusalem from hostile attack (12:1-9); will lead her to mourn over the "pierced" One (12:10-14); and will cleanse her of idols and false prophets (13:1-6). Jehovah's faithful Shepherd will be smitten, and his flock scattered, a remnant only being preserved (13:7-9). Jerusalem shall fall into the hands of her foes; but Jehovah will give her light, destroying her foes, and she shall become the center of worship for the whole world (ch. 14). Under Old Testament imagery, the prophet portrays New Testament experiences, beginning with the triumphal entry of Zion's King and the smiting of the Good Shepherd, and sweeping onward to the union of all the world in the worship of Jehovah.

MAL'-A-CHI, BOOK OF.—The name *Malachi* means "my messenger." He was almost certainly contemporary with Ezra and Nehemiah; for the abuses against which he preaches are almost exactly the evils with which Nehemiah had to contend. Some scholars put the ministry of Malachi as early as 460 B. C.; but the common view is perhaps correct in placing him about 435 B. C. He uses the dialogue method in his ministry, presenting the questions of his audience along with his general accusations and his detailed arguments in support of his charges. Like Ezekiel, Haggai, and Zechariah, he puts emphasis upon the Temple-services, including the sacrifices and offerings, but not in such a way as to lighten the emphasis on right-living and spiritual religion.

His opening word is a claim that Jehovah loves Israel (1:2-5). He first arraigns the priests for offering polluted bread and lame animals on his altar. Inasmuch as they regard as contemptible his table, He will make the priests contemptible before the people (1:6–2:9). Jehovah hates the putting-away of Hebrew wives by men who take in their places young heathen women (2:10-16). To those who are demanding the God of justice to appear, He replies that He will be a swift witness against sorcerers, adulterers, liars, and oppressors (2:17–3:6). Withholding the tithe is robbery of God (3:7-12). To the skeptic, he announces that Jehovah will consume the proud and claim the faithful as his own possession (3:13–4:3). The book closes with an appeal to keep the law of Moses and wait for the forerunner (4:4-6).

—*JOHN R. SAMPEY.*

NEW TESTAMENT: MAT'-THEW, GOSPEL ACCORDING TO.—It is certain that the first Gospel was written after the Gospel of Mark, since it makes use of it. Papias says that Matthew wrote the Logia or Sayings of Jesus in Hebrew (Aramaic), and that each one translated as he was able. Our present Gospel in Greek is hardly a translation of these Sayings of Jesus. It seems clear that the Greek Matthew made use of the Aramaic Logia, or a Greek translation, as well as of Mark's Gospel. The Greek Matthew may have been written by the Apostle Matthew, like the Aramaic Logia, or some one else may have done it and Matthew's name used because it rests on Matthew's Logia. The Aramaic Logia of Matthew is the oldest known document concerning the life and teaching of Jesus. It may belong to the time of Christ's ministry before his death, and certainly belongs to Palestine. It gives chiefly the teaching, with little about his work. We can reproduce part of it, probably most of it, that was used by both Matthew's Greek Gospel and Luke's Gospel. The Greek Gospel of Matthew (our Matthew) was probably written by 60 A. D. It is the most important book ever written, because it has exerted the greatest influence on the human race. The author aims to show that Jesus of Nazareth is the Messiah of Jewish expectation and prophecy. The deity of Jesus is clearly shown, as well as his humanity. There are frequent quotations from the Old Testament, chiefly from the Septuagint translation into Greek, to show how in various ways the life of Jesus fulfills the Old Testament picture of the Messiah. The plan of the book is largely topical, especially in the earlier portions. So we have a group of miracles in chapters 8 and 9, and a group of parables in chapter 13. There are extended discourses in Matthew; as, the Sermon on the Mount (chs. 5-7), the controversy in the Temple (chs. 20-23), and the discourse on the Mount of Olives (chs. 24, 25). The book opens with the legal genealogy of Jesus through Joseph, and the birth-story is given from the standpoint of Joseph. The ministry of the Baptist is given, with the baptism and temptation of Jesus. The work in Galilee is given the chief place, next to the account of the events in Jerusalem at the close. Jesus rises from the grave, and sends his disciples forth to conquer the world for Him.

MARK, GOSPEL ACCORDING TO.—This is the earliest of our Four Gospels, and was written probably about A. D. 50 by John Mark, the son of Mary of Jerusalem. He was a cousin of Barnabas, and was taken by him on the first mission tour with Paul as far as Perga in Pamphylia, when he deserted the work and went home. Paul was so displeased at this conduct that he refused to take Mark along on the second tour when Barnabas urged it, so that Paul and Barnabas separated. Barnabas took Mark with him, and later Mark was with Peter as his interpreter and amanuensis. The early Christian writers unite in saying that Mark wrote out his recollections of Peter's preaching, probably while Peter was still alive, and possibly with Peter's revision. The book may have been written in Rome. Some think that there were several editions of this Gospel. At any rate, the book seeks to meet the needs of the Roman church and people, and has a number of Latin words (military and financial). There are numerous marks of an eye-witness in the book, which shows that Mark faithfully preserved Peter's vivid descriptions of the incidents in the life of Christ. This Gospel gives an account of the ministry of John the Baptist, the Galilean ministry of Christ, the special training of the twelve apostles, and the events at the close in Jerusalem. It is not a full story of the life and work of Christ. There is nothing about the birth and childhood of Jesus because Peter naturally did not preach about that. The oldest manuscripts of the book close abruptly at 16:8, and there are several endings to the Gospel, no one of which may be correct. Possibly a leaf was torn off the original manuscript before it was copied. But Mark's Gospel is a priceless treasure, because it is in simple language and in straightforward, orderly arrangement. Both Matthew and Luke follow Mark's order in the main. The book has few discourses and parables, but pictures Christ in action. The Christ of Mark is in all essentials the same Son of God and Son of Man that we find in Matthew's Gospel and in the other Gospels. It is the briefest of the Gospels, but the most picturesque and vivid.

LUKE, GOSPEL ACCORDING TO.—Luke wrote his Gospel before he wrote the Acts, and after Mark wrote his Gospel. The Acts was probably written in Rome before A. D. 64. Hence, Luke's Gospel must come in between A. D. 50 and 64. It was probably written during the two years that Luke was with Paul in Cæsarea (A. D. 57-59), when he had plenty of time to make the extended research of which he speaks in Lu. 1:1-4. Luke was himself a Gentile, probably a Greek, a physician, and a man of culture. He was the first scientist who confronted the facts of faith, and he shows the scientific temper and the historian's care, in his work, combined with reverence and full acceptance of the mystery in Christ. He was a friend of Paul; but in the Gospel, Luke portrays Jesus as the Christ and the Savior from the standpoint of the original sources, both oral and written, and does not read the Pauline interpretation into the early story. Like Matthew, he gives the birth-story, but he gives it from the standpoint of Mary, from whom he probably obtained it directly or indirectly. Though a physician, he narrates the Virgin Birth of Jesus; and the beautiful hymns of Elizabeth, Mary, and Zacharias show that they were composed in Aramaic, which Luke probably translated. Though a Greek of the finest literary finish, he, in the two first chapters, preserves the Aramaic color of the story and style. Luke was called a painter, and certainly drew the most wonderful pictures of the life of Jesus. His Gospel is called the most beautiful book in the world. It is the fullest story of Christ, and preserves a better balance for all the parts of his life. Luke adds much new material for the last six months not found in Mark and Matthew (or the Logia). He gives us the most beautiful parables of Jesus that we have, as in chapters 14-18. He also records more of the miracles than any other of the Gospel-writers, and is fond of medical terms and shows sympathy with the healing work of the Great Physician. He shows also Christ's sympathy with sinners, Samaritans, and Gentiles, as the Savior of the whole world. He pictures Christ as the friend of women and children and all the down-trodden and the poor. The walk to Emmaus, in chapter 24, is the most beautiful narrative in the world, and shows the charm and the power of the Risen Christ, the Son of God.

JOHN, GOSPEL ACCORDING TO.—The Fourth Gospel was written by the Beloved Disciple, who was almost certainly the Apostle John, the bosom friend of Jesus who lived to the end of the first century, long after all the other apostles were dead. He probably wrote his Gospel from Ephesus about A. D. 90, twenty years after the destruction of Jerusalem. By this time, Christianity had spread over a large part of the Roman Empire, and had come in conflict with various cults and creeds that threatened the purity of the Gospel of Christianity, such as the worship of the emperor, Mithraism and other mystery-religions, and Gnosticism in two forms. One of the two forms of Gnosticism, Docetic, denied the real humanity of Jesus and made Him an *æon*, or sort of angelic spirit between God and man. The other form, Cerinthian Gnosticism, made a distinction between the man Jesus (purely human) and the *æon* Christ, which came upon Him at his baptism and left Him at the Cross before his death. Greek speculation was rife concerning God and man. John, therefore, took the term *Logos* or "Word," used by Plato, the Stoics, and Philo, as a designation of Christ as the Interpreter of God to men. But John does far more than this. He writes long after the other Gospels, and assumes what they have, as a rule, and adds incidents and conversations and discourses that reveal the true deity and humanity of Jesus. Mark wrote for the Romans; Matthew for the Jews; Luke for the Greeks and other Gentiles; John for the spiritually minded of all lands and ages, as with eagle eye he seized the central facts in the life and teaching of Jesus Christ the Son of God. Both Matthew and Luke have sections that resemble the teaching in John's Gospel, but he has preserved the intimate teaching of Jesus concerning his own person and mission, such as we find in chapters 3-17. John devotes most of his space to the Jerusalem ministry of Jesus, mentions the various feasts that He attended, and fills out the first year of his ministry between the baptism and temptation and the Galilean period. It is the greatest book of all time in its simple grandeur and power. Chapters 14-17 give us the very heart of Christ. The last chapter seems to be an epilogue, as 1:1-18 is a prologue, but it is all in the same style. It is the picture of Jesus Christ by one who had tested his power for two generations and who knew Him more intimately than any one else and who worshipped Him as his Lord and his God as Thomas came to do.

ACTS OF THE APOSTLES.—The same man wrote the Acts that wrote the Gospel according to Luke, for he refers to that work and dedicates both books to Theophilus. The author of Acts was a companion of Paul; for in the second half of the book, he frequently speaks of being with Paul. This companion of Paul was a physician, as is shown by the fondness for medical terms in both books. And Luke was a physician, and alone of Paul's friends, suits the situation. So we know that Luke wrote the Acts. He did it probably while with Paul in Rome, A. D. 60-64, and this is the apparent reason that the Acts closes abruptly with Paul a prisoner two years in Rome. Paul had not yet been released by Nero when Luke wrote the Acts. He stops because events had gone no further. Luke made careful investigation of all the sources of knowledge available. He had his own notes and recollections, and Paul himself to appeal to, besides Philip, John Mark, James the brother of Jesus, and many others who knew the facts concerning the origin of Christianity. Luke's writings, both in the Gospel and the Acts, have been subjected to the most searching investigation, and the result has been a triumphant vindication of his worth as a his-

torian. Competent critics now rank Luke as the greatest of all historians. Every discovery that has been made has confirmed his accuracy where formerly he stood alone. A few obscurities remain that will probably be cleared up by future discoveries. Luke does not undertake to give a full story of the work of all the apostles or of any one of them. He shows the expansion of Christianity from Jerusalem through Judæa and Samaria throughout the Roman Empire, all the way to Rome. There are two chief centers in this expansion—first, Jerusalem (chs. 1-12); second, Antioch (chs. 13-28). Peter is the chief figure in the first part, and Paul in the second. Paul is Luke's hero in the Acts, but he pictures the activities of others outside of Paul and the twelve apostles, like Stephen, Philip, Barnabas, John Mark, Aquila and Priscilla, and Apollos. Many are mentioned very briefly. The closing chapters of Acts (chs. 20-28) give the great tragedy of Paul's arrest in Jerusalem and long imprisonment in Cæsarea, voyage and shipwreck, and final arrival in Rome. These trials of Paul were really the trial of Christianity at the bar of Roman courts for a legal standing before the empire. Luke in Acts shows wonderful versatility and skill in picturing varying scenes and customs with great accuracy and power.

JAMES, EPISTLE OF.—The Epistle of James was written by the brother of Jesus, who was a disbeliever in the Messiahship of his Brother till he saw Him after his resurrection. He then became a leader among the Christians in Jerusalem, and the chief elder and pastor of the church there. He presided over the conference held in Jerusalem when Paul and Barnabas and the church in Antioch appealed to Jerusalem against the Judaizers there who had become disturbers of the Gentile Christians by insisting that they had to become circumcised, and so, Jews, in order to be saved. James, along with Peter and John, took the view of Paul and Barnabas, and so freedom from Jewish ceremonialism was granted the Gentile Christians. But the Epistle of James was probably written before this conference, which was held A. D. 49 or 50. He writes it to the Jewish Christians of the Dispersion, and the problems discussed are precisely those of Jewish Christians of early times. James was a thorough Jew, while a devout believer in the Lord Jesus Christ. Hence, he was able to make a powerful appeal to Jews all over the world. Some have thought that James contradicts Paul concerning faith and works, but James wrote long before Paul, and with quite a different object in view. Paul opposed the Judaizing contention that the Mosaic ceremonial law must be observed, by showing that we are justified (set right with God) by faith, not by works. James is writing to Jewish Christians who are in peril of dead formalism in their perfunctory belief in Jesus as the Messiah, as a mere creed without conduct. He urges, as Jesus did, that mere intellectual assent was futile, for the life must prove the repentance. James insists on live faith, as opposed to dead faith. That is precisely Paul's view also. James writes for a very practical purpose, to enlist the readers in their actual social problems in their own churches. It is like one of the "wisdom" books of the Jews, and like Christ's Sermon on the Mount. He wishes the rich to be just to the poor, the poor to be rich in faith. He urges patience in tribulations, and earnest endeavor to practice the Word of God. In particular, he warns against the evils of the tongue, and against injustice to one's employees. The book has a peculiarly modern note, and there are many beautiful images in it that remind one of the Lord Jesus. Both Jesus and James were powerfully influenced by their mother, Mary. James looks for the return of the Lord Jesus in due time.

PAUL'S EPISTLES.

THES-SA-LO'-NI-ANS, FIRST EPISTLE TO THE.—This is the first of Paul's Epistles which have been preserved for us. Some think that Galatians comes first, but that is most unlikely. Both First and Second Thessalonians were written from Corinth while Paul was there the first time. They constitute the first group of Paul's Epistles, and deal chiefly with the question of the Second Coming of Christ. This was during the year A. D. 50 or 51, before Gallio came as proconsul. Paul lived in Corinth with Aquila and Priscilla, and worked at his trade of tent-making with them. He had sent word from Athens for Silas and Timothy to come. They were in Thessalonica, where Paul had labored so successfully. At Thessalonica, Paul had spoken of the Kingdom of Christ in contrast with the great world-empire, and had spoken of the promise of Christ's return to claim his own in the end. But he had been misunderstood, in spite of his warning that no one knew when Christ would come back, for He would come like a thief in the night. After Paul's departure, the misunderstandings grew worse, and some even said that it was needless to work, while others mourned over the dead who would not be present to see Jesus come. Timothy and Silas came to Corinth with gifts from Philippi and from Thessalonica that refreshed Paul's spirit and gave him more liberty for preaching. They brought a good report of the work in Thessalonica on the whole that rejoiced Paul's heart greatly. He recounts in the First Epistle how their faith has echoed to all the regions round, and how he loved them as a father, and how he had been faithful to them in giving them the pure gospel of God. He reminds them of the persecution that he endured in Thessalonica, and urges fidelity on their part and purity of life, as the best defense of Christianity among the Gentiles. He recalls how he had taught them to be ready for Christ when He comes and not to grieve about those that sleep, who shall be raised from the dead before the living are changed, when all shall be caught up to meet the Lord in the air and so be forever with the Lord. Paul exhorts them to hearty coöperation and to singleness of faith. In this first letter, we see the Pauline emphasis upon faith and love, but also the demand for good works as proof. He speaks of the works of faith and the labor of love. In particular, Paul pleads for recognition of the leading of the Holy Spirit in the individual. It is not a private letter, but a church epistle, and he commands that it be read to all. Each chapter closes with an allusion to the Second Coming of Christ.

THES-SA-LO'-NI-ANS, SECOND EPISTLE TO THE.—The First Epistle did not quiet the agitation over the Second Coming of Christ. Jesus had undoubtedly taught that He would come again, and had urged that believers be ready because of the very uncertainty as to time. The early disciples naturally clung eagerly to this blessed promise, and hoped that it might be soon. Some went so far as to say that Paul had taught positively in Thessalonica that Jesus would come right away. Hence, they quit work and spent their time gadding around and living upon others, spiritual hoboes. Some even forged letters, in Paul's name, in which Paul was made to teach that Jesus would come right away and that there was no need of a world-campaign for Christ with a program that called for money and men. Paul felt it necessary to deny that he had ever taught either by letter or by speech that Jesus would come right away. He also gave them a clue by which to tell genuine epistles of his. It was his signature at the close. He usually dictated his epistles, but he always signed them. What a treasure it would be, if one of his autograph letters should turn up! That is hardly likely, since they were written on the brittle papyri, which is preserved only in the dry sandheaps of Egypt. Paul took pains also to remind the Thessalonians of the conflict with the man of sin (the Roman Emperor) who set himself up as God and received worship as God. The followers used the very term, "Lord," for Christ that followers of the emperor-cult applied to Cæsar. "Lord Jesus" and "Lord Cæsar" soon came to be rival terms for the two religions. Christianity is still in conflict with the world power. The fight must be fought to a finish, and we are not to relieve ourselves of responsibility by the hope of the Second Coming of Christ, blessed as that is. Paul exhorts that those who have ceased

work go back to work, else they have no right to eat. At this very time, the Roman Emperor had to feed and to amuse half the population of Rome itself. Paul boldly preached the gospel of work and of individual responsibility. He urged also that the disorderly be held to strict account, and that the persistently rebellious be excluded from the fellowship of the Church. The Thessalonian Epistles are a tonic for these days.

CO-RIN'-THI-ANS, FIRST EPISTLE TO THE.—The second group of Paul's Epistles is that of the four great doctrinal letters (I Corinthians, II Corinthians, Galatians, and Romans) and probably in this order. They probably belong to the years A. D. 56 and 57. They come out of the thick of Paul's great struggle with the Judaizers who sought to fasten Jewish ceremonialism on Gentile Christians. Paul fought and won liberty on this point by his contention for justification by faith, not by works of legalism or of ceremonialism. He won that fight at the Jerusalem Conference, but the Judaizers reopened the war at Antioch afterwards, and carried it on all over the world, particularly in Galatia and in Corinth. Paul made a second tour of Galatia and came to Ephesus, where he labored three years with great power. But while in Ephesus, Paul received frequent reports from Corinth of trouble that had arisen there since he left and Apollos had come. The household of Chloe brought some of these rumors of sharp dissensions in the church at Corinth over Paul and Apollos and over Peter, and there was even a Christ party. Finally, Apollos had come back to Ephesus, and refused to return. Paul had sent Timothy as his ambassador. He had already written a sharp letter of rebuke concerning certain immoralities in the membership. The church had written Paul a letter concerning disturbing disagreements about marriage, meats offered to idols, the misuse of spiritual gifts, and the resurrection. Finally, a committee had come to Paul from Corinth, and he sends our First Corinthians from Ephesus in the spring of A. D. 56 in response, to meet all the grave and complicated issues in the church-life at Corinth. The letter is intensely practical and helpful, for it deals with the power of preaching the Cross to both Jew and Greek, in spite of the stumbling of the Jew, and the folly of the Greek philosophy, and with the great doctrine of the resurrection of Christ and of Christians. But he condemns sharply the partisan dissensions over himself and Apollos, for which neither of them was responsible. He urges quick expulsion of the man guilty of incest, and cessation of going to law before the heathen. He balances the question of marriage and shows that each must decide for himself. He defends the right of eating meat that had been offered to idols, provided one did not participate in the idolatrous feasts and did not cause a brother to stumble by eating the meat, in which case, love should over-rule knowledge and make one considerate, as in all casuistical questions. The possession of spiritual gifts does not give one the right of over-riding decorum and decency in public worship. In a word, the church in Corinth needed to learn the lesson on order and sober living. The beautiful hymn on love in chapter 13 is in striking contrast to the jangling discord in Corinth. The Epistle concludes with a practical exhortation about the collection for the poor saints in Jerusalem, and personal greetings.

CO-RIN'-THI-ANS, SECOND EPISTLE TO THE.—Timothy was not able to bring order in Corinth, and he returned to Ephesus with that report. Paul sent him and Erastus on to Macedonia; and despatched Titus to Corinth, possibly with another sharper letter still, that caused Paul tears to write and which is not preserved to us, unless, as some think, we have it in II Co. 10-13, which is very doubtful. At any rate, Paul was anxious to know how this visit of Titus, and the harsh letter, turned out. He had arranged to leave Ephesus before Pentecost; and to meet Titus on his return, at Troas. But a sudden upheaval in Ephesus, due to the machinations of Demetrius because the preaching of Paul was ruining his business of making shrines of the goddess Diana, led Paul to hasten his departure from Ephesus. So he reached Troas ahead of time, and his impatience was too great for him to tarry long. In great dejection, Paul went on to Macedonia, where, in Philippi, he met Titus, who brought the joyful news that the majority of the church in Corinth had swung over to Paul's side and that the chief offender had been punished. This was probably in the summer of A. D. 56, from Philippi. So Paul decides to send Titus back to Corinth with another letter (our II Corinthians). In this epistle, he recounts the trials and tribulations which he had endured as a preacher of the gospel, with a wonderful panegyric on preaching which glorified all his sufferings for Christ. He rejoices at the confidence of the majority, and urges that they will pay at once the subscription made a year ago to the great collection for the poor saints in Jerusalem that Paul was raising in the provinces of Galatia, Asia, Macedonia, and Achaia, with cogent reasons for prompt and liberal giving. The Epistle concludes with a vigorous denunciation of the stubborn minority who held out against Paul's authority. The Judaizing leaders in Corinth, Paul calls false apostles; and he ridicules, with keenest irony, their criticisms of his work. He demands that they submit after receiving this Epistle, or take the consequences when he comes. He gave them time, and Paul won.

GA-LA'-TIANS, EPISTLE TO THE.—The date of this Epistle is quite uncertain. Unlike the Thessalonian and the Corinthian Epistles, the Galatian Epistle has no clear notes of time and place. We do not know where Paul was, nor precisely when he wrote. He wrote "to the churches of Galatia," the Roman provinces of Galatia, and so a circular letter. But it is not settled whether these churches were scattered all over the province; or were only in the southern part (the South Galatian theory), where Paul preached in the first great mission tour (Phrygia, Pisidia, Lycaonia); or only in the northern part (the North Galatian theory), where the old Celts (Gauls or Galatians) lived. It is extremely difficult to find room for the development of the situation described in the Galatian Epistle before the Jerusalem Conference. However, the Book of Acts calls for a later date. Room for Paul's visits to Galatia is found by placing the Epistle after II Corinthians and before Romans. In that case, Paul was probably in Corinth again in the early winter of A. D. 56. Probably a committee from Galatia brings to him the news of a considerable defection of the Galatian Christians to Judaism under the influence of Judaizing leaders who had come into the country since Paul's last visit. As in Corinth, so in Galatia they have wrought havoc among the simple and misinformed masses by asserting that Paul was not one of the twelve apostles and therefore was not to be followed by the Gentiles. They claimed that the twelve apostles agreed with them against Paul, as they had a Cephas or Peter party in Corinth. The situation was very serious, and Paul wrote a short, but powerful, Epistle to vindicate his apostolic authority and the truth of his gospel and to plead with the Galatians for loyalty to Christ and the liberty in Him. Paul admits that he is not one of the twelve; and shows that he received his appointment, not from the twelve, but from Christ Himself. He proves that the twelve, especially Peter and John, as well as James the brother of the Lord, recognized the independence of Paul and his authority on a par with them and his special sphere to the Gentiles. He makes plain that the gospel of redemption comes by the death of Christ on the Cross and by faith in Christ, not by Jewish ceremonial legalism. He begs the Galatians not to go back to the bondage of the law, but to stand fast in the liberty which Christ has bought for them, but not to go to the extent of license. They must show the fruit of the Holy Spirit, not the works of the flesh.

RO'-MANS, EPISTLE TO THE.—This is the last of the great doctrinal group, and belongs to the late winter or early spring of A. D. 57. Paul spent the Passover period in Philippi, and hoped to reach Jerusalem by Pentecost, as he did. So he was in Corinth still when he wrote to Rome, for the Epistle was taken by Phœbe, deaconess

of the church at Cenchreæ, port of Corinth. Paul tells his plans in chapter 15 of Romans. He has finished the great collection for the poor saints in Jerusalem. He wishes to take this sum to Jerusalem, and then to go on to Rome, and after that to go farther on into Spain. Meanwhile, he is glad to write to the church in the imperial city, where he already has many friends (see chapter 16), for almost every one went to Rome sooner or later. The church in Rome is partly Jewish and partly Gentile. Paul takes occasion, since the Roman church as a whole had not heard his message, to give a fuller exposition of the gospel than he has done in his previous Epistles. So we have reason to be grateful that Paul had not yet been to Rome, since thus we come to have the greatest of all his Epistles. It is not a treatise on theology and not a personal letter, but powerful exposition, in argumentative form, of Paul's great doctrine of salvation by grace or justification by faith. He is calmer and fuller than in II Corinthians. Paul justifies his right to write his views to the church in Rome. His thesis is the revelation of God's righteousness with men in Christ by faith. He proves that both Jews and Gentiles fall short of God's standard of righteousness. He explains how Christ fulfilled the whole law and died for us as a propitiatory sacrifice which is appropriated by us through faith by the help of the Holy Spirit. He claims that even Abraham was justified by faith before he was circumcised. He argues that the benefit of Christ's work belongs to both Gentiles and Jews. He insists that we must be not merely legally righteous or justified, but in the end actually righteous or sanctified by the process of the life in Christ through the Holy Spirit. Paul admits that this is not possible in the flesh or by the law, but holds that the help of the Holy Spirit makes final likeness to Christ certain and sure. He admits that the Jews had, as a nation, failed to take Jesus as Messiah and Savior, but he insists that the true children of Abraham are those who believe in Christ, whether Gentile or Jew. They are the elect children of Israel. Paul holds up the highest ethical ideals for Christians in all manner of consecration and holy living in private life and in public and political relations as good citizens of the State as well as of the Kingdom of God, in the family and in the local church. He exhorts that the strong or more enlightened shall bear with the limitations and prejudices of the unenlightened, as in the matter of meats offered to idols and in the change from the seventh to the first day of the week as the day of worship. Paul looks forward with hope to see them, and prays their blessing upon him as he goes with apprehension to Jerusalem, because the Judaizers have been busy there in his absence. There is peril of a schism in early Christianity, and Paul wishes to avoid it if possible.

PHI-LIP'-PI-ANS, EPISTLE TO THE.—The third group of Paul's Epistles includes those of the first Roman imprisonment (Philippians, Philemon, Colossians, Ephesians). These emphasize the deity of Jesus. It is not known which was written first, though probably it is Philippians. In that case, the date would be about A. D. 61. The other three were sent at the same time to the same region. The church in Philippi had been the first to offer financial aid to Paul's missionary campaign. They had helped him repeatedly while he was in Thessalonica and in Corinth. Now again they send help to him in Rome, by Epaphroditus, who fell sick in Rome, probably a victim of the Roman fever. He came nigh to death, to the great sorrow of Paul and of the Philippians. He risked his life for the sake of Christ, and on getting well was eager to go back to Philippi. So Paul sends this beautiful and informal letter of gratitude in which he prays for their spiritual insight and growth. He takes occasion to explain that things are better in Rome than one would expect, for his very bonds had been the means of bringing the gospel to the Prætorian guard and of arousing the laggards in the church to activity. Some of the Judaizers had come to Rome and were taking advantage of Paul's situation to preach their heresies for the express purpose of stirring up tribulation for Paul. But he rejoiced that Christ was preached even in strife and partisanship. As for himself, it mattered little what happened to him so Christ was magnified in his body, whether by life or by death. Life to him meant Christ, and death was pure gain, for it meant more of Christ. Hence, he would really prefer to put out to sea and go to Christ, if he had his own wish. But he thought he would be set free, as he was, and allowed to come to them, as he was, because God had more work for him to do. The main thing was to live the life of Christian citizens, as members of the colony of heaven on earth, with courage and coöperation and loyalty to the end. It was very important that they all have the spirit of unity and humility, with all absence of self-seeking. Jesus has given us the great example of complete renunciation of privilege, when He left his estate of glory to become a man and a very slave of men and to die even the death of the Cross. But He won the greater glory in the end, for He is now Jesus the Son of man as well as the Son of God. So we must do our own part and be true and pass on the light to others, even if it means sacrifice of our lives. As for Paul, he was engaged with deathless passion in pursuit of the flying goal in Christ, Who led him on and up, always in sight, but always ahead of him. But he would not stop, and could not grow weary in the chase. It was essential that they pray always, and think only of the highest things and practice them every day. Thus, in the end, they would gain the fullness in Christ that we must have when we join the family of God in heaven.

PHI-LE'-MON, EPISTLE TO.—This little letter went at the same time as Colossians and Ephesians. Onesimus, the bearer of the Epistle to Philemon, was a companion of Tychicus, who bore the Epistle to the Colossians and to the Ephesians. The date of all three was probably A. D. 62 to 63, from Rome. But the occasion of Philemon is wholly personal, and not doctrinal, as with the other two. Onesimus was a runaway slave of Philemon, who lived in Colossæ in the Lycus Valley in the province of Asia. Paul had never been to Colossæ, but his message spread all over Asia from Ephesus. Philemon was apparently one of Paul's converts, and was a man of importance and probably of wealth. This slave Onesimus came to Rome, as they usually did, and then fell under the influence of Paul the prisoner and was converted. Paul sends him back to Philemon as a trophy for Christ. It may seem odd to us that Paul sent Onesimus back to his master, but we must remember that slavery was still legal. If Paul had simply sent him back, there might be ground for complaint. But he sent with him a letter full of love for Onesimus as well as confidence in Philemon that he would take Onesimus back with full forgiveness of his sin and with the pledge of Paul to pay back all that he had stolen from Philemon. Paul does not here attack slavery as an institution, but he sets forth the ideal of brotherhood that has destroyed slavery in all truly civilized lands, though after hard struggle and at great cost. The ancient world regarded the slave as a mere chattel, or a sort of cattle, with no rights and no privileges. In the face of this situation, Paul demanded of Philemon that he receive Onesimus as a brother in Christ, a brother beloved, as Paul's friend, as Paul's very heart, and that he treat him as he would Paul himself. Paul went further. He expressed the confidence that Philemon would do more than Paul had said, would in fact set Onesimus free, out of pure love. This little letter of one page has done more than all other pieces of literature in the world to set men free from human bondage. Paul probably had the joy of seeing Onesimus free, but he probably did not know how great a part this letter would play in the struggle of men against slavery.

CO-LOS'-SIANS, EPISTLE TO THE.—It was Epaphras who came from Colossæ to Rome and told Paul the story of the disturbance there and in all the region of Asia since Paul had left Ephesus, some six or eight years before. The Gnostics

had come with their philosophy of matter as wholly evil and God as the absolutely good. The problem was, How did the good God come to create evil matter? They solved the difficulty by the theory of a series of subordinate *æons* between God and matter, until one was found far enough away from God to create matter without any influence on God's nature, and yet close enough to have power to create. Some of these Gnostics or Knowing Ones became interested in Christianity. At once, they were confronted with Christ. Where did He come in? Was He wholly man, wholly God, or an *æon?* So the Person of Christ comes to the fore, and it has kept to the front ever since. The Gnostics took two separate lines about Christ. One wing, the Docetic Gnostics, held that Jesus was not a real man at all, but only *seemed* to have a human body. In reality, He was pure spirit. Thus they saved their philosophy about matter, for in that case Jesus had no human body. The other wing, the Cerinthian Gnostics, made a distinction between Jesus and Christ, as some people do today. They held that Jesus was a mere man, but that Christ was an *æon* that came upon Jesus at his baptism and left Him on the Cross. They both denied the real deity of Jesus, and one discredited his humanity. They placed Christ at the bottom of the list of *æons* or principalities. Paul was greatly stirred by the peril to Christianity at the hands of the Gnostics, for Christ is Christianity. So he wrote to the Colossians this short, but powerful, Epistle concerning the headship of Christ in Creation and in Redemption (the Kingdom of God). Jesus is the very image of God, with no *æons* in between. He stands first of all, next to the Father Himself. He is the creator and sustainer of the universe. He is head of the spiritual universe, far above all angels and principalities. He is the Godhead in bodily form, and no mere ghost. He is Jesus Christ, Lord and Savior, and not a man and an *æon.* He must be kept supreme in our thinking and in our worship. We must not be carried away by silly philosophies to degrade Christianity and to worship angels. We must not give way to license, as some of the Gnostics did, or practice asceticism, as others of them did. We must let Christ rule in both body and spirit, and live the brave and clean life in the midst of men with joy and gladness.

EPH-E'-SIANS, EPISTLE TO THE.—Our letter to the Ephesians is very much like that to the Colossians; and was probably written immediately after it, as it was sent at the same time from Rome, about A. D. 63 or 64. The oldest manuscripts do not have the name "Ephesians" in it. In Colossians, Paul speaks of a letter to the church in Laodicea near Colossæ. It seems therefore that Paul wrote a sort of circular letter that was passed around from church to church in Asia. The copy that came to Ephesus is the one that we now have. Paul exposes Gnosticism in this letter as he did in the Colossian Epistle. He exalts the headship of Christ above all the Gnostic conceptions. But in Ephesians, the emphasis is laid upon the dignity of the Church (general or spiritual) as the Body of Christ. There are two wonderful prayers in the Epistle for the purity and power of the church or Kingdom of God as the Body of Christ. True Christians are all members of Christ the Head. They are the family of God. They form the commonwealth of Israel. They are the living temple of God. The middle wall of partition has been broken down by Christ on the Cross, and the enmity slain thereby. Both Jew and Gentile form one new man in Christ Jesus. They will all grow together into the full stature of manhood in Christ. Paul urges unity of the spirit because of this oneness in Christ. There are diversities of gifts, but we all center in Christ, Who fills all the body with the fulness of God. Such a glorious church, the very Bride of Christ, should lead a clean and pure life. Christ loves his church as a husband his wife, and will present this church spotless and pure in the end when all the redeemed are gathered together. Meanwhile, we must stand our ground and stand fast in the full panoply of God against all the subtle forms of error and all the vices of the world in which we live. We must walk as children of the light and not of darkness. Paul glories in his mission to the Gentiles, and he longs that they may rejoice his heart to the last.

TIM'-O-THY, FIRST EPISTLE TO.—The Pastoral Epistles (First Timothy, Titus, Second Timothy) come after Paul's release from the first Roman imprisonment. They belong to the years A. D. 65 to 68, and give us our only knowledge of Paul's movements for the closing years of his life. He is now Paul the aged, and the care of all the churches rests heavily on his heart as he sees the growth of Gnosticism and the activity of the Judaizers. Paul sets his hope on the young preachers whom he has gathered around him; and his last messages to two of them, Titus and Timothy, are full of the ripe wisdom and personal touches of the greatest of all preachers of Christ. Paul had recently been in Ephesus, where he had left Timothy in charge of the work. He is now in Macedonia, and writes to Timothy, probably in A. D. 65-66, to be faithful to his important trust in Ephesus. He warns Timothy against the fables and endless genealogies and vain talk of the voluble heretics, both Judaizers and Gnostics. He recalls the honor that Christ has conferred upon Paul by taking such a persecuting blasphemer as he, the very chief of sinners, and putting him into the ministry. He charges Timothy to fulfil the prophecies and high hopes gathered in him, and not to make shipwreck of the faith as Hymenæus and Alexander did. Timothy is to care for the spiritual interests of men in high political office, that all men may have the chance to lead a tranquil and quiet life in all godliness. He is to win all men to the service of God through the one Mediator between God and men, Christ Jesus Who gave Himself a ransom for all. Women are to dress becomingly, and to lead beautiful lives of service. Paul outlines the characteristics of both the bishop (elder) and the deacon, since so much depends on the life and work of the church officers. He sets the church of the living God upon a pillar on the foundation of the truth which is Christ Jesus, the mystery of godliness. Timothy must be a good minister of Jesus Christ, and take care of his health and his intellectual, moral, and spiritual development. He must know how to comport himself with all classes in the church and in the community, in particular with young women. Paul gives Timothy wise words concerning widows, preachers, and money. He exhorts Christian slaves not to despise unchristian masters, but to do their duty. Social and industrial problems were acute then as now. The young preacher is in peril of the snare of the devil, and he must not be afraid to speak plain words to the rich about the danger in the love of money. Timothy has a good deposit from Christ. He should guard it and pay good interest on it by a noble life.

TI'-TUS, EPISTLE TO.—Paul is apparently still in Macedonia when he writes to Titus, who has charge of the work in Crete as an evangelist or mission leader, as Timothy was in Ephesus. Paul expects to spend the winter in Nicopolis, and desires Titus to join him there. Paul had apparently stopped in Crete on his way back east from Spain, whither he seems to have gone after his first visit east, on his release in Rome. At any rate, he left Titus in charge in Crete, and now (A. D. 66 or 67) wishes to give him further instruction concerning his work there. Paul was not able to do any work in Crete when the ship made a brief stop at Fair Havens when he was on his way to Rome as a prisoner. The island had been the home of a very ancient civilization that antedated that of Greece and was kindred to that in Egypt. Much has been learned about it by recent discovery at Knossus, where the famous labyrinth has been found. The inhabitants in the first century A. D. bear a bad reputation, of which Paul reminds Titus. One of their own poets (prophets) had said that they "are always liars, evil beasts, idle gluttons." The Cretans claimed that the grave of Zeus was in Crete, and this claim angered the other worshippers of Zeus, who denied that he was dead. Hence, the Cretans were termed "liars." At any rate, it was well for Titus to know the kind of people with whom he

had to deal. In particular, he must try to stop the mouths of the many deceivers who were endeavoring to lead the disciples astray. There are limits to freedom of speech on the part of preachers of Christ. They certainly should step down and out before they become traitors to their Lord. Paul pictures for Titus the type of men that he should choose as bishops (elders) to meet the crisis in Crete. The Gnostic heretics of a Pharisaic type in Crete were full of pious profession, but they led immoral lives and were reprobate to every good work. Titus, like Timothy, must adapt his message and his conduct to meet the social demands of the times. He must meet the exigencies of all classes of society, ages, and sexes. Titus is not to preach a soft and spineless gospel. The grace of God in Christ is the true philanthropy of God. The incarnation and death of Christ reveal the love of God to men. But the new life in Christ calls for corresponding devotion and consecration on our part. We are called to good works as truly as to orthodox creed. The heretic in life is as dangerous as the heretic in belief. Titus must beware of the factious man, who is bent on schism unless he can have his way. He is urged, after a first and second admonition, to avoid such a man. Sometimes, the issue has to be met squarely, even if it means exclusion or a schism.

TIM'-O-THY, SECOND EPISTLE TO.—Paul is once more in prison in Rome. Since A. D. 64, when Nero set fire to Rome and charged it to the Christians to escape the fury of the people, it had been a crime to be a Christian in Rome, and it came to be so everywhere. The series of imperial persecutions of Christianity began. Christianity no longer flourished as a form of Judaism. Paul may have been arrested as a result of some informer at Nicopolis, and brought at once to Rome. At any rate, here he is in the Mamertine prison, it would seem, and no longer in his own hired house as before. Now he is a doomed man. He had escaped the den of lions on the first stage of his trial, for he is a citizen. He had no share in the burning of Rome, and probably proved an alibi for that. But he has no misgivings as to the outcome. He knows that he will be set free for the heavenly Kingdom, but he is not afraid of death. He has run his course, and has kept the faith to the end. So he writes his last words to Timothy in Ephesus, apparently in the spring of A. D. 68. He reminds Timothy of his pious and noble ancestry, and begs him to keep ablaze the gift of God that was in him, and to be full of courage in the hour of peril. Paul is unmoved by the fate before him, for he knows Jesus and has committed all to Him. There are some who are afraid to come to see Paul now. But Onesiphorus was not ashamed of Paul's chains, and sought him out in Rome, apparently paying the penalty with his life. But the times call for courage like that of the true soldier and athlete. Hardship is part of the day's work. Timothy must remember Jesus Christ and remember Paul, and be true to the last. He must look out for others who can be instructed and intrusted with the mysteries of God. The word of God will make men wise unto salvation. Only thus can the man of God be furnished for every good work. Timothy had noble teachers. He should prove worthy of them. Paul wishes Timothy to come to see him before the end comes. Many have left him, on one pretext or another. Luke is loyal to the last. But Paul longs for Timothy, and for John Mark, who has made good after his early defection. Paul would like to see him again. It seems that Timothy, at least, came, for in Hebrews we read that Timothy has been set free. He apparently was arrested as a friend of Paul, but somehow got free. But it was at least a comfort to be present when Paul gave up his life for Christ. Nero probably had Paul beheaded shortly before his own death, June, A. D. 68.

PE'-TER, FIRST EPISTLE OF.—Peter was in Babylon when he wrote, but it is not certain whether he was in the real Babylon or mystical Babylon (Rome), as is more likely. Already, Nero has begun to persecute Christians. It is now a crime to be a Christian, and Peter urges that the disciples be ready to suffer fiery trials, if need be, for Christ. It is probably about A. D. 65 when he is writing to the elect of the dispersion in five Roman provinces in the east. In some of these provinces, Paul once preached. John Mark is now with Peter, as is Silvanus (Silas), who was also a co-worker of Paul's. Peter writes with picturesque power of the grace of God shown in the gospel which has become the inheritance of the saints by faith. He rejoices in the hope of the Second Coming of Christ, but congratulates the readers of the Epistle in their love for the unseen Christ. He exhorts all to perfect hope and to holy living because of the holiness of God and the price of their redemption by the precious blood of Christ. As living stones, they are built into the spiritual house of God. They belong to God as His peculiar possession, His race, His nation. Peter exhorts that they will be good citizens in the state and a worthy brotherhood in their relations with each other in the family, in business. Social problems can be solved in Christ. He pleads that slaves and wives and husbands will all live up to their obligations in the spirit of Christ. At the worst, in times of persecution, one can only be killed. His soul can not be harmed. He reminds his readers of the example of Christ, Who suffered even unto death and was made alive in the spirit. Peter then makes a very obscure allusion to the preaching of Christ to spirits now in prison who lived on earth in the time of Noah. He does not make it clear whether Christ did the preaching in the spirit during the days of Noah or in spirit made the proclamation after His own death before His resurrection. At any rate, he exhorts to love and hospitality and courage in the fiery trials that are upon them. Peter urges the pastors to tend the flock of God with all humility, and to fight the devil to the end, lion though he be. The Epistle nobly expresses the spirit of Peter after the great Day of Pentecost when he really revealed himself as the Rock that Christ said he would be.

JUDE, EPISTLE OF.—Jude was the brother of Jesus, but he calls himself the brother of James. Neither one mentions the kinship to Jesus, preferring not to make capital of that fact. The date of the Epistle depends on its relation to Second Peter and the date of that Epistle. Some scholars think that Jude makes use of the second chapter of Second Peter, but it is more probable that Peter incorporates Jude. In that case, the date would be about A. D. 66 or 67. It is a lively little Epistle, and warns the readers against the current heresies of the times. He cites the examples of Korah and Balaam and Sodom and Gomorrah as proof that God punishes those who betray his holy calling. Jude has vivid word-pictures, and exhibits concern for the lost and likens it to pulling people out of the fire. He is confident of the outcome, in spite of the clouds that gather over the disciples. He urges that the believers shall contend earnestly for the faith once for all delivered to the saints. Fidelity is the keynote of the Epistle.

PE'-TER, SECOND EPISTLE OF.—This Epistle is the most disputed book in the New Testament. Some who accept all the other books as genuine have doubts about Second Peter because the style is so different from that of First Peter. But the balance of evidence is in favor of the authorship of Peter. Probably Silvanus, as Peter's amanuensis, smoothed out the roughnesses in Peter's style in First Peter; while in Second Peter we have Peter's own oratorical style, with less finish in the Greek. If Peter was put to death by A. D. 68, the Epistle would come between A. D. 65 and 68. Its writer refers to the First Epistle in chapter 3, and apparently makes use of Jude in chapter 2. He is addressing the same readers as those in First Peter. In both instances, the Epistles are general and are not addressed to a local church. In Second Peter, we have a beautiful picture of the Christian graces blended into the structure of Christian character, a chain of virtues linked together into a glorious whole that will give one a rich entrance into the eternal Kingdom of the Lord Jesus Christ. The writer is much concerned about the future knowledge of Christ by believers. He reminds them of the majestic glory that he witnessed on the Mount of Trans-

figuration, and rejoices in the more sure word of prophecy that we now possess in Christ Jesus. Prophecy comes from the will of God, not from private impulse. Peter warns his readers against the false prophets and heretics of the day, and exhorts that they will all avoid these dangerous Gnostics. He urges that they will not be misled by mockers of the Second Coming of Christ, for, with the Lord, a thousand years is as a day and a day as a thousand years. The main thing is to be ready for the Lord and to hasten his coming by holy living. He puts the writings of Paul on a par with the Scriptures of the Old Testament, and urges that they all grow in the full knowledge of Christ. This is the way to meet false knowledge, by true and full knowledge of the truth.

HE'-BREWS, EPISTLE TO THE.—The author of Hebrews is not known, though a dozen names have been suggested, from Paul to Apollos and even Priscilla. But the date of this wonderful Epistle seems to be just before the destruction of the Temple, and after Paul's death, when Timothy had been set free. So the date is A. D. 69. The writer was either in Italy or with a company of believers from Italy. He addresses Hebrew Christians in some church, probably Jerusalem, who are tempted by their Jewish friends to give up Christianity and go back to Judaism. The vehemence of the appeal indicates that there had been some apostates. No longer is Christianity confused with Judaism. So the book is the first formal apologetic for Christianity as compared with Judaism. The writer turns the table on his opponents, and proves with tremendous eloquence that Christianity is superior to Judaism at every point, chiefly because of Jesus, Who was the stone of stumbling to the Jews. He shows that Jesus is superior to the Old Testament prophets because He is God's Son with the express image of God and with creative and redemptive power. Thus the new dispensation has a more glorious revelation through Christ. Jesus, as the Son of God, is also superior to angels who mediated the law of Moses. The angels worship Jesus as the Son of God. Jesus is thus divine and also human. The Jews ridiculed Christians for worshipping a man, but the author of Hebrews glories in the humanity of Jesus as the ideal and representative Son of man Who alone has reached God's ideal of man in subduing all things and whose death for sinners is his crowning glory. Thus He fulfilled the Father's wishes, and equipped Himself by suffering to be the Captain of salvation, victor over death and the devil, and to be a sympathizing High-Priest with power to help in times of need. Jesus is also a better leader than Moses, in that He is Son over the house of God, while Moses was only servant in the house. Again, Jesus renders a better ministry as high-priest for five reasons. He is Himself a better high-priest than Aaron, because He, like Melchizedek, is not one of a long line. He ever lives to make intercession for us, the one eternal priest in heaven. Then He ministers under a better covenant, that of grace, which came in because the covenant of the law failed. So also Jesus ministers in a better sanctuary, heaven itself. Once more, He offers a better sacrifice, His own blood, one that really obtains forgiveness of sins and does not have to be repeated. And thus his work as priest rests upon better promises that have been fulfilled in Christ. Thus, we have an immense advantage over the heroes of faith in the olden days, who held on in spite of disappointed hopes about the Messiah. The author warns his readers not to be discouraged as Esau was. He reminds them of the terrors of Sinai, where the law was given; and contends that it is a far more terrible thing now to turn back from Mount Zion, where the glory of God blazes in full power. The book closes with a powerful plea for loyalty to Jesus, Who has not changed and never will. The Glory of Jesus remains the same through all the ages. Instead of giving up Christianity, Jewish Christians must the rather be ready to give up Judaism and to follow Christ without the camp and stand by Him on Calvary and die with Him there, if need be. It is a clarion call to all who grow faint by the way and need to be brought up sharply to the realities of religion in Christ Jesus, the glory of Christianity and of the human race.

JOHN, FIRST EPISTLE OF.—There is a doubt about the date of all the Johannine books. We only know that they come late in the first century, long after the destruction of Jerusalem and the Temple. All the other apostles are dead with Paul and Barnabas and James the brother of Jesus. John alone of this great group lingers on in lonely grandeur. He spent his later years in the provinces of Asia, with headquarters at Ephesus. Here he confronted the same Gnostic heresies that Paul saw coming in his later years. The First Epistle of John has no address, and we can only guess the readers to be Christians in Asia. John feels that he has the right to speak concerning Christ, for he knew Him throughout His ministry; and he appeals to the evidence of the senses (sight, hearing, touch) to prove that Jesus had a real human body and was no mere phantom. But John quickly turns to show that He is more than man. He is Life and Light by whom we have fellowship with the Father and whose blood cleanses us from all sin. Sin is a dreadful fact which some of the Gnostics denied, with dreadful results on their lives. They walked in darkness, and claimed to have fellowship with God. They were liars, John said. They claimed perfect sinlessness of nature and of conduct. And yet John wishes us not to sin. Only, when we do sin, we must not despair, for Jesus is our Advocate with the Father, as the Holy Spirit is God's Advocate with us. Jesus is the propitiation for our sins, and also the priestly Advocate. What John can not endure is the flippant familiarity with Christ of the Gnostics, who say "I know Him" and do not walk in the steps of Jesus at all. It is one thing to talk about love, and another to love the brother who does not agree with you in some detail. But love of God calls for love of the brotherhood, and, in truth, is largely recognized by it. Children of God must live in accord with the new nature, and not in the old life. The habit of sin is of the devil. The Christian struggles against sin, and does not rejoice in sin. In the end, we are to be like Christ. This we know. So we fight on by faith, and win victory after victory. We must not be misled by those Gnostics who deny that Jesus is the Christ. We have the proof in Christ's baptism, death and resurrection, and in the witness of the Holy Spirit in our own hearts. The main thing is to know God in Christ and to show forth the new life in the midst of the sinful world all about us. John pleads with old men to be loyal, and with young men to be strong. There is a glory in the strength of young manhood consecrated to Christ.

JOHN, SECOND EPISTLE OF.—It is not clear whether the Elect Lady is a church or a person. "Lady" may even be her name, instead of her title. One is inclined to think that it is a real lady whose hospitality John had shared in his mission travels and whose children he knew. He touches on the favorite Johannine topics like truth, love, walk, commandment. He calls the antichrist the Docetic Gnostic who denies that Jesus came in the flesh. He makes the teaching of Jesus the standard of orthodoxy. He forbids acquiescence in and fellowship with such heretics. John hopes to visit her soon, and this fact explains the brevity of the letter.

JOHN, THIRD EPISTLE OF.—It is addressed to Gaius, but what Gaius and where, we do not know. At any rate, he is a man of piety and devotion who had befriended John, who urges him to help other evangelists and missionaries on their way from church to church. These men have gone forth because of the Name (note this reference to Christ), and have received nothing from the heathen, but they deserve support. Diotrephes not only refused to receive and entertain John, but actually proposed to expel from the church any who did. This high-handed proceeding on the part of this pompous and officious pastor or deacon, John roundly condemns. But Demetrius is an example of the right sort, whose loyalty and fidelity are to be imitated. John hopes to see Gaius soon, and so writes briefly.

REV-E-LA'-TION OF JOHN.—The Apocalypse was written by John, who was in exile in Patmos because of his witness to Jesus. It is reasonably certain that this John is the same as the Beloved Disciple, author of the Fourth Gospel, and apostle, and brother of James. There are differences of subject, excitement from the visions and isolation in the island, and absence of revision by the elders of Ephesus such as we see in the case of the Fourth Gospel. The date was toward the close of the first century, in the reign of Domitian, who carried on a general persecution of Christians. The purpose of the book is to encourage the disciples in the midst of the dreadful persecutions to be faithful unto death. Some few had recanted, but many had given their lives as martyrs. The blood of the martyrs cried unto God, Who heard them. The book is addressed to the leading seven churches of the Roman province of Asia, and the peculiar characteristics of each church are described. Jesus is pictured as at the right hand of God in heaven, as receiving worship in heaven as God, as the Lamb of Sacrifice and the Lion of victory Who leads the hosts of heaven on earth. The center of interest and activity is heaven, and affairs on earth are transitory. The writer uses the symbolic imagery of the current Jewish apocalyptic style of writing, in order to portray the character of the Roman imperial and provincial oppression. The emperor received worship from his devotees, and Christians would die for the Lord Jesus rather than worship Lord Cæsar. So the issue was joined between the power of Christ and the world-power of Cæsar. There is no attempt to set forth a chart of general history or of church history. The actual struggle of the Domitianic era is depicted with the assurance of ultimate victory. This conflict is typical of the recurring struggles of Christianity with the world forces of evil through the ages. It is not necessary to see in the series of sevens (vials, bowls, trumpets) a succession of separate evils. In kaleidoscopic plan, the terrific conflict between Christianity and the beast of Rome is described. But the harlot Babylon (Rome) will be overcome in the end, and Christ will be victor. Throughout the book runs the certainty of the Second Coming of the Savior, when He will punish the enemies of the Cross and reward the saints. Heaven and hell are described as vivid realities as the places of destiny for men. Christ calls to all to take His side in the struggle of the ages, to take Him as the Captain of Salvation purchased by His blood for all who believe and follow Him.

—*A. T. ROBERTSON.*

BIBLE, BUN'-YAN'S BOOK, *THE.* — Bunyan's debt to the Bible can never be fully estimated. This "Immortal Allegory" comes to us as a direct result of its author's deep and unvaried study of the Book of Books, and the world would never have had the "Pilgrim's Progress" had it not been for its greater forerunner. With no college training and only a very limited and most simple education, he went to the fountain-head of Truth and became saturated with God's Holy Word. As the placid lake reflects in its limpid waters the resplendent brightness of the sun, so the soul of Bunyan reflected the eternal brightness of Divine Truth; and, as from the rain cloud falls the showers of sweet refreshment, so fell the gracious promises of God's word and the precious truths of the inspired volume from the lips of the great allegorist. In the dreariness of his prison cell overlooking the River Ouse at Bedford, his most valued companion was his treasured volume of Holy Writ; and, as he pondered its pages and communed with his heavenly Father, his soul rose above the damp and gloomy surroundings of his narrow cell and started forth with his own Pilgrim on that memorable journey from the City of Destruction to the Celestial City. Indeed the first scene in this very wide-awake Dream introduces us to the hero of the allegory in the act of reading out of the Book with fear and trembling, as he realizes the doom that must come upon the City of Destruction and resolves to start on his "Progress." Neither does Bunyan lay down the Bible after he has started his pilgrim on the way; his whole book is based upon it; his Evangelist directs the burdened sinner by its precepts; the vivid picture of the terrors of Mount Sinai on the way to the town of Morality is from the same source; the Shining Light over the Wicket Gate, over which was written the text, "Knock and it shall be opened unto you," proved indeed to be the guiding Light to the door of God's mercy; his stay in the House of the Interpreter, where he saw "things rare and profitable," and where the Divine Interpreter (God's Holy Spirit) revealed the inner meaning of the wondrous scenes which so stirred his soul, filled his mind with beautiful and suggestive lessons from the marvelous Book of God. The Cross is the central theme of the "Pilgrim's Progress," as it is of Holy Writ, and from what other source could the Immortal Dreamer have found out the only place where Christian could lose his overwhelming burden of sin? In the Palace Beautiful, Christian is shown the weapons used by the men of Faith in the days of Old Testament history, the pedigree of the Lord of the House is culled from its sacred pages, before he leaves the Palace he is armed by Prudence, Piety, Discretion and Charity with the "whole armour of God," so beautifully described in the Epistle to the Ephesians; and Bunyan plainly shows that Christian, in his fierce and deadly fight with Apollyon, could not have conquered his arch-enemy unless he had been armed with the "Sword of the Spirit, which is the Word of God." The "Valley of the Shadow of Death" comes from the Shepherd Psalm of David, and Christian derives every gleam of hope and comfort which comes to him as he passes through the valley from God's messages to his soul. At Vanity Fair, Christian and Faithful met all the pressing salesmen of the rows and stores in this famous fair with the cry, "We buy the Truth." In Doubting Castle, the only key that could unlock the portals of this strong and gloomy abode was the key of Promise, nestling in his bosom. The Delectable Mountains, from whose summits could be seen the far-off view of the Celestial City and the Shepherds tending their flocks on those delightful pasture lands, are all suggested by the beautiful imagery of the Bible; and when, in the last great scene, Christian and Hopeful cross the River of Death and receive their welcome on the Glorious Shore, we are involuntarily reminded of the glorious vision of the Apostle John on the lonely and storm-swept Isle of Patmos, as recorded in the Book of Revelation.

Not only do all the scenes of the Immortal Allegory (both in the First and Second parts) owe their beauty, force and power to God's Holy Word, but the wonderful conversations, which form such a striking feature of the book, are entirely based upon it and show the writer to be conversant with every book and every scene in Holy Writ. Indeed, the very first edition of this remarkable book is full of Bible references, placed in the margin, which shows that, as he wrote, his Bible was open before him.

Although Bunyan's matchless Allegory has raised him to the front rank of classic authors, yet his other books alone would have given him a high position. He wrote in all sixty works, and they are all alike founded on the Word of God. His "Holy War," so unique in its conception, and so dramatic in its scenes that it is by some even preferred to the "Pilgrim's Progress," is the finest development ever produced of the Apostolic doctrine that life is a warfare against the Arch-enemy and that Emmanuel is to conquer in the end. In his remarkable autobiography, "Grace Abounding to the Chief of Sinners," we find that his conversion, so gradual and yet so real, was brought about by his deep study of Holy Writ, by the direct inspiration of the Holy Spirit and by fervent prayer. An extract from this work would not be out of place: "Begin at the beginning of Genesis and read to the end of the Revelation, and see if you can find that there were any that trusted in the Lord and were confounded. So, coming home, I presently went to my Bible."

These three remarkable Books, as well as the smaller works of the great allegorist, owe much of their charm to the same simple Saxon tongue, which endears the Authorized Version of the Bible to all English-speaking people, in spite of all that scholarship can produce in the way of revision; and, as Bunyan pours forth his beautiful thoughts or profound arguments in the very simplest language of his mother tongue and of the country-side, there is not one word that can be misunderstood by the simplest reader and the smallest possible percentage that can be traced to any other than Saxon origin. So the Bible and the "Pilgrim's Progress" have gone together, side by side, for more than two centuries; in many cases standing alone on the cottage shelf, while none of the stately libraries of our land would be considered complete without them. And when, toward the close of the eighteenth century, the great revival in religion sent the missionary fired with holy zeal to the ends of the earth to proclaim the glad tidings of Salvation, he soon found that Bunyan's beautiful story touched the hearts of the dark and ignorant heathen as much as it did the simple folk of our own land, and that he must use this wonderful book to help him in his great work; so, in nearly every mission field, the translation of the "Pilgrim's Progress" has followed that of the Bible, and again they have gone side by side; so that it has been truly said that "the 'Pilgrim's Progress' follows the Bible, as the singing birds follow the dawn." May the time never come when these two great handbooks of our Religion will be laid aside amid the dusty folios of forgotten literature; but, as the years and centuries go by, may they be read and treasured more and more, until the peoples of every clime and tongue have been helped by them upon their Heavenly Way.

—*RICHARD HENRY POYNTER.*

BIBLE AND THE CHILD, *THE.*—The two most precious gifts from God to this world of ours are the Bible and the child. When the truths of the Bible live and breathe and become incarnate in the child, when the child and God's Word become one, we have God's greatest and best gift.

This can be so readily accomplished by making an appeal through the Bible stories of those who have lived out the truths we are trying to give to the child; for, in doing this, we not only set before him a definite course of conduct, but we stir the emotions of the child and awaken the impulse to go and do likewise.

The greatest lives, those which have accomplished most for God and for humanity, have been those of men and women who early in life absorbed the teachings of God's Book as the plants and flowers absorb the rain and sunshine. The Bible gives us many notable examples of these.

Joseph, the savior of his people, surely in early life learned the ways of God from his father Israel, the prince of God. Moses, the leader of his people, was trained from babyhood in God's ways by his faithful mother, and these teachings so became a part of his life that when he grew to manhood he left the palace of Pharaoh and cast in his lot with God's people.

Samuel, the greatest of the Judges, was given to God before his birth and began to imbibe religious truth with his mother's milk. David, Israel's greatest king, must have been taught and trained in God's ways from the beginning of his life, for early he began to give expression to these teachings in his glorious songs, as well as in his trust and faith in God.

Daniel, the statesman-prophet, proved even in his boyhood days the value of early religious training. Beautiful Queen Esther could never have saved her people had she not received God's Word in childhood days. The little Hebrew maid lived out her early teachings in helpful words and deeds for those about her.

Jesus Christ, the Savior of the world, gives evidence in all his teachings that He, too, early stored away God's word in his heart and life. We can see Him standing close beside his mother listening as she reads from the Scroll. We can hear Him repeating the Commandments as He works with Joseph in the carpenter shop, and perhaps the Psalms of David thrilled his young heart as He walked the green hills of Nazareth.

All these examples prove to us that if the world is to be saved for Christ the holy task will be accomplished by those who have come in touch with the Bible in the days of their childhood. Parents must once again gather their children about the family altar, for it is in the home that the first impressions must be made. Teachers must consecrate and prepare themselves for the great privilege which is theirs, remembering that "the entrance of thy word giveth light," not for the individual life alone, but the light of salvation for the world.

God has given us the child, and he has given us the inspired Word. He has also given us the blessed privilege of making the two to become one. His voice is calling today to parents and teachers to join hands and hearts in this great and noble task. Let us study the child, study the Bible, and learn the method of bringing the two together; then shall we send forth young men and women, with all their youth and glory, beauty and enthusiasm, to be light-bearers for God and humanity, to bring in His Kingdom on earth.

—*ANNIE L. WILLIAMS.*

BIBLE IN CIVILIZATION, *THE.*—The Bible is God's authoritative message to universal humanity. It reveals God and lights the way to Him. It lights the world. It is the headlight of human progress along all lines.

One fact is written large across the face of history: Wherever the Bible has been translated into the language of a people, and freely circulated, light has spread and progress has been assured, if the people have been free to read the open Book, receive its teachings and follow them. This is the verdict of history, the voice of the ages. Wherever human authority, in any form, has intervened to distort or modify the divine light, progress has been correspondingly impeded.

Jesus Christ is the central figure in the Bible. The law and the gospel meet in Him, and the light of both radiate in Him. He is the fullness of truth and grace. Jesus Christ is the way, the truth, and the true light of the world, to guide men the upward way both for this world and the next.

Not only do the Sacred Scriptures show the way of human progress; they do immeasurably more, they inspire men to walk in that way. And they furnish the highest possible motives to right living. Further still, they awaken all the energies of soul and mind to strive to attain the goal of perfection set before the race in the person of Christ.

Christianity, the perfected fruit of revelation, has been well said to be the most inspiring force of all civilization. The Word of God is quick and powerful. It is a lamp to the feet of weak, earthly pilgrims. The entrance of God's Word into a human soul lights up the inner chambers of the heart and makes one wise in the greatest things of life.

Not only does the Bible furnish the clearest light on all the problems of life and give the strongest moral and spiritual forces, but it has furnished the sure foundations for the stabilizing institutions of civilization. Moses contributed to the legislation of the world more than all other law-makers combined. The principles of the Decalogue lie at the base of every stable and enlightened commonwealth in the world.

The Bible has lighted the torch of liberty in every land where it has been widely circulated and freely read. It has dissipated superstitions and freed the minds of men from priest-craft in religion, as well as those doctrines of states designed to enthrone the few and enslave the multitudes. It has taught the worth of the individual in church and state. The Bible has been and is the most inspiring force in the realm

of literature. It has furnished the loftiest themes for poets, orators and essayists.

The Bible has led the world in the realm of education. Wherever the light of revelation shines, schools arise. The finest intellectual products of the age are the products of Christian schools, where the ideals of Christ are maintained.

The Holy Scriptures furnish the common people, as well as the great, in all callings, the plain, simple, practical maxims for the every-day uses of life. And the Bible, lived and taught by Christ, has softened and refined humanity. It has grown, out of the hearts of people, courtesy, consideration for others, tenderness for the old, the sick, for childhood, for womanhood, and for the needy of the race. Every great charity in Christendom is built on the Bible.

Withal, the Bible is the most practical of all the books read. It teaches and inspires humanity to industry, economy, fair dealing, and all the other cardinal virtues essential to the prosperity of the individual, the family, the community, and the state. It is God's guide-book to humanity, perfect, lacking nothing.

—*J. B. GAMBRELL.*

BIBLE AND EDUCATION, *THE*.—In the prologue to the Fourth Gospel, it is declared that Jesus Christ is the True Light that lighteth every man coming into the world. Education is Christ's gift to the race, just as reason and conscience are his gifts. But for the alphabet and the art of writing, which are the basis of all education, no legal code could exist. The law of Moses, and the book of the law found in Josiah's time in the Temple at Jerusalem, could not have existed.

The remains of the prophecies of Israel's prophets are among our priceless literary possessions, solely because the prophets were educated men, and able to commit their messages to this permanent form for their preservation. So also with the Gospels. The purity and permanence of God's revelation through Christ depend upon the education necessary to put the Gospel in literary form and later upon the education necessary to explain and interpret it.

The whole Mosaic economy is an educational enterprise of the most far-reaching character. Jewish institutions could only be preserved thus.

We often fail to grasp the truth that the Jewish religion was also a form of government for the state as well. The whole of the life of the Hebrews was embraced in the provisions made for them in the Old Testament. The religious, the social, and the civic were parts of one and the same system. We err greatly, therefore, when we imagine religion among the Jews as detached from the other departments of life. We err correspondingly when we imagine that Jewish education was simply moral and spiritual. It was intensely practical. All life was for them moral and spiritual. This is also the Christian ideal.

It is not claimed here that there was a public school system among the Jews between the conquest of Canaan and the time of the Exile, much less a general system of schools of higher education. The educational ideal, process and method are a part of the warp and woof of the Old Testament from beginning to end. In Deuteronomy, parents are commanded, over and over again, to teach their children the truths of the Jewish religious and civil commonwealth. (See Deut. 4:9; 6:7; 6:20-25; 11:19; 32:46.) Children were required to be present when the law was read in the year of release—i. e., every seventh year (Deut. 31:10-13). This year of release was a civil and economic law, and not merely a religious custom. The rule was for parents to educate their children. Sometimes the wealthier parents placed their children under tutors (II Ki. 10:1-5). King Solomon in his earliest years seems to have been turned over to the Prophet Nathan for his education.

After the return from the Exile, Ezra inaugurated a great educational movement, epoch-making in its influence upon the life of the people. Here again I emphasize the fact that every relation in life was involved. It was not moral and spiritual education in the narrower sense in which the word is often used today.

In later Judaism came the synagogue and the synagogue school. These existed all over Palestine in the time of Jesus Christ. (See Ezra 7:10; 8:16; Neh. 8:7, 8; I Ch. 25:8.) The book of Proverbs is a remarkable handbook on education. It makes the fear of the Lord the beginning of wisdom, and then deals with a vast range of themes. The following statement is in no way exaggerated: "Every student of the history of education will endorse the statement of the Alexandrian scholar that Israel must needs be commended for its zeal in the cause of moral and intellectual culture, since the canonical books of Deuteronomy and Proverbs, and the deutero-canonical wisdom of Jesus-ben-Sira, and the Mishna treatise commonly called the *'Sayings of the Fathers'* provide a *catena* of pedagogic principles without a parallel in ancient literature." (A. R. S. Kennedy, in *Hastings B. Dict'y:* Art. Education.)

The boy Jesus went to school, or at any rate obtained the training which was supplied in the schools. Luke says (4:16) that Jesus could read, and John declares (8:8) that He could write. If the example of Jesus is sufficient to establish the claim that a doctrine is biblical, then education is a biblical doctrine. If Jesus went to school, or was educated by his parents so that He could read and write, then clearly education has his approval. It is vain to deny that Jesus learned to read and write, and to claim that He knew these things as a part of his divine equipment for his work. It is expressly stated that He grew in wisdom and knowledge (Lu. 2:52).

Paul, as he says, was educated at the "feet of Gamaliel" (Acts 22:3), one of the great Jewish teachers of his day. Paul's knowledge of Scripture, his knowledge of his age, his capacity for intelligent leadership, due to the severe educational discipline he had passed through, made it possible under God for him to save Christianity from becoming a mere Jewish sect, and to give it its true interpretation as the universal religion adapted to the race of man.

Paul says that Timothy from his infancy had known the sacred Scriptures. His grandmother, Lois, and his mother, Eunice, had been his teachers (II Ti. 1:5; 3:15). It is clear here that Paul regards the early education of Timothy as one of his chief assets as a Christian and preacher.

Now, of course, capacity for knowing the Scriptures rests on education in the general sense, and it follows that the greater the general education the greater is the capacity to understand and teach the Scriptures, assuming, of course, that one is a Christian to begin with. There are many passages which directly or incidentally show how fundamental a place education occupies in the Bible, and the divine use which is made of it. In Jer. 30:2, we read: "Thus speaketh Jehovah, the God of Israel, saying, Write thee all the words that I have spoken unto thee in a book." For Jeremiah's education was essential to his prophetic mission. In Mat. 22:29, Jesus says: "Ye do err, not knowing the Scriptures;" in II Ti. 4:13, Paul writes, "Bring the books, but especially the parchments." In I Ti. 4:13, he writes: "Until I come, give heed to reading," etc. Now, every one of these passages shows how education is assumed and regarded as a necessary agency in the growth of God's kingdom on earth. They also show how unwarranted is the view that our educational enterprise is without biblical justification.

This leads me to remark further that the biblical doctrine of knowledge requires education. It is astonishing how self-consistent is the biblical conception of knowledge, extending throughout the Old and the New Testaments. Modern pragmatism, the latest aspirant to philosophic honors, could find example and abundant material lying ready to its hand if it would search the Scriptures. In a nutshell, the Bible conception of knowledge is that man's powers are a unit, and he knows as a unit.

John says of Christ (1:4): "In Him was life; and the life was the light of men." Christianity is the interaction of light and life. In the same connection, he says of Christ again: "That was the true Light, which lighteth every man coming into the world" (1:9). All light comes from Christ—moral, spiritual, and intellectual. All true education is his gift to men, just as the intellect itself is his gift. An intellect without training, without education, is like wings without use, like fins on a non-aquatic organism. Education, mental development, training of the personality to know and to do, these are essential corollaries to the existence of the intellect itself. As Christ created the one, so He is the founder and inspirer of the others. When John speaks of light, he does not mean moral as distinguished from intellectual knowledge, nor intellectual as distinguished from moral. He means both. There is not space to quote further from John, save the one passage where Jesus identifies eternal life with knowledge: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (Jno. 17:3). To know God, then, is not a mystical experience without elements of cognition; nor is it mere cognition without the surrender of the will, and experience and fellowship with God. It is all of these in their highest manifestations.

Evangelism is the mother of education. Let no one forget that. There is not an instance on record where the former did not beget a sense of need for the latter, so soon as it had time to produce its legitimate fruit. Education in all its legitimate forms is essential to the realization of every other form of Christian obligation as well as that of evangelism and missions. Let us glance at a few of these.

Begin with the body. To have a sound and healthy body is a Christian obligation, since we are enjoined to glorify God in our bodies. This implies, especially in our modern complex life, some knowledge of the body and its laws, of what kind of food we should eat, and of how to take care of the body. This is simply another way of saying we ought to know something about physiology and hygiene and sanitation, all of which are branches of science. Again, if we are to realize even approximately the moral ideal, we must know the moral laws and their relations. This is another expression for the science of ethics, grounded in New Testament teaching. Once more, we are social beings and cannot be unsocial and remain Christian. This is simply to assert that sociology is essential to the realization of the Christian ideal in the highest sense. To do justly and love mercy and walk humbly with our God, to love our neighbor as ourselves in our business relations, is a most urgent duty. This is but saying that we should understand the laws of economics, one of the most important of the social sciences. Professor Ely has said that the new political economy is the systematic application in the economic sphere of the parable of the talents as taught by Jesus. Thus it appears that all the New Testament ideals find their fullest and most complete expression in the scientifically formulated laws of human society. And this is but an alternative expression for the supreme ideal of Jesus, the Kingdom of God, the will of God done on earth as it is in heaven.

Even physical science is, or should be, inherently and essentially Christian. Christ is the maker of the cosmos. He is the medium through which it came into being, the bond which holds it together, the goal or end for which it was created. (See Col. 1:16-18.) Nature, in other words, is a revelation of Christ, as Christ is a revelation of God. Such is the explicit teaching of Paul and John in many forms. Geology, chemistry, biology, astronomy, and all other physical sciences, therefore, do but trace the footsteps of Jesus Christ, the eternal medium of creation. Only the Christian interpretation can retain nature as the domain of Jesus. Otherwise, we have the fatal divorce and dualism of science and faith which sets them up as opposing forms of human experience, whereas they merely supplement each other.

Once more we note that the reason inevitably seeks to construe the data supplied by science into philosophic systems or exhaustive explanations of the universe. The abstract reason here either goes astray or fails to attain stability. The unstable equilibrium is the normal state of the rationalistic system. Only through the revelation of Christ does philosophy come to a satisfactory answer to its questions. Christian experience, therefore, of which the New Testament is the exposition, is essentially a philosophy of the universe, and only as that philosophy is stated in an adequate way by competent men can it maintain itself against false forms of philosophy. Paul and John began the defense of the Christian view of the universe because they were sufficiently educated to grasp the opposing views of their time, and every true Christian apologist since has followed their example. If inspiration employed their knowledge, acquired through education, we have the highest biblical warrant for the use of education as a necessary instrument of faith.

It is scarcely necessary to add to the above presentation of the subject that in order to carry out the biblical program for the salvation of the world and the coming of God's Kingdom, we must make education an organic part of our Christian denominational work. Christian schools are as truly agencies of the Kingdom as any others we possess. It is suicidal, therefore, to omit education from our plans for benevolence. Our schools should be fostered not only by our prayers and sympathies, but by regular contributions. Education should have its place on the calendars of our churches, and be presented just as the various forms of missions and other benevolent enterprises of the Kingdom are presented at stated times.

—*E. Y. MULLINS.*

BIBLE, *INFLUENCE OF THE.*—The roots from which have sprung the finest of our present concepts of manhood, of human relationships and of the social fabric are to be looked for in the Bible; fixed there centuries ago, they have been sending forth their growths until they have penetrated practically the whole earth. No storms of bigotry have ever been able to stop their spread; no attacks of hypocrisy, cruelty, sectarianism have been able to blight their vigor.

The Bible's ideal man is the man of the Beatitudes —hungering and thirsting after righteousness, merciful, pure in heart, meek in spirit, a peacemaker, willing even to be persecuted and reviled for righteousness' sake. This is the "whole" or perfect man in the Bible sense, and to produce him is its continuous concern. By personal histories, by parables, by contrasts of good and evil conduct, by maxims of the greatest beauty of form and of the most penetrating moral quality, it warns against those things which would poison the character and deform the conduct it seeks to establish. Pride, greed, hypocrisy, cruelty, irreverence, cowardliness are moral diseases on which the Bible wars as a great physician wars on physical ailments which, uncorrected, would destroy the body's tissue. Wherever men have come under the influence of the Bible they have yielded to this ideal of manhood; imperfectly as it is realized, its power over human aspiration and actions spreads unceasingly.

The Bible seeks not only to perfect the man, but to perfect his relationships with his fellows. It is clear in its confidence that this is possible of realization. It points the way. It is a way free from dogma, schisms, sectarianism. It is wholly concerned with the attitude of mind and heart of one man toward another, and with the genuineness and the unselfishness of his efforts to translate this attitude. It gives rules for human relationships which have never been replaced or excelled, and which are universally accepted wherever the Bible has penetrated as the final solution of difficulties between men. These rules include:—

The rule of Tolerance: "Judge not lest ye be judged."

The rule of Direct Dealing: "Let your communication be Yea, Yea and Nay, Nay."

The rule of Choice: "Ye cannot serve God and mammon."

The rule of Coöperation: "Whatsoever ye would that men should do to you, do ye even so to them."

The rule of Charity: "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you."

These are the Bible's specific commands for human dealings. There is no qualifying or evasion of them. It declares them to be the law and declares the law inviolable: "Until heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled."

Nothing that human philosophy or science has ever devised appeals to experience, judgment or heart as so sound and so invincible. Put these laws into practice and you have the perfect human relationship. Let this man of the Bible, following in his relationships these rules of thought and conduct, prevail in the world and there will result, naturally and inevitably, that Brotherhood of Man which society has come to admit to be essential if it is to be perfected.

No social fabric can ever meet the needs of man which is not saturated with the spirit of Brotherhood. It is not enough that society provide bread for men, even bread with honey—"Man does not live by bread alone" is the reiterated warning of the Bible to those who govern and those who seek to soften or cure the world's distresses. There is a spiritual man, and more fundamental to his peace and happiness than bread and shelter are spiritual foods. All experience of human institutions demonstrates this.

All social and political undertakings have been found to depend finally for their effectiveness upon the degree of their concern for the human mass, their success in sharing with all the fruits of the toil of all and in arousing in all mutual sympathy, understanding and good-will. Take out or ignore this spirit of brotherhood, and you leave mere dead machinery. The more elaborate this machinery is, the more inefficient and destructive it is when it is put into operation. Human experience is full of proofs, too, that any system, however crude and defective, animated by the law of brotherhood, will produce fruits of justice and peace.

No higher concept of society has ever been formed than that which would result from a realization of these ideals of character, conduct and relationships. The concept grows clearer and stronger from century to century. It penetrates constantly deeper into all forms of human endeavor. It is this which persuades men to humanize the practices of industry, to seek to re-make rather than to punish the wrong-doer, to substitute the idea of service for that of selfish advantage in their activities, to seek to live in peace and justice with their fellows, whatever sacrifice of worldly advantage it may mean.

No candid student of human affairs can follow man from century to century without the conviction that it has been under the influence of the Bible's ideals of what a man should be, what his relations with others should be, and what should be the driving power of the institution he creates, that the world has become steadily a better place in which to live. Nor can one find in human thinking, doing and imagining ideals, deeds, dreams which can take their place. They are the final solution. The vision of the new world for which men struggle and die will only be realized as they realize the Bible's golden law of life.

—*IDA TARBELL.*

BIBLE, *TEXT OF THE.*—Readers of the Bible seldom reflect on the manner in which the books which compose it have come down to us; yet it is a story of almost romantic interest and much intricacy. The present writer has endeavored to tell it elsewhere, in a form intelligible to readers unacquainted with Hebrew or Greek; here it can only be summarized. (*Our Bible and the Ancient Manuscripts*—London: Eyre & Spottiswoode, 1895 and subsequently.)

The books of the Bible were written many hundreds of years before the invention of printing; hence they were handed down for centuries in manuscripts. The materials for the earliest books of the Old Testament may have been written on clay tablets, such as those which record the Babylonian stories of the Creation and the Deluge. The books themselves were no doubt written on leather, parchment, or papyrus; the books of the New Testament almost certainly on papyrus. These manuscripts were in the form of rolls; and no papyrus roll was large enough to contain more than a single book of the length of one of the Gospels. Consequently, complete Testaments or Bibles did not exist until the adoption of vellum as the ordinary material for writing, and of the modern book-form in place of the roll. This took place in the fourth century of the Christian era; and from that time until the invention of printing in the fifteenth century we have a multitude of written copies of the Bible, both in the original Greek and Hebrew tongues, and in the other languages into which it was translated.

No ancient book is attended by such a wealth of manuscripts as the Bible. Most of the great works of Greek literature are known to us only in the evidence of a handful of copies, none of which is less than 1300 years posterior to the date of the author; in some cases, we have only a single manuscript and copies made from it. But of the New Testament we have more than 3000 Greek manuscripts, ranging from the fourth century (or, in the case of a few papyrus fragments, from the third) to the fifteenth century, besides a multitude of copies of early translations into Syriac, Coptic, Latin and other languages. There are many verbal differences between manuscripts, and much scope for learning and scholarship in determining the exact original text; but the substance is fixed by an overwhelming mass of evidence.

The original language of most of the Old Testament books was Hebrew; but early Hebrew manuscripts have not come down to us. The earliest are of the ninth century; but there is evidence that the greatest care was exercised in the copying of Hebrew manuscripts, and the variations between them are unimportant. On the other hand, we have Greek manuscripts of the Septuagint, a translation made in the third and second centuries before Christ, which go back as far as the fourth century of our era.

For the New Testament, our evidence is more plentiful and much closer to the date of the composition of the books. At the head of the list stand three great manuscripts, which contain (apart from certain mutilations) the entire Greek Bible. There are (1) the CODEX VATICANUS, in the Vatican Library at Rome, written in the fourth century; (2) the CODEX SINAITICUS, discovered by Tischendorf in a monastery on Mt. Sinai, and now partly at Leipzig but mainly at St. Petersburg, also written in the fourth century; and (3) the CODEX ALEXANDRINUS, in the British Museum, London, written in the fifth century. Another, of great interest owing to the special character of its text, is the CODEX BEZAE, in the Cambridge University Library, of the fifth or sixth century, containing the Gospels and Acts in both Greek and Latin. All these are written in what are known as *uncial*, or capital, letters, which were exclusively used for books from the fourth to the ninth century. Over one hundred and sixty uncial manuscripts of the New Testament, or of portions of it, are known; among others, early manuscripts of the Gospels and Epistles, and also of parts of the Old Testament, have within recent years been acquired for Washington through the liberality of Mr. C. L. Freer. In the ninth century, a smaller and more easily written book-hand, known as *minuscule*, or *cursive*, was developed from the common hand-writing of the day, and this quickly superseded the more cumbrous uncial writing, and is found in the thousands of copies produced between the ninth century and the fifteenth.

Space does not permit more than a reference to the highly important early translations of the Bible into Syriac, Coptic (Egyptian), and Latin,

which add many thousands of witnesses to the text of our Bible; especially the Latin Vulgate, which was the form in which the Bible became known to Europe in the Middle Ages.

The translation of the Bible into English is another story in itself, of at least equal interest. In this way, "their sound is gone out into all lands, and their words unto the ends of the world."

—*FREDERIC KENYON.*

BIBLE AND THE Y. M. C. A., *THE.*—The trinity in man is developed by the principles of Christianity; and the heroes of the Bible illustrate by their lives and their teachings the elements and characteristics of a vigorous, healthy and buoyant manhood. The Author of life pays much attention, in His Word, to the physical, mental and spiritual strength of His favorite creature; and no well-rounded man can afford to neglect any one of the three parts of a human being. The Young Men's Christian Association magnifies the importance of the culture of a young man in the full development of his manhood; and if the youth catches the spirit and exemplifies the spirit of the Book of Books, he will honor the body, the mind and the spirit of his being.

Study the lives of David, Elijah, Samson, Peter, Paul, and Jesus, and you will find that, in their careers, they emphasized the well-balanced personality in their services and missions. Not only the mentality and spirituality of man were strengthened by the life and doctrines of Christ, but He paid special attention to the healthful vigor of the physical, and His miraculous power was employed over and over again in healing the sick and the restoration to strength of the weakened body. This tabernacle of clay was called the temple of the Holy Ghost, and its abuse was deplored and condemned.

Over and over again, the great apostle to the Gentiles set forth the principles of the Christian religion by the use of athletic expressions and symbols. His writings abound in the heroic:—*Running and fighting* (I Co. 9:25-27)—*Fighting the good fight* (I Ti. 6:12)—*Being a good soldier of Jesus Christ* (II Ti. 2:3)—A runner finishing the course (II Ti. 4:7)—The on-lookers (Heb. 12:1)—The armor and weapons of a Roman soldier (Eph. 6:11-15)—Strength (Eph. 6:10)—Wrestling in the Greek games (Eph. 6:12). The Y. M. C. A., as its badge indicates, encourages the symmetrical strength of the trinity in man—body, mind, and spirit—and insists upon a buoyant, well-rounded Christianity.

—*HENRY ALLEN TUPPER.*

BIBLE AND YOUNG PEOPLE, *THE.*—The Bible is the Young People's Book. It is also the Book for old people and those of middle age, but, in a peculiar and unique sense, it is a Book for the young.

It is the only Book that tells us anything worth while about the childhood of the race, and the youth of the individual has a correspondence with the youth of the world.

The young person is, or ought to be, unsophisticated, open-minded, trustful. He has not begun to pick flaws in the sacred books, or to hunt for the mistakes of Moses, or the discrepancies in the text. He may learn in later years that his literal interpretations are not altogether correct; nevertheless, he gets at the heart of the teaching, I venture to say—the real truth that the sacred writer meant to convey—quite as well as the lynx-eyed critic who searches for errors with a microscope.

In a very real sense, God hath hidden these things from the wise and prudent and hath revealed them unto babes.

I am not decrying critical research into the text and teaching of the Bible. It certainly has its place, but the fresh, unbiased mind of youth, as it first approaches the Bible story, has a certain advantage in its viewpoint over that of the ripest scholar.

How much would many of us give if we could come, as for the first time, to this marvellous Book, with no sense dulled by repetitious reading, and no preconceived opinions which exegetes and commentators have given us. We should turn to the commentators later, doubtless, but for once we would like to read the Bible as though we had never seen it before.

Again, the Bible is a young people's Book because most of its heroes are young people. Adam and Eve are exceedingly youthful when we are first introduced to them. Profane history deals almost exclusively with grown men and women, with kings, queens, statesmen and generals. Sacred history has much to say about the *youth* of its heroes,—Cain and Abel, Moses, Isaac and Jacob, Joseph, Saul, David, Jonathan, Solomon are all young men when we first become acquainted with them. John the Baptist, Paul the Apostle, and, so far as we know, all the apostles were comparatively young men when called to follow Jesus.

Young people like to read about young people. They understand their aspirations, their hopes, their discouragements, their failures, as those of us who have passed our early years cannot do. David with his sling and round stone, Joseph in his callow days of conceit and his later years of wisdom and heroic virtue, the young men in the fiery furnace, the youthful Daniel braving the wrath of a world ruler, and a score of other youthful heroes,—all have their especial lessons for young people.

Once more, the dramatic character of much of the Bible narrative commends it to an instinct latent in every young soul. An eminent writer of exciting novels tells us that he gets all of his plots from the Bible.

The Bible is a book of adventures. Noah's escape from the great flood; Jonah's strange journey up the Syrian coast; Moses' ten-fold rebuke of the Egyptian monarch and his perilous forty-year journey to the Promised Land, abound in thrilling adventures. The stories of Ezra, Nehemiah, Jeremiah in the slime-pit, Daniel in the lion's den, the heroic deeds of David's three mighty captains, Paul's shipwreck and marvellous escape, to mention at random only a dozen out of many Bible adventures, appeal as few other stories can to the hero-worshipping spirit of youth.

Finally, and above all, Jesus Christ himself is a young man's man. His notable deeds were all the deeds of a young man. Indeed, it was a young man who hung on the cross, his earthly life finished while yet but a little beyond youthful years.

A few years ago, in preparation for a book I was writing on "Christ and the Young People," I made a special study of the life of Jesus to discover its points of contact with the young. I did not go to the Scriptures first to find what Christ did or said that would appeal to young people, or perhaps would ordinarily be most natural. I first studied the character and ideals, the leanings and longings of the healthy, natural, unspoiled young people I had known.

Then I searched the Gospels diligently to see how our Savior's life exemplified these ideals and natural characteristics. Trying to avoid the danger of half unconsciously making the text fit youthful characteristics, I was surprised (though why should I have been?) that in every case the ideals of youth, which as a rule are the purest and best of any period of life, are exemplified in the earthly life and teaching of our Lord.

Specifically, I found that the following twelve outstanding characteristics of Jesus gave Him a special aptitude for reaching the youth of the world:—His Naturalness, His Approachability, His Modesty, His Courage, His Considerateness, His Unconventionality, His Ready Wit, His Good Cheer, His Tactfulness, His Uncomplaining Fortitude, His Steadfastness, and His High Idealism.

I cannot enlarge upon these characteristics. Let each young reader study this Book of Books, especially the four Gospels, with this thought in mind, and he will find that though our Lord "knew what was in man" (all men), He knew especially by personal earthly experience, as well as by His supernatural wisdom, the joys, the restraints, the temptations, the triumphs of the young.

This study led me to see more clearly than ever before that to become a Christian (to become like Christ) is no unusual, abnormal development. It is as natural as for a flower to open under the genial rays of June sunshine, or for a bird to sing at mating-time. It would be a tremendous gain if this truth were fully understood,—that it is the natural, normal, to-be-expected development that a young person should be converted, should accept Jesus Christ as his Lord and Master, his Pattern and his Savior.

As this Holy Book is studied by the young, and its knowledge of the needs of their inmost natures is discovered, may a multitude of them learn that the commanding Hero of the Book is peculiarly adapted by his teachings, his example and his persuasive Spirit to their inmost needs. And may they hear and respond to his loving invitation, "Come unto Me."

—*FRANCIS E. CLARK.*

BICH'-RI *(youth, first-born).*
An ancestor of Sheba, who rose against David, B. C. 1022. II Sa. 20:1 sq.

BID'-KAR *(servant of Kar).*
A captain of Jehu, originally his fellow-officer, who executed the sentence on Jehoram, son of Ahab, B. C. 884. II Ki. 9:25.

BIER.—A burial-couch or portable frame on which a corpse is placed, or borne to the grave. II Sa. 3:31—Lu. 7:14.

BIG'-THA *(given by fortune).*
One of the chamberlains of Ahasuerus, king of Persia. Esth. 1:10.

BIG'-THAN, BIG'-THA-NA.
A chamberlain who conspired against Ahasuerus, king of Persia, B. C. 482. Esth. 2:21; 6:2.

BIG'-VAI *(happy or of the people).*
1. A chief who returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:2; Neh. 7:7.

2. One whose posterity returned from captivity with Zerubbabel, B. C. 536. Ezra 2:14; Neh. 7:19.

3. One whose descendants returned from the captivity in Babylon with Ezra, B. C. 458. Ezra 8:14.

4. Patronymic of a family that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:16.

BIL'-DAD *(son of contention).*
One of Job's three friends, a Shuhite, descended from Shuah, son of Abraham by Keturah, and dwelling in the E. of Arabia. Job 2:11; 8:1; 18:1; 25:1; 42:9.

BIL'-EAM *(place of conquest).*
Levitical city in Manasseh, W. of the Jordan. I Ch. 6:70.

BIL'-GAH *(bursting forth;* i. e., *first-born).*
1. A priest in the time of David, and the head of the 15th course in the Tabernacle service. I Ch. 24:14.

2. A priest who returned to Jerusalem with Zerubbabel, B. C. 536. Neh. 12:5, 18.

BIL'-GAI *(bursting forth).*
Perhaps the same as *BILGAH,* No. 2. Neh. 10:8.

BIL'-HAH *(tender).*
1. The handmaid of Laban's younger daughter, Rachel, and the mother of Dan and Naphtali by Jacob. Gen. 29:29; 30:3 sq.; 35:22, 25; I Ch. 7:13.

2. A town in Simeon, apparently that called *BALAH* in Josh. 19:3. I Ch. 4:29.

BIL'-HAN *(tender).*
From the same root as *BILHAH.* The final *n* is a Horite termination, as in Akan, Alvan, Aran, Dishan, Eshban, etc.

1. A son of Ezer, son of Seir the Horite. Gen. 36:27; I Ch. 1:42.

2. A son of Jediael, son of Benjamin. I Ch. 7:10.

BILL.—Any thing written; especially a legal instrument, as a "bill of divorcement" (Deut. 24:1, 3). Isa. 50:1; Jer. 3:8—Mark 10:4; Lu. 16:6, 7.

BILLOWS.—Waves. See *WATER.* Psa. 42:7; Jon. 2:3.

BIL'-SHAN *(searcher).*
A prince of the Jews who returned from captivity with Zerubbabel, B. C. 536. Ezra 2:2; Neh. 7:7.

BIM'-HAL *(circumcised).*
A son of Japhlet in the line of Asher. I Ch. 7:33.

BINDING.—Border. See *HEM.* Ex. 28:32.

BIN'-E-A *(wanderer).*
A son of Moza, a descendant of Saul. I Ch. 8:37; 9:43.

BIN'-NU-I *(familyship).*
1. A Levite appointed to oversee the weighing of the gold and silver vessels that Ezra brought up from Babylon, B. C. 458. Ezra 8:33.

2. One of the family of Pahath-moab. Ezra 10:30.

3. One of the family of Bani. Ezra 10:38.

4. One of the family of Henadad. Neh. 3:24.

5. One whose descendants came up with Zerubbabel from Babylon, B. C. 536. He is called *BANI* in Ezra 2:10. Neh. 7:15.

6. A Levite who came up from Babylon with Zerubbabel, B. C. 536. Neh. 12:8.

BIRD.—Under the law of Moses, birds were distinguished as "clean" or "unclean"—the first being allowed for the table, because they fed on grain, seeds, and vegetables; and the second prohibited as food, because they subsisted on flesh and carrion. Clean birds were offered in many sacrifices (Lev. 1:14-17; 5:7-10); those most anciently used being, apparently, turtle-doves and pigeons. The manner of offering them is detailed in Lev. 1:15-17; 5:8; and it is worthy of notice that the practice of not dividing them, as was done with other victims, was of high antiquity (Gen. 15:10). Birds, however, were not ordinarily deemed valuable enough for Jewish sacrifices; but the substitution of turtle-doves and pigeons was permitted to the poor, and in the sacrifice for purification. Quails and pigeons are edible birds mentioned in the O. T.; and from Job 6:6; Lu. 11:12, we find that the eggs of birds were also eaten. An Israelite who found a bird's nest in his path was permitted to take the young or the eggs, but was enjoined to let the hen-bird go (Deut. 22:6). By this means, the extirpation of any species was guarded against. The seasons of migration observed by birds are noticed in Jer. 8:7. Birds of song are mentioned in Psa. 104:12; Ecc. 12:4. The domestic fowl was probably known in Palestine in the time of Christ (Mat. 23:37). Birds are very plentiful in Palestine. See *COCK; HEN.*

BIR'-SHA *(thick, strong).*
A king of Gomorrah in the time of Abram, B. C. 1917. Gen. 14:2.

BIRTHDAY.—Kings and princes were accustomed to celebrate their birthdays by giving elaborate banquets or feasts. It was at such a celebration that Herod made the rash promise which led to the execution of John the Baptist (Mark 6:21 sq.).

BIRTHRIGHT.—The rights of a *FIRST BORN* (which see). Gen. 25:31 sq.

BIR-ZA'-VITH *(olive well).*
A grandson of Beriah, son of Asher. I Ch. 7:31.

BISH'-LAM *(in peace).*
A commissioner of Artaxerxes in Palestine at

the time of Zerubbabel's return from exile, B. C. 536. He opposed the rebuilding of the Temple. Ezra 4:7.

BISHOP.—An official title used interchangeably with "elder," and in Acts 20:28 the same word in the Greek is rendered *OVERSEER* (which see) in the A. V. Phil. 1:1; I Pe. 2:25.

BISHOPRIC.—Rendered *"office"* in the R. V. Acts 1:20.

BIT.—The bit and bridle are mentioned as forming the trappings of the horse and mule (Psa. 32:9). Saddles were unknown in ancient times. See *HORSE; SADDLE.* Jas. 3:3.

BI-THI'-AH *(daughter of Jehovah).*
Daughter of Pharaoh, and wife of Mered, a descendant of Judah, about the time of the Exodus, B. C. 1491. I Ch. 4:18.

BITH'-RON *(the broken, or divided, place).*
A district in the Arabah or Jordan Valley, on the E. side. It was in Gad, between Mahanaim and the Jordan. II Sa. 2:29.

BI-THYN'-I-A.
A province of Asia Minor, on the Euxine Sea and Propontis, bounded on the N. by the Euxine (Black) Sea, on the E. by Paphlagonia and Galatia, on the S. by Phrygia and Mysia, and on the W. by the sea of Marmora; included in the modern *Anatolia.* The original inhabitants of this ancient province were, according to the traditional account, expelled by some Thracian tribes, of which the Bithyni were the most numerous. The Megarians formed a colony at Astacus, B. C. 712, which became a flourishing city. Bithynia was incorporated with the Lydian empire by Croesus about B. C. 560. In 541 B. C., it succumbs, with Lydia, to Persia; 431 or 436, Dydalsus, or Daedalsus, chief of Bithynia, seizes Astacus, and founds the kingdom of Bithynia; 409, the Bithynians deliver to Alcibiades the property of the Chalcedonians intrusted to their safe keeping; 401, they vigorously oppose the retreat of the Ten Thousand; 333, they defeat Calas, one of the generals of Alexander the Great; 315, Zipoetes wars with Astacus and Chalcedon; 281, Lysimachus, the Thracian, sends an army to subdue Bithynia, but his troops are defeated and his generals slain; 278, Nicomedes, king of Bithynia, invites the Gauls into Asia, and assigns Galatia as their territory; 264, Nicomedes I. founds Nicomedia; 228, Zielas, having planned the massacre of the chiefs of Galatia, is detected and slain by them; 216, Prusias I. defeats the Gauls; 167, Prusias II. visits Rome; 156, war between the kings of Bithynia and Pergamus; 88, war between Nicomedes III., of Bithynia, and Mithridates, king of Pontus; 74, death of Nicomedes III., who bequeaths Bithynia to the Roman people. In A. D. 63, Bithynia and Pontus are united; 103, Pliny becomes governor; 104, complains of the Christians in his province; 260, ravaged by the Goths; 1074, seized by the Seljukian Turks; 1231, first settlement of the Tartars in Bithynia; 1298, the Ottomans found a new empire in Bithynia; 1339, Orchan conquers Nicomedia, and subdues the whole of Bithynia.

The apostle Paul was at one time inclined to go into Bithynia with his assistants Silas and Timothy, "but the Spirit suffered him not" (Acts 16:7). The Christians of Bithynia were among those addressed by Peter in his first epistle (I Pe. 1:1).

BITTERN.—A word which occurs but three times in the Bible, in connection with the desolations of Babylon, Idumæa, and Nineveh (Isa. 14:23; 34:11; Zeph. 2:14). The bittern is a solitary bird, loving marshy ground, and is not uncommon in the fens of Western Asia. The word is rendered *hedgehog* in the Septuagint, *bustard* in the Arabic and *"porcupine"* in the R. V.

BIZ-JOTH'-JAH *(place of Jehovah's olives).*
A town in the S. of Judah, near Beer-sheba. Josh. 15:28.

BIZ'-THA *(eunuch).*
The second of the seven eunuchs of Ahasuerus, king of Persia. Esth. 1:10.

BLADE.—See *KNIFE; SWORD,* etc. Judg. 3:22.

BLAINS.—A word occurring only in the account of the sixth plague of Egypt (Ex. 9:9, 10)—which is described as "a boil breaking forth [with] blains;" i. e., ulcerous inflammations. See *PLAGUE,* No. 6.

BLASPHEMERS, BLASPHEMY. — Among the Israelites, blasphemy, or the speaking of injurious language against Jehovah, was punished, like a heathenish and capital crime, with stoning, as in the case of the son of Shelomith (Lev. 24:16; cp. Josephus, *Ant.* IV, 8:6). This, however, did not include blasphemy against foreign deities (Ex. 22:28; Lev. 24:15). The Jews interpreted the command in Lev. 24:16 as prohibiting the utterance of the divine name under any circumstance whatsoever, and accordingly never pronounce the word *JEHOVAH* (which see). They also construed Ex. 23:13 so as to hold themselves bound to give nicknames to the heathen deities; hence their use of "Bosheth" for *Baal,* "Beth-aven" for *Beth-el,* "Beelzebul" for *Baal-zebub,* etc. When an Israelite heard blasphemy, he laid his hand on the head of the offender, to symbolize the latter's sole responsibility for the guilt, and, rising on his feet, tore his outer garment, which might never again be mended.

In the theological sense, blasphemy consists in irreverent or insulting language toward God or his perfections. The early Christians distinguished blasphemy as of three kinds: (1) That of apostates and *lapsi,* whom the heathen persecutors had obliged not only to deny, but also to curse Christ. (2) That of heretics and other profane Christians. (3) That against the Holy Ghost, which is variously understood—some applying it to the sin of lapsing into idolatry; others to a denial of the proper Godhead of Christ; others to a denial of the divinity of the Holy Ghost; and still others to a perverse and malicious ascribing of the works of the Holy Spirit to the power of the devil.

BLAST, BLASTING.—The blighting of crops (Deut. 28:22; I Ki. 8:37), especially of grain (Gen. 41:6, 23, 27), often sudden (II Ki. 19:26), apparently by a hot wind.

BLAS'-TUS *(a bud).*
A chamberlain of Herod Agrippa I,, A. D. 35. Acts 12:20.

BLEMISH.—There were various kinds of blemishes (i. e., imperfections or deformities) which excluded men from the priesthood, and animals from being offered in sacrifice. These blemishes are described in Lev. 21:17-23; 22:19-25; Deut. 15:21.

BLESSING.—God blesses men in continually bestowing upon them mercies, spiritual and temporal (Job 42:12; Psa. 45:2). Men are said to bless God when they ascribe to Him the praise and glory which are due to Him (Psa. 145); and men are said to bless their fellow-creatures when, in the spirit of prophecy, they predict blessings to come upon them. The latter is the kind of blessing which the patriarchs pronounced (Gen. 49); and so Moses blessed Israel (Deut. 33). The form of blessing prescribed by the Hebrew ritual (Num. 6:23-27) is admirably simple and sublime; it was pronounced standing, with a loud voice, and with the hands raised toward heaven (Lu. 24:50).

BLIND.—Blind mendicants are frequently mentioned in the N. T. (Mat. 9:27; 12:22, etc.); and "opening the eyes of the blind" given in prophecy as a peculiar attribute of the Messiah (Isa. 29:18, etc.). The Jews were enjoined to treat the blind with especial compassion and care (Lev. 19:4; Deut. 27:18). Instances of blindness from old age are recorded in Gen. 27:1;

I Ki. 14:4; I Sa. 4:15. The Syrian army that came to apprehend Elisha was suddenly smitten with blindness in a miraculous manner (II Ki. 6:18); and so also were Paul (Acts 9:9) and Bar-jesus (13:6). Blindness is sometimes threatened in the O. T. as a punishment for disobedience (Lev. 26:16; Deut. 28:28; Zeph. 1:17). The infliction of blindness for political or other purposes was common in the East, and is alluded to in the Bible (I Sa. 11:2; II Ki. 25:7). In the time of Christ, calamities were commonly regarded as being the offspring of crime (cp. Jno. 9:2). See tables of "MIRACLES."

BLOOD.—In Gen. 9:4, where the use of animal food is allowed, it is first positively forbidden to eat "flesh with its soul, its blood;" which expression, were it otherwise obscure, is explained by the manner in which the same terms are employed in Deut. 12:23. This prohibition is repeated with frequence and emphasis in the Mosaic law, although it is usually introduced in connection with sacrifices, as in Lev. 3:17; 7:26 (in both of which places blood is coupled in the prohibition with the *fat* of the victims); 17:10-14; 19:26, etc. In instances where the prohibition is imposed in connection with the lawful and unlawful articles of diet, the reason which is most often assigned in the text is that "the blood is the soul," and it is ordered that it be poured on the ground like water. But where it is introduced in reference to the portions of the victim which were to be offered to the Lord, then the text, in addition to the former reason, insists that "the blood expiates by the soul" (Lev. 17:11, 12). In case of the transgression of this strict injunction, the offender was to be "cut off from the people," by which the punishment of death was perhaps intended (cp. Heb. 10:28). In direct opposition to this emphatic prohibition of blood in the Mosaic law, the customs of uncivilized heathens sanctioned the cutting of slices from the living animal, and the eating of the flesh while quivering with life and dripping with blood. Even Saul's army committed this barbarity (I Sa. 14:32); and the prophet Ezekiel (33:25) also lays it to the charge of the Jews. It is a well-established rabbinical maxim that the blood of a victim is essential to atonement (i. e., "there is no expiation except by blood"), a principle recognized by the author of the Epistle to the Hebrews (9:22). "Blood" frequently signifies *life* (Gen. 4:10; 9:5; Num. 35:24, 27; Mat. 27:25); and sometimes *race* or nature, by virtue of relationship or consanguinity (Acts 17:26). It is also used as a symbol of slaughter and mortality (Isa. 34:3; Eze. 14:19); and sometimes denotes every kind of premature death (Eze. 32:6; 39:18). To "wash the feet in blood" (Psa. 58:10) is to gain a victory with much slaughter; and to "build a town with blood" (Hab. 2:12) is to cause the death of the workmen or slaves by oppressive labor. Wine is called the blood of the grape (Gen. 49:11). Flesh and blood are placed in opposition to a superior or spiritual nature (Mat. 16:17); to the glorified body (I Co. 15:50); and to evil spirits (Eph. 6:12).

BLOSSOMS.—See *FLOWERS; ROD.* Gen. 40:10.

BLOT.—See *BLEMISH.* Prov. 9:7.

BO-AN-ER'-GES *(sons of rage* or *thunder).*
Surname of the two sons of Zebedee, James and John. It had reference to their fiery zeal, signs of which may be found in Mark 9:38; Lu. 9:54. Mark 3:17.

BOAR.—See *SWINE.* Psa. 80:13.

BOARDS.—In I Ki. 6:9, this word is rendered *"planks"* in the R. V.; the literal meaning of the Hebrew term is *rows.* In Acts 27:44, the R. V. makes a like rendering of a Greek term which is translated "boards" in the A. V. Boards were used in the construction of the *TABERNACLE* (which see), and were later extensively used as building material for houses, ships, etc.

BOAT.—See *FERRY BOAT; SHIP.* II Sa. 19:18—Jno. 6:22, 23.

BO'-AZ *(fleetness, strength).*
1. A Bethlehemite, of the tribe of Judah, who became the husband of Ruth the Moabitess, and was an ancestor of David. B. C. 1312. In the N. T., he is called *BOOZ.* See *RUTH.* Ruth 2:1 sq.

2. One of Solomon's brazen pillars erected at the Temple porch. It stood on the left side, and was 17½ cubits (about 26¼ feet) high. I Ki. 7:21.

BO'-CHE-RU *(youth).*
Son of Azel, a Benjamite of the family of Saul, first king of Israel. I Ch. 8:38; 9:44.

BO'-CHIM *(the weepers).*
A place W. of the Jordan, above Gilgal. Judg. 2:1, 5.

BODY.—Material substance of a human being. See *MAN; WOMAN.* Isa. 26:19.

BO'-HAN *(stumpy).*
A Reubenite after whom was named a stone which formed part of the boundary between Judah and Benjamin. Josh. 15:6.

BOIL.—See *BLAINS.* Ex. 9:9 sq.

BOLSTER.—Place of the head; rendered accordingly in the R. V. See *PILLOW.* I Sa. 19:13, 16; 26:7 sq.

BOND. — Binding agreement; shackle. See *FETTERS; SLAVES.* Num. 30:2 sq.—Acts 26:31.

BONDAGE.—See *CAPTIVITY.* Ex. 1:14; 2:23—Jno. 8:33.

BOND MAID.—Handmaid; young female slave. See *SLAVES.* Lev. 25:44.

BOND MAN.—See *SLAVES.* Deut. 15:15.

BOND WOMAN.—Female servant, slave. See *SLAVES.* Gen. 21:10, 12, 13.

BONE.—The expression "bone of my bone, and flesh of my flesh" (Gen. 2:23), or "of his flesh, and of his bones" (Eph. 5:30), may be understood as implying the same nature, and being united in the nearest relation and affection. Iniquities are metaphorically said to be in men's bones when their body is polluted by them (Job 20:11). The "valley of dry bones" (Eze. 37:1-14) represents a state of utter helplessness, apart from divine interposition and aid. The judgment of the Lord is pronounced upon the king of Moab, "because he burnt the bones of the king of Edom into lime" (Amos 2:1).

BONNETS.—Probably a piece of cloth tastefully folded about the head. Rendered *"tires"* or *"head-tires"* in the R. V. Ex. 28:40; Isa. 3:20.

BOOKS.—Books are mentioned as early as the time of the patriarch Job (19:23). They are written on skins, linen, cotton cloth, or the Egyptian papyrus—the latter being generally supposed to be the most ancient material for writing on, whence our word *paper* is derived. Tablets of wood, of lead, and of brass were also employed, the last-named of which were considered the most durable. Books, among the Hebrews, being written on very flexible materials, were rolled round a stick or cylinder; and if they were very long, round two cylinders from the two extremities. The reader therefore unrolled the book to the place which he wanted, and rolled it up again when he had read it (Lu. 4:17-20), whence the name "scroll" (Isa. 34:4). The leaves thus rolled round the stick, and bound with a string, could be easily sealed (Isa. 29:11; Dan. 12:4). At first, the letters in books were only divided into lines, then into separate words, which by degrees were marked with accents, and distributed by points and stops into periods and paragraphs. Among the Orientals, the lines began at the right-hand mar-

gin and ran on to the left; with the Northern and Western nations, from the left to the right; but the Greeks sometimes followed both directions alternately, going in the one and returning in the other (an example of this occurs in the Sigean and some of the Etruscan inscriptions). In Chinese books, the lines run from top to bottom. Among the books mentioned in Scripture, but which have not been preserved, are:—*The Wars of the Lord, Jasher or the Upright, Samuel on the Kingdom, Chronicles of David, Acts of Solomon, Solomon's Natural History, History of the Kings, Samuel the Seer, Nathan the Seer, Shemaiah the Seer, Gad the Seer, Ahijah the Shilonite, Visions of Iddo, Jehu the Son of Hanani, Sayings of the Seers,* and doubtless many others—which were genuine and authentic works, though not perhaps inspired. See *BIBLE; PAPER; PARCHMENTS; TABLET.*

BOOTHS.—The Jews were directed to dwell in booths during the seven days of the Feast of Tabernacles (Lev. 23:40-42). They were usually constructed of poles set upright in the ground and covered with green boughs. Neh. 8:14-17.

BOOTY.—Spoils captured in *WAR* (which see). Num. 31:32; Jer. 49:32.

BO'-OZ.—R. V., *"Boaz."* The Greek form of *BOAZ* (which see). Mat. 1:5; Lu. 3:32.

BORROWER.—See *LENDER; USURY.* Prov. 22:7.

BOS'-CATH.—R. V., *"BOZKATH."* See *BOZKATH.* II Ki. 22:1.

BOSOM.—To be *in one's bosom* implies kindness, secrecy, intimacy (Gen. 16:5; II Sa. 12:8; Lu. 16:22, 23). Christ is *in the bosom of the Father;* that is, possesses the closest intimacy with, and the most perfect knowledge of, the Father (Jno. 1:18). The Savior is said to *carry his lambs in his bosom,* which touchingly represents his tender care and watchfulness over them (Isa. 40:11).

BO'-SOR—R. V., *"Beor."* Greek form of *BEOR* (which see). II Pe. 2:15.

BOTCH.—A name applied in the A. V. (Deut. 28:27, 35; R. V., *"boil"*) to the Egyptian plague of cutaneous inflammatory eruptions (Ex. 9:9 sq.). See *PLAGUE,* No. 6.

BOTTLE.—The first bottles were probably made of the skins of animals; and were sometimes formed by sewing up the skin, and leaving the projection of the leg and foot to serve as a cock, which was closed with a plug or string. In some instances, every part was sewed up except the neck—the neck of the animal thus becoming the neck of the bottle. Skin-bottles doubtless existed among the Hebrews even in patriarchal times; but the first clear notice of them does not occur till Josh. 9:4, where the context clearly reveals that the bottles alluded to were of skin or some other perishable material, for they were "old, and rent, and bound up." It is an error, however, to represent bottles as being made exclusively of skins among the ancient Hebrews. As early as the days of the Judges (4:19; 5:25), bottles or vases composed of some earthy material appear to have been in use; for what in the fourth chapter is termed "a bottle" is in the fifth designated "a lordly dish." The earthen bottle is distinctly mentioned in Jer. 19:1. The word "bottle" is used metaphorically, especially in poetry, for the clouds, considered as pouring out and pouring down water (Job 38:37). See *DRAWER; POT; TEARS.*

BOTTOMLESS PIT.—See *HELL; PIT.* Rev. 20:1, 3.

BOUGHS.—Limbs of trees. See *BOOTHS.* Eze. 31:3, 10, 14.

BOW.—One of the most extensively employed and (among primitive nations) efficient implements of missile attack. It is met with in the earliest stages of history, in use both for the chase (Gen. 21:20; 27:3) and in war (48:22). The bow seems to have been bent with the aid of the foot, for the Hebrew word commonly used for it means literally *to tread.* Bows of metal are mentioned (II Sa. 22:35; Psa. 18:34) as [illegible] specially strong. The string was probably at first some bind-weed or natural cord, since the same Hebrew word is used in Judges 16:7-9 for "green withs;" but in later times leather, horse-hair, or the tendons of animals, formed the material from which bow-strings were made. It is possible that a kind of bow for shooting bullets or stones, like the pellet-bow of India, is alluded to in I Ch. 12:2. In later times, archers accompanied the armies, as in the case of the Philistines (I Sa. 31:3), and of the Syrians (I Ki. 22:34). Among the Jews, the use of the bow was not confined to the common soldiers, but captains high in rank, as Jehu (II Ki. 9:24), and even kings' sons (I Sa. 18:4), carried it and were expert and sure in its use (II Sa. 1:22). The tribe of Benjamin appears to have been especially proficient in the art of handling the bow (I Ch. 8:40; 12:2), but there were also bowmen among other tribes (I Ch. 5:18; Psa. 78:9). The bow and the spear are most frequently mentioned because they were most used by the ancients. In Hab. 3:9, "thy bow was made bare" means that it was drawn out of its case; the ancient Orientals commonly carried their bows in cases hung on their girdles. The bow is frequently mentioned symbolically in Scripture. In Psa. 7:12, it implies victory, signifying judgments laid up in store against offenders. It sometimes denotes lying and falsehood (Psa. 64:4; 120:4), probably from the many circumstances which tend to render the bow inoperative, especially in unskillful hands. See *ARROW.*

Bow in the Cloud.—The token of the covenant which God made with Noah when he came forth from the ark, that the waters should never again become a flood to destroy all flesh (Gen. 9:13-17). The rainbow is frequently seen in Palestine in the rainy season, and hence it is quite often mentioned or alluded to by the sacred writers (Isa. 54:9, 10; Eze. 1:28; Rev. 4:3; 10:1).

BOWELS.—Intestines; interior; also used to denote the seat of tenderness and compassion. Gen. 15:4; I Ki. 3:26 (R. V., *"heart"*).

BOWL.—In the most early times, bowls were probably made of wood, and of the shells of the larger kinds of nuts, as they are among uncivilized tribes of the present day. The art of working in metals, learned from the Egyptians, was practiced by the Hebrews at an early date. The favorite form of the Egyptian bowl was the lotus, while that of the Hebrews resembled the lily. Bowls were probably used at meals for liquids, broth, or pottage. In Zech. 4:2, 3, "bowl" signifies a central reservoir for oil, from which pipes lead to each lamp. See *CUP; DISH; POT.*

BOWMEN.—Archers. See *ARROW; BOW.* Jer. 4:29.

BOX.—In II Ki. 9:1, a *flask* or *"vial"* (as in the R. V.) for holding oil and perfumery; like the alabaster "box" (R. V. *"cruse"*) of ointment in Mark 14:3. See *ALABASTER.*

BOX TREE.—An evergreen which, in Western countries, is generally seen only as a dwarf shrub; but in the East, its native country, it attains the size of a forest-tree, and often forms a very beautiful feature in the landscape. It grows well in moderate climates, and that from the Levant is highly valued in commerce, being well adapted to the use of wood-engravers. The box-tree, being peculiarly suited to the calcareous formations of Mount Lebanon, was therefore likely to be brought from thence with the

coniferous woods for the building of the Temple. Isa. 41:19; 60:13.

BOY.—See *CHILD.* Joel 3:3.

BO'-ZEZ *(height, shining).*
A rock near the ravine of Michmash, not far from Gibeah of Benjamin. It was one of the two sharp rocks ("teeth of the cliff") between which Jonathan approached the garrison of the Philistines. It lay on the N. side, and may be included among the hills at the bottom of the *Wady Sweinit,* just below *Mukmas.* I Sa. 14:4.

BOZ'-KATH *(height).*
A city of Judah, in the Shephelah or plain; called *BOSCATH* in II Ki. 22:1. Josh. 15:39.

BOZ'-RAH *(fortification).*
1. The city of Jobab, son of Zerah, one of the early kings of Edom; now called *el-Basaireh.* Gen. 36:33.

2. A place in the plain-country of Moab. Jer. 48:24.

BRACELET.—Bracelets, as well as other ornaments, are, and always have been, much used by Eastern women; some of them being of such considerable weight and bulk as to appear more like manacles than ornaments. Many are often worn one above the other on the same arm, so as to occupy the greater part of the space between the wrist and the elbow. Among the higher classes, they are of mother-of-pearl, of fine flexible gold, and of silver, the last being the most common; while the poorer women use plated steel, horn, brass, copper, beads, and other materials of a cheap description. The bracelets presented by Eliezer to Rebekah weighed ten shekels (Gen. 24:22). II Sa. 1:10.

BRAMBLE.—In Isa. 34:13, *"thistles"* in the R. V. See *THISTLES.*

BRANCHES.—Boughs, shoots. See *BOOTHS.* Eze. 17:6.

BRAND.—Piece of burning wood. See *FIRE.* Zech. 3:2.

BRASEN SEA. See *SEA, MOLTEN.* Jer. 52:17 (R. V., *"brazen sea"*).

BRASS.—This word is doubtless used inaccurately (cp. Deut. 8:9; Job 28:2; R. V. *"copper"*) in the Bible, for brass is a factitious metal, and the Hebrews were not acquainted with the compound of copper and zinc known to us by that name. Though in most places in the O. T. the correct translation would be *copper,* it may sometimes possibly mean *bronze,* a compound of copper and tin. In the Bible, "brass" (to retain the word) is the symbol of insensibility, baseness, and presumption or obstinacy in sin (Isa. 48:4; Jer. 6:28; Eze. 22:18); and also of strength (Psa. 107:16; Isa. 48:4). It is often used in metaphors (Lev. 26:19; Deut. 28:23; Job 6:12). See *COPPER.*

BRAWLER.—Trouble-maker; quarrelsome person. See *DRUNKARD.* I Ti. 3:3.

BREACH.—A rent, especially one made in the walls of a city by means of instruments of war. See *ENGINES; RAM, BATTERING; WAR.* Eze. 26:10.

BREAD.—In the Bible, "bread" is often used for food in general (see *WATER*). Manna is called "bread from heaven" (Ex. 16:4). In the literal sense, "bread" usually denotes cakes of wheaten flour; but the poorer classes used chiefly barley in making bread (see *BARLEY; WHEAT*). The Hebrews did not cut their bread, but broke it. See *BREAD, LEAVENED; BREAD, UNLEAVENED; SHEW BREAD.*

BREAD, *LEAVENED.*—Bread made by adding fermented dough, or "yeast cakes," to the other ingredients used. The common "yeast cake" (or *leaven*) of the East is made by simply allowing the ordinary dough to ferment. This leaven was used to make the bread rise, leaving it pungent and light. Deut. 16:3, 4.

BREAD, *UNLEAVENED.*—Bread made without the use of leaven, or yeast. It was made very thin, and was broken, not cut. Unleavened bread was prescribed for the Feast of the Passover, which is often called the "Feast of Unleavened Bread." During the seven days of the Passover, the Jews were forbidden to use leaven, or even to have it in their houses (Ex. 12:15 sq.). The *SHEW BREAD* of the Jews was unleavened, also. Lu. 22:1.

BREAST.—The waving of the breast of the animal offered in sacrifice (Lev. 7:30) is thought to be typical of giving up to God the heart and the affections. Women of the East are more desirous than those of colder climates to have a full and swelling breast, and study *embonpoint* to a degree unusual among nations of the Northern countries; this was also the case among the ancient Hebrews (Song 8:10).

BREASTPLATE.—(1) A piece of embroidery about ten inches square worn by the high-priest; it was set with twelve precious stones, on each of which was engraved the name of one of the twelve tribes of Israel (Ex. 28:15-30). (2) A piece of armor worn by warriors in ancient times to protect the breast (see *ARMOUR*). The word is used figuratively in Isa. 59:17; Eph. 6:14.

BREATH.—See *NOSE.* Job 41:21.

BREECHES.—An article of sacerdotal dress, made of linen, and worn by the Jewish priests to hide the parts of shame while ministering at the altar; it was probably an undergarment for the loins and thighs only. Ex. 28:42; 39:28; Eze. 44:18.

BRETHREN.—Brothers; very frequently used in the Bible to denote friendship or "brothers in Christ." Gen. 9:22, 25—Rom. 7:1, 4.

BRIBE.—A price, gift, or favor, offered for the purpose of seduction or allurement; a frequent practice in the East, both by judges and witnesses. I Sa. 12:3; Psa. 26:10; Amos 5:12.

BRICK.—Those chiefly mentioned in the Bible were compacted with straw and dried in the sun. The Tower of Babel (Gen. 11:3) was doubtless composed of this kind of bricks, and the making of such formed the chief labor of the children of Israel when bondsmen in Egypt (Ex. 1:13, 14). The Israelites learned the art of brick-making in Egypt, where the brick-kiln was not generally used, though a brick-kiln is mentioned as in Egypt by the prophet Jeremiah (43:9)—baked bricks being used chiefly in places exposed to a continual contact with water. Brick-kilns were in use among the Hebrews in the time of David (II Sa. 12:31), and the prophet Isaiah (65:3) complained that the people built altars of brick instead of unhewn stone as the law directed (Ex. 20:25).

BRICK KILN.—See *BRICK.* Nah. 3:14.

BRIDE.—A woman newly married or about to be married. See *MARRIAGE.* Jno. 3:29.

BRIDE CHAMBER.—Bridal room, in which the nuptial bed was prepared, usually in the house of the bridegroom. See *MARRIAGE.* Mat. 9:15.

BRIDEGROOM.—A man newly married or about to be married. See *MARRIAGE; WEDDING.* Joel 2:16.

BRIDLE.—The restraints of God's providence are metaphorically called his "bridle" and "hook" (II Ki. 19:28); the restrictions of law and humanity are called a "bridle," and to let it loose is to act without regard to these principles (Job 30:11).

BRIER.—Thorn, thorn-bush. See *THISTLE.* Isa. 55:13.

BRIGANDINE.—An old English word, signifying a coat of scale armor, but now obsolete in this sense; doubtless the same as the "coat of mail" (I Sa. 17:5, 38), or *HABERGEON* (which see). Jer. 46:4; 51:3.

BRIMSTONE.—Inflammable substances, especially sulphur—a well-known simple mineral substance, crystalline and fusible, but without a metallic basis; it is exceedingly inflammable, and when burning emits a peculiar suffocating smell. The cities of the Plain, including Sodom and Gomorrah, were destroyed by a rain (or storm) of brimstone and fire (Gen. 19:24, 25). The word "brimstone" is often used figuratively in the Bible (apparently with more or less reference to the above signal example) to denote punishment and destruction (Job 18:15; Isa. 30:33; 34:9); it is also used, figuratively or literally, to depict the everlasting and excruciating torment of the wicked in the life to come (Rev. 14:10; 19:20; 20:10; 21:8).

BROOD.—A nest of young birds; e. g., of chickens (Lu. 13:34). See *BIRD.*

BROOK.—Small creek; branch. Brooks were abundant in Canaan; the chief of those mentioned are:—*ARNON, BESOR, CHERITH, ESHCOL, GAASH, KIDRON, KISHON, ZERED,* the *WILLOWS* (see each of the foregoing names). Most of the brooks of Palestine are mere winter-torrents arising from rains, and are soon dried up in the warm season (Job 6:15, 19). Such is the noted "river (brook) of Egypt" so often mentioned as at the S. E. border of Palestine (Num. 34:5; Josh. 15:4, 47). To deal "deceitfully as a brook," or to pass away "as the stream of brooks" (Job 6:15), is to deceive our friend when he most needs our help and comfort. See *RIVER.*

BROTH.—Liquid in which flesh (and sometimes other substances) has been boiled. When Gideon offered unleavened cakes, a kid, and broth to the angel of God, he was commanded to pour out the broth; the flesh and unleavened cakes were then destroyed by a miraculous "fire out of the rock" (Judg. 6:19 sq.).

BROTHER.—A word which properly denotes a male person considered in his relation to another person having the same parents (Gen. 4:2); or (properly *half*-brother) having the same father only (Gen. 42:15), or the same mother only (Judg. 8:19). The term is variously and extensively employed, however, in the Bible. See *BRETHREN; JESUS, BROTHERS OF.*

BROW.—The *forehead,* as the Hebrew word is elsewhere rendered; in Lu. 4:29, the *edge* of a hill. Isa. 48:4.

BRUISE.—The king of Egypt is called a "bruised reed," to mark the weak and broken state of his kingdom, and his inability to help such as depended upon him (II Ki. 18:21). Weak saints are "bruised reeds" which Christ will not break (Isa. 42:3; Lu. 4:18). Jesus was "bruised" when He had inflicted upon Him the fearful punishment due to the sins of man (Isa. 53:5). The Lord is said to "bruise" Satan when He crushes his designs, despoils him of his power, and enables his people to tread his temptations under their feet (Rom. 16:20).

BRUIT.—A French word signifying *noise;* hence, *"report,"* as in the R. V. Nah. 3:19.

BUCKET.—A vessel for drawing water (Isa. 40:15); spoken metaphorically of a numerous issue in Num. 24:7.

BUCKLER.—A *SHIELD* (which see). II Sa. 22:31.

BUDS.—The rod of Aaron is said to have "brought forth buds, and bloomed blossoms" (Num. 17:8). See *BLOSSOMS; ROD.*

BUILDING.—See *HOUSE; TEMPLES.* Eze. 41:13.

BUK'-KI *(mouth of Jehovah).*
1. Son of Abishua and father of Uzzi, the fifth from Aaron in the line of the high-priests. I Ch. 6:5, 51; Ezra 7:4.

2. A prince of Dan, and one of the ten chosen to apportion the land among the tribes. Num. 34:22.

BUK-KI'-AH *(mouth of Jehovah).*
A Kohathite Levite, son of Heman, and a musician in the Temple—the leader of the sixth course in the song-service. I Ch. 25:4, 13.

BUL *(rain-god).*
The eighth month of the Jewish sacred year, corresponding to the second month of the civil year—from the first new moon of November to the first one of December. See *MONTH.* I Ki. 6:38.

BULL.—See *OX.* Psa. 50:13.

BULLOCK.—Young bull. See *OX.* Ex. 29:3.

BULRUSH.—Rush, papyrus. A plant similar to the reed which formerly grew on the banks of the Nile, and now found around the upper Jordan. The ark in which Moses was hidden away was constructed of this material (see *ARK,* No. 1); and vessels of larger size were also made of it (Isa. 18:2). Boats made of bulrushes were very common in Egypt. The inner bark of the bulrush was made into a kind of paper. See *PAPER; REED.* Ex. 2:3.

BULWARKS.—Mural towers which were erected at certain distances along the walls of ancient cities, usually at the corners, and upon which were placed the military engines. They are said to have been introduced by King Uzziah (II Ch. 26:15; Zeph. 1:16).

BUNCHES.—In Isa. 30:6, *"humps,"* as in the R. V.

BUNDLE.—Anything bound together and tied up for future disposal (Song 1:13; Mat. 13:30); also applied to a sum of money in a purse (Gen. 42:35; Prov. 7:20). The word means *armful* in Acts 28:3.

BU'-NAH *(understanding).*
Son of Jerahmeel of the family of Pharez. I Ch. 2:25.

BUN'-NI *(my understanding).*
1. A Levite who helped Ezra in teaching the people the law of Moses. Neh. 9:4.

2. A Jew that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:15.

3. A Levite, ancestor of Shemaiah; probably the same as No. 2. Neh. 11:15.

BURDENS.—"Heavy burdens," in Isa. 58.6, is rendered *"bands of the yoke"* in the R. V.

BURIAL.—See *BURYING.* Ecc. 6:3.

BURIERS.—See *BURYING; SEPULCHRE.* Eze. 39:15.

BURNT OFFERING.—Burnt-offerings, as well as "meat-offerings" and "peace-offerings," were mere voluntary offerings (unlike "sin" and "trespass" offerings, which were compulsory), which, however, were to be presented in a uniform and systematic manner, as laid down in Lev. 1-3. The animals that might be used for burnt-offerings might be from the flock or herd, or from the fowls, and were to be entirely burnt, their blood sprinkled on the altar, and their skins given to the priest for clothing. They were to be offered every morning and evening, every Sabbath-day, the first day of every month, the seven days of unleavened bread, and the day of Atonement. They were offered at the consecration of priests, Levites, kings, sacred places, the purification of women, Nazarites, lepers, before war, and, with sounding of trumpets, at feasts; in short, burnt-offerings were in use on almost all important occasions, events, and solemnities, whether private or public, and often in very large numbers. Gen. 22:2 sq.; Num. 28:3 sq.

BURNT OFFERING, *ALTAR OF.*—See *ALTAR.* Gen. 8:20; 22:2 sq.

BURYING.—All nations that believe in the resurrection of the body have been careful to preserve the remains of the deceased as long as possible, as in the case of the ancient Egyptians and Jews, Christians and Mohammedans; while the Hindoos burn them, and the Parsees expose them to be devoured by birds of prey. Among the Jews, the corpse, after receiving the preliminary attentions (see *EMBALM*), was enveloped in the grave-clothes, which were sometimes nothing more than the ordinary dress, or folds of linen cloth wrapped round the body, and a napkin about the head; though in other cases a shroud was used, which had long before been prepared by the individual for the purpose. The body, thus dressed, was deposited in an upper chamber in solemn state, open to the view of visitors (Acts 9:37).

From the moment the vital spark was extinguished, the members of the family, especially the females, in the violent style of Oriental grief, burst out into shrill, loud, and doleful lamentations, and were soon joined by their friends and neighbors, who, on hearing of the event, crowded to the house in such numbers that Mark describes it by the term "tumult" (5:38). By the better classes, among whom such liberties were not allowed, this duty of sympathizing with the bereaved family was, and still is, performed by a class of females who engaged themselves as professional mourners, and who, seated amid the mourning circle, studied, by vehement sobs and gesticulations, and by singing dirges in which they eulogized the personal qualities or virtuous and benevolent actions of the deceased (Acts 9:39), to stir the source of tears, and give fresh impulse to the grief of the afflicted relatives. Numbers of these singing men and women lamented the death of Josiah (II Ch. 35:25). The effect of their melancholy ditties was sometimes heightened by the attendance of minstrels (properly *pipers*); and thus, in solemn silence, broken only at intervals by vocal and instrumental strains suited to the mournful occasion, the time was passed till the corpse was carried forth to the grave.

Only persons of distinction were deposited in coffins, the most common mode of carrying a corpse to the grave being on a bier or bed (II Sa. 3:31). The bier in use among the common and poorer class of people was nothing but a plain wooden board, on which, supported by two poles, the body lay concealed only by a light coverlet from the view of the attendants. On such an humble vehicle was the widow's son of Nain carried (Lu. 7:14). In cases where the expense could be afforded, hired mourners accompanied the procession, and by every now and then lifting the covering and exposing the corpse, gave the signal to the company to renew their shouts of lamentation. A remarkable instance of this occurs in the splendid funeral cavalcade of Jacob (Gen. 50:7 sq.). Burial by the Jews was usually in tombs, but sometimes by interment. See *SEPULCHRE.*

BUSH.—Plant, shrub. The "burning bush" of Ex. 3:2, 3, is thought by some to have been a kind of acacia now found at Sinai. "Bush," in Mark 12:26; Lu. 20:37, has reference to the *passage of Scripture* which tells of the burning bush, not to the bush itself.

BUSHEL.—A dry measure which, in the N. T., is the Greek *modios*, about a peck. See *WEIGHTS AND MEASURES.* Mat. 5:15; Mark 4:21; Lu. 11:33.

BUSY BODY.—In I Pe. 4:15, *"meddler"* in the R. V.

BUTLER.—An officer who attended Eastern monarchs. This office is of very great antiquity, being mentioned in connection with the Egyptian, the Persian, the Assyrian, and the Jewish rulers. The butler (also called *cup-bearer*) was required to taste of the wines before serving them, as a pledge that they were not poisoned. Gen. 40:1; Neh. 1:11.

BUTTER.—Usually curdled milk; but the term was probably used to denote milk, curds, and cheese, also. Sour, or curdled, milk was considered a refreshing beverage when mixed with water. It is likely that the ancients clarified their butter by melting, then preserved it in skin or earthen jars, as is done today by the Asiatics, whose butter is more like rich oil than our butter. Gen. 18:8.

BUTTOCKS.—This word occurs but three times in the A. V., and always in the 4th verse of the chapters (II Sa. 10; I Ch. 19; Isa. 20) in which it is found. It is the translation of two Hebrew terms which mean literally *hip, seat.*

BUYER.—See *MERCHANDISE.* Isa. 24:2.

BUZ *(contempt).*
1. Second son of Milcah and Nahor, brother of Abraham. Gen. 22:21.

2. A man of the tribe of Gad. I Ch. 5:14.

3. A tribe and territory whose situation is uncertain, but who are supposed to have occupied part of Arabia Petræa. Judgments are denounced against this people by the prophet Jeremiah (25:23).

BU'-ZI *(contemned of Jehovah).*
A priest, father of Ezekiel the prophet. Eze. 1:3.

BUZ'-ITE.
An inhabitant of the region called *BUZ* (No. 3); or a descendant of *BUZ* (No. 1), the relative of Abraham. Job 32:2.

C

CAB.—A dry measure containing from one to two quarts. See *WEIGHTS AND MEASURES.* II Ki. 6:25 (R. V., *"kab"*).

CABINS.—Properly vaults or *"cells"* (as in the R. V.) within the dungeon or prison-house, and under ground, for the separate confinement of prisoners. This was one of the most severe and loathsome forms of imprisonment. Jer. 37:16.

CA'-BUL *(dry, sandy).*
1. A border city of Asher. Its modern site is 8 miles E. of Acre. Josh. 19:27.

2. Name given by Hiram, king of Tyre, to the region in Galilee, containing 20 cities, given him by Solomon, which "pleased him not." I Ki. 9:12, 13.

CÆ'-SAR (often improperly spelled *Cesar*).
In the Bible, this word always means the Roman emperor. The Jews paid tribute to Cæsar, and all Roman citizens had the right of appeal to him; Paul availed himself of this right (Acts 25:11). Mat. 22:17, 21.

CÆS-A-RE'-A.
A seaport on the Mediterranean, 70 miles N. W. of Jerusalem, on the line of the great road from Tyre to Egypt, and midway between Joppa and Dora; now entirely desolate. Cæsarea was founded by Herod the Great, B. C. 10, and named in honor of Cæsar Augustus. It was made a metropolitan see at an early date; councils were held here in A. D. 334 and 358. This place must not, however, be confounded with *CÆSAREA PHILIPPI*, another town in Palestine. Paul appeared before Felix, and was imprisoned, at Cæsarea, A. D. 58. Acts 8:40; 9:30.

CÆS-A-RE'-A PHI-LIP'-PI *(Cæsarea of Philip).*
A town near the source of the Jordan, in the extreme N. of Palestine, and the most northerly point of Christ's journeys; probably the *BAAL-GAD* of the O. T., and certainly the *Paneas* of the Greeks, being thus called in honor of the god Pan. It was rebuilt and much enlarged by Philip the tetrarch, and by him called "Cæsarea Philippi" to distinguish it from *CÆSAREA* on the Mediterranean. It stood at the foot of Mount Hermon, at the E. and most important of the two main sources of the Jordan; now called *Banias* (from

Paneas), about 30 miles from Tyre, 50 from Damascus, and 120 from Jerusalem. Mat. 16:13; Mark 8:27.

CAGE.—In Rev. 18:2, *"hold"* in the R. V. The bird-cages of the Hebrews were probably similar to those now seen in the East, which are made of wicker; in Amos 8:1, 2, the same Hebrew word *(kelub)* denotes a fruit-basket, so called, doubtless, from its resemblance to a cage. Jer. 5:27.

CAI'-A-PHAS *(depression)*.
High-priest of the Jews in the reign of Tiberius Cæsar, at the beginning of Christ's public ministry (Lu. 3:2), and also at the time of his condemnation and crucifixion (Mat. 26:3, 57). At a council of the chief priests and Pharisees, he advised that Jesus should be put to death (Jno. 11:49-52; 18:14), and presided at his trial; but as Caiaphas had no power to inflict the punishment of death, Christ was taken from him to Pilate, the Roman governor, that his execution might be duly ordered (Jno. 18:13, 28). Peter and John were later also brought before Caiaphas for trial (Acts 4:6). He held the office of high-priest about eleven years, A. D. 25-36, at the end of which time he was deposed by the proconsul Vitellius, being succeeded by Jonathan, son of Ananus (Josephus, *Ant.* XVIII, 4:3).

CAIN *(lance* or *acquisition)*.
1. The eldest son of Adam and Eve; being the first-born of the human race, and likewise the first murderer and fratricide. He followed the business of agriculture; in a fit of jealousy, roused by the rejection of his own sacrifice and the acceptance of that of Abel, his brother, he committed the crime of murder, in consequence of which he became an exile; he settled in the land of Nod, and built a city, which he named after his son *ENOCH;* his descendants are enumerated, together with the inventions for which they were remarkable. His history is detailed in Gen. 4; and occasional references are made to him in the N. T. (Heb. 11:4; I Jno. 3:12; Jude :11). The narrative in Genesis implies the existence of a considerable population in Cain's time; for he fears lest he should be murdered in return for the murder he had committed (ver. 14). The family of Adam may have greatly increased before the birth of Seth, as is indeed implied in the notice of Cain's wife (ver. 17); and the circumstance that none of the other children are noticed by name may be explained on the ground that their lives furnished nothing worthy of mention. His wife must evidently have been one of his sisters (cp. "sons and daughters," Gen. 5:4); tradition calls her *Save* or *Azura*. See *KENITE; NOD*.

2. One of the cities of Judah, named with Zanoah and Gibeah; properly *"the* Cain." It is probably the modern village *Yukin,* a short distance S. E. of Hebron, said to be the place where Lot stopped after his flight from Sodom. Josh. 15:57 (R. V., *"Kain"*).

CAI'-NAN, KE'-NAN *(acquisition)*.
1. The fourth antediluvian patriarch, being the oldest son of Enos, who was 90 years of age at his birth, B. C. 3679. He was himself 70 years old at the birth of his first son, Mahalaleel, B. C. 3609, after which he lived 840 years, and died B. C. 2769, aged 910 (Gen. 5:9-14). According to rabbinical tradition, he first introduced idol-worship and astrology—a tradition which the Hellenists transferred to the postdiluvian Cainan (No. 2). He is called *KENAN* in I Ch. 1:2. R. V., *"Kenan."*

2. The son of Arphaxad, and father of Sala, according to Lu. 3:35, 36, and usually called the "second" Cainan. He is nowhere named in the Hebrew text, nor in any of the versions made from it, as the Samaritan, Chaldee, Syriac, Vulgate, etc.; but is found in the present copies of the Septuagint in the genealogy of Shem, Gen. 10:24; 11:12, 13; I Ch. 1:18 (though he is omitted in I Ch. 1:24).

CAKE.—The Hebrews used various kinds of cakes, which was the form usually given to Oriental bread (II Sa. 6:19; I Ki. 17:12); they were leavened or unleavened. They also offered cakes made of wheat or of barley, kneaded sometimes with oil and sometimes with honey, in the Temple. For the purposes of offering, these cakes were salted, but unleavened (Ex. 29:2; Lev. 2:4). See *BAKER; BREAD; QUEEN OF HEAVEN*.

CA'-LAH *(firm)*.
One of the most ancient cities of Assyria, founded by either Asshur or Nimrod (Gen. 10:11). Its site is probably marked by the *Nimrud* ruins, which have furnished a large proportion of the Assyrian antiquities. If identical with Nimrud, Calah was at one time (B. C. about 930-720) the capital of the Assyrian empire, and was the residence of Sardanapalus and his successors down to the time of Sargon, who built a new capital, which he called by his own name, on the site occupied by the present *Khorsabad*.

CALAMUS.—Probably the *sweet flag*, an Oriental plant having a reed-like stem, which is exceedingly fragrant, as are the leaves also, especially when bruised; when cut, dried, and powdered, it forms an ingredient in the richest perfumes. It is found in moist places in Egypt and Judæa, and in several parts of Syria. The plant from which the "calamus aromaticus" of modern shops is obtained appears to be a different species. The calamus is mentioned among the ingredients of the holy anointing oil (Ex. 30:23); in an enumeration of sweet scents (Song 4:14); and among the articles brought to the markets of Tyre (Eze. 27:19).

CAL'-COL *(sustaining)*.
A son of Zerah, son of Judah by his daughter-in-law Tamar. See *CHALCOL*. I Ch. 2:6.

CALDRON.—A large cooking vessel; rendered *"[burning] rushes"* in Job 41:20, and *"pots"* in Jer. 52:18, of the R. V. See *POT*.

CA'-LEB *(bold, impetuous)*.
1. A son of Jephunneh, by which patronymic he is usually designated. He is mentioned among the chiefs sent to spy out Canaan, and he and Joshua were the only ones of the twelve who brought back a favorable report (B. C. cir. 1490). He was a prince of Judah, as chief of the Hezronites, while Nahshon was chief prince of the whole tribe. When 85 years of age, he claimed possession of the land of the Anakim, Kirjath-arba, or Hebron, and the neighboring hill-country, which was granted, and he courageously took possession of it, driving out the three sons of Anak. Num. 13:6, 30; 14:6, 24, 30, 38.

2. Son of Hezron, son of Pharez, son of Judah, and father of Hur by Ephrath, or Ephratah, and so grandfather of Caleb the spy (No. 1). There is some confusion about this Caleb. I Ch. 2:18, 19, 42.

3. Son of Hur, son of Caleb (No. 2). I Ch. 2:50.

CA'-LEB--EPH-RA'-TAH.
A place near Bethlehem-Judah, supposed to have been named after *CALEB* (No. 2) and his wife *EPHRATAH*. I Ch. 2:24.

CALF.—The young of the herd; fed on milk and the branches of trees, fattened in stalls, offered in sacrifice when a year old, and considered a delicacy. Calves were worshipped in Egypt, which led the impatient Israelites to demand that Aaron make one that should "go before" them. This he did, using the women's ornaments; it was molten in the fire, fashioned with a graving tool, an altar built to it, and was worshipped with revelry (Ex. 32). Jeroboam made two calves of gold (B. C. 970), which he placed in Bethel and Dan, the extreme limits of his kingdom; he also built altars, appointed priests, and offered sacrifices to the images. This idolatrous practice, though denounced by a prophet (Hos. 8:5, 6; 10:5; 13:2), was carried on by the succeeding kings and became the great sin of Israel, for which they were punished, carried into Assyria, and finally perished in oblivion. The calf at Dan was carried away by Tiglath-Pileser, B. C. about 735, and

that of Bethel, ten years later, by his son Shalmaneser (II Ki. 15:29; 17:13). Jeroboam's sin is later mentioned whenever his name is used (I Ki. 11:40; 12:26 sq.; II Ch. 11:15, etc.).

CALKERS.—Workmen skilled in stopping the seams of the deck or sides of a vessel, which appears to be the correct idea of the passages (Eze. 27:9, 27) where the inhabitants of Gebel (or Byblus) are said to have been employed in this capacity on the vessels of Tyre.

CALM.—Stillness, silence, as opposed to the raging fury of a storm. See tables of "MIRACLES." Mat. 8:26.

CAL'-NEH *(fort of Ana* or *Anu).*
The fourth of the cities of Nimrod (Gen. 10:10), and probably the same as the *CALNO* of Isa. 10:9 and the *CANNEH* of Eze. 27:23. The site is thought to be the modern *Niffer,* which, under the name of *Nopher,* the Talmud identifies with Calneh. It is situated about 60 miles E. S. E. of Babylon, on the left bank of the Euphrates. According to Arab traditions, Niffer was the original Babylon, and the place where Nimrod endeavored to mount on eagles' wings to heaven. Similarly, Calneh, or Calno, is mentioned by the LXX. as "the place where the tower was built" (Isa. 10:9). The remains of a brick tower, about 70 feet high and similar to the one at Birs-Nimrud (see *BABYLON*), are still to be seen there. In the 8th century B. C., Calneh was taken by one of the Assyrian kings, and never regained its prosperity. Amos 6:2.

CAL'-NO. See *CALNEH.* Isa. 10:9.

CAL'-VA-RY *(skull).*
A word occurring in the A. V. only in Lu. 23:33 (where the R. V. correctly puts *"The skull"*), and there not as a proper name, but arising from the translators having literally adopted the word *calvaria* (i. e., a bare *skull*), the Latin word by which the *kranion* of the evangelists is rendered in the Vulgate; *kranion,* again, being nothing but the Greek interpretation of the Hebrew *GOLGOTHA* (which see). There is no sanction for the expression "Mount Calvary," for it is only 18 feet high.

CAMEL.—A well-known and useful animal in Eastern countries, and "unclean" according to the Mosaic law (Lev. 11:4; Deut. 14:7). It is usually six or seven feet in height, is exceedingly docile and patient of labor, and is peculiarly adapted to desert-travel. Its foot is provided with pads under the two toes, which do not easily sink in the sand; its nostrils can be closed against the dust or fine sand, or hot wind; its sharp, long teeth are well suited to the cutting off and chewing of the prickly shrubs of the desert; its hump is almost pure fat, which can be absorbed on a long journey, where food is scanty; and its stomach is equipped with several extra water-bags, or cells, holding from twenty to thirty days' supply of water. The species most referred to in the Bible has upon the back one hump, while the Bactrian camel of Central Asia has two; these humps or protuberances yield to pressure, and form a sort of saddle, on which its burden is laid (Isa. 30:6). The dromedary is simply a finer bred and swifter variety (Isa. 66:20; Jer. 2:23), the swiftness of which is proverbial, 900 miles in eight days having been done by it. The camel is first mentioned in Gen. 12:16. It was used at an early date, both as a riding animal and as a beast of burden (Gen. 24:64; 37:25); and was likewise used in war (I Sa. 30:17; Isa. 21:7). It was used not only in Palestine, but also in Arabia (Judg. 7:12), in Egypt (Ex. 9:3), in Syria (II Ki. 8:9), and in Assyria, as appears from the sculptures of Nineveh. Coarse garments were manufactured from its hair (Mat. 3:4; Mark 1:6); John the Baptist was distinguished by this rough apparel from those residents in palaces who wore *soft* raiment.

To *pass a camel through the eye of a needle* was a proverbial expression, employed by Christ in his discourse to the disciples to show how difficult it is for a rich man to forsake all for his cause and obtain the blessings of salvation (Mat. 19:24; Mark 10:25; Lu. 18:25). Another proverbial expression occurs in Mat. 23:24: "Strain at a gnat and swallow a camel." In this passage, "at" has, by a typographical error in the edition of 1611, been substituted for *"out"* (as in the R. V.). It may be remarked that "out" is the word used in Archbishop Parker's Bible of 1568. The reference is to a custom among the Jews of filtering their wine, for fear of swallowing any insect forbidden by the law (Lev. 11:33, 34) as "unclean." The proverb is applied to those who are superstitiously anxious to avoid small faults, and who yet commit the greatest sins.

CA'-MON *(standing-place).*
A town in Gilead where Jair the Judge was buried. Judg. 10:5.

CAMP.—A word which occurs frequently in accounts of the movements of the Israelites. The Mosaic books give a detailed description of the Jewish system of encampment while journeying in the wilderness on their way to the Promised Land. The twelve tribes were formed into four great armies, encamping in as many fronts, or forming a square, with a great space in the center, where the Tabernacle was placed, surrounded by the tribe of Levi and the bodies of carriers, etc., by the stalls of the cattle, and by the baggage. Many passages in the Levitical law refer to things to be done within or without the camp. The different encampments or stations on the journey through the wilderness are mentioned in Num. 33.

CAMPHIRE.—A plant of great beauty and fragrance found in Egypt and other countries of the East; it is also called *alhenna.* Eastern women are very fond of it, and use it as a dye for staining the lips and finger-nails a yellowish-red. Our *camphor* is altogether different. Song 1:14; 4:13 (*"henna"* in the R. V.).

CA'-NA *(the nest).*
A village of Galilee, memorable as the scene of Christ's first miracle (Jno. 2:1 sq.), and of a subsequent one (4:46, 54). It was also the native place of Nathaniel (21:2). The name occurs in the Gospel of John only, and in these four instances no clue is furnished as to its situation. It appears, however, that it was not far from Capernaum, and was on a more elevated site. Tradition places it at *Kefr Kenna,* a small village 4½ miles N. E. of Nazareth. A rival site is further N., a village about 5 miles N. of *Saffurieh* (Sepphoris) and 9 from Nazareth, near the present *Jefat* (the *Jotapata* of the Jewish wars). This village still bears the name of *Kana-el-jehil,* which is the exact representative of the Hebrew original —whereas *Kenna* is widely different from it—and it is in this fact that the superiority of the northern *Kana* appears to rest.

CA'-NAAN *(low, flat).*
1. Fourth son of Ham, and a grandson of Noah (Gen. 10:6; I Ch. 1:8; cp. Josephus, *Ant.* I, 6:4). His eldest son, Zidon (or Sidon), founded the city of the same name, and was progenitor of the Sidonians and Phœnicians. Canaan had ten other sons, who were fathers of as many tribes in Palestine and Syria (Gen. 10:15-19; I Ch. 1:13). It is believed that Canaan lived and died in Palestine, whence this country was called "the land of Canaan" (see No. 2).

2. The word "Canaan" is sometimes employed as a name for the country in which the descendants of Canaan dwelt—usually styled "the land of Canaan" (Zeph. 2:5). There is also mention of the "daughters of Canaan" (Gen. 28:1, 6, 8; 36:2); the "inhabitants of Canaan" (Ex. 15:15); the "wars of Canaan" (Judg. 3:1); the "king of Canaan" (Judg. 4:2, 23, 24; 5:19); the "kingdoms of Canaan" (Psa. 135:11); and the "language of Canaan" (Isa. 19:18).

"Canaan" (literally, the *low* country), was originally applied to that small strip of flat land lying on the E. shore of the Mediterranean Sea and W. of the Jordan River, extending from Gaza north-

ward to Sidon. The original extent and boundaries of Canaan are given with tolerable exactness in the Bible. It was bounded on the W. by the Mediterranean Sea (Gen. 10:19); on the S. by a line running from Gaza to the S. end of the Dead Sea, including the Judæan hills, but excluding the country of the Amalekites (Gen. 10:19; Num. 13:29); on the E. by the Jordan—no part of Canaan lay beyond that river (Ex. 16:35; Num. 33:51, with Josh. 5:12; 22:11); and on the N., Canaan extended as far as Hamath, which was also the utmost boundary of the "land of promise" (Gen. 17:8; Num. 34:8). The coast from Sidon northward to Arvad, and the ridge of Lebanon, were inhabited by Canaanites, though they do not appear to have been included in Canaan proper (Gen. 10:15-19). The name "Canaan," however, came eventually to be applied to the possessions of the Hebrews on both sides of the Jordan, having Phœnicia, Lebanon, and Syria on the N.; Syria, Ammon, and Moab on the E.; Idumea and the Arabian desert on the S.; and the Mediterranean Sea on the W. Its extreme length was about 180 miles, and its breadth varied from 20 to 120 miles, containing in all about 11,000 square miles—a little less than the state of Maryland, a little more than Vermont, or about one-twenty-fourth the size of Texas. Its coast-line, from Mount Carmel to the S. of Gaza, is little more than 100 miles. Its population never exceeded 5,000,000.

The "land of Canaan," being repeatedly promised to Abraham, received among his descendants such names as the Land of the Hebrews, of Israel, of Judah, of Promise, the Holy Land, and Palestine—which last was derived from the Philistines, who dwelt in the S. W. at the sea-shore. Joshua divided it by lot to the twelve tribes, arranged in four divisions—the *northern* part was assigned to Asher, Naphtali, Zebulun, and Issachar; the *middle* part to Ephraim and the half tribe of Manasseh; the *southern* part to Benjamin, Dan, Judah, and Simeon; and the *eastern* part, beyond the Jordan, to Reuben, Gad, and the half tribe of Manasseh. Solomon's division into twelve sections for governmental purposes may be seen in I Ki. 4:7-19. After the secession of the ten tribes under Rehoboam, the territory of the tribes of Judah and Benjamin (with the intermixed cities of Dan and Simeon) were called "Judah," and the others "Israel," till the captivity of the latter, B. C. 728, after a separate existence of 250 years.

In N. T. times, Canaan was divided into a variety of provinces. East of the Jordan were:—Iturea, now *Jedur;* Gaulanitis, now *Jolan;* Trachonitis, now *Leja;* Batanæa, now *Nukra* (all in the north); Auranitis (now *Hauran,* on the east), and Peræa, now *Belka* (in the south). West of the Jordan were:—Galilee (Upper and Lower), on the north; Samaria, in the centre; and Judæa, in the south.

In later times, it was divided into four parts:—PALESTINA I, *Philistin,* which included Judæa and Samaria, with Cæsarea for its capital; PALESTINA II, *Urdun* (Jordan), including Galilee and Gilead, with Scythopolis for its capital; PALESTINA III, *Jibalod Sherat,* including the ancient Nabatæa, and Aila eastward to the Arnon, with Petra for its capital; ARABIA, to the N. E. of Palestina III, including the Hauran, with Bostra for its capital.

Palestine successively fell under Persian, Greek, Roman and Turkish rule, under the last of which it remained until the recent World War (see *PALESTINE OF TODAY*).

For further particulars, see the articles on *CANAANITE; PALESTINE,* etc.

CA'-NAAN-ITE—R. V., *"Cananæan."*
Patronymic of the descendants of *CANAAN* (No. 1); afterwards restricted to the inhabitants of *CANAAN* (No. 2). Canaan was in very early times peopled with a race of giants (see *GIANT*), remnants of whom continued till at least the time of David (11th century B. C.), but who had much earlier been supplanted by the Amorites (between Hebron and the Salt Sea), the Arkites (at Arka, opposite the northern extremity of Lebanon), the Arvadites (around Arad), the Girgashites (near the sea of Tiberias), the Hamathites (around Hamath), the Hittites (around Hebron), the Hivites (around Hermon), the Jebusites (at Jebus or Jerusalem), the Perizzites (in Samaria), the Sinites (south of Arka), the Sidonians (at Sidon), and the Zerarites (south of Arad). These tribes were all confined to the W. of the Jordan, save the Amorites, who possessed two kingdoms on the E. of it—that of Sihon, between the Arnon and the Jabbok; and that of Og, in Bashan, now called the *Hauran.*

The moral state of these tribes gradually became so bad that the land is represented as "spueing" them out. Under Joshua, they were gradually subdued, but were never wholly exterminated, so that even at the present day there are relics of them to be found in the hill-country.

After the death of Alexander the Great, B. C. 323, Greek colonists settled in Ptolemais (Acre), Pella, and Gerasa, while the Nabatæans (an Arab tribe) settled at Petra, and gradually conquered Moab and Ammon in the north.

CA-NAAN-IT'-ESS.
Female inhabitants of Canaan. See *CANAAN; CANAANITE.* I Ch. 2:3.

CA-NAAN-IT'-ISH.
Of or pertaining to *CANAAN* (which see). Gen. 46:10.

CAN'-DA-CE.
The name of a queen of the Ethiopians whose high treasurer was converted to Christianity by the preaching of Philip the Evangelist (Acts 8:27), A. D. 30. For some time both before and after the Christian era, Ethiopia proper was ruled by female sovereigns, who all bore the appellation of "Candace," which was not so much a proper name as a distinctive title, common to every successive queen—like "Pharaoh" and "Ptolemy" to the kings of Egypt, and "Cæsar" to the emperors of Rome.

CANDLE.—A word frequently used in the Bible to mean *LAMP* (which see); candles were then unknown in the East. "Candle" is often used figuratively in Scripture to mean light generally. Job 18:6; 21:17—Mat. 5:15.

CANDLESTICK.—Lampstand. The only light of the Tabernacle, and afterwards of the Temple, was that of the seven (*ten* are mentioned in I Ki. 7:49) lamps on the golden stand. This golden "candlestick," or rather lampstand, was on the left hand of one entering the Holy Place and opposite the table of shew-bread. It was made of fine gold, and consisted of a stem, supposed to have been five feet high, with six branches. The only ancient figure we have of this stand is the sculpture on the Arch of Titus at Rome. Ex. 25:31-35.

CANE.—Reed; sweet-scented vernal grass. "Sweet cane" (Isa. 43:24; Jer. 6:20) probably is the same as *CALAMUS* (which see), or "sweet calamus" (Ex. 30:23).

CANKER.—A *gangrene,* mortification; a disease which spreads by degrees over the whole body. II Ti. 2:17.

CANKER WORM.—A term generally thought to refer to some hairy or caterpillar-like species of locust; possibly it merely describes the *locust* in a certain stage of its growth—viz., just when it emerges from the caterpillar state and obtains the use of its wings (see Nah. 3:16). Joel 1:4; 2:25.

CAN'-NEH *(set up, distinguished).*
Place in the S. of Arabia; perhaps the same as *CALNEH.* Eze. 27:23.

CA-PER'-NA-UM *(village of Nahum).*
A town on the W. shore of the Sea of Galilee, near the N. end, in the rich, bushy plain-country. It was the home of Jesus after leaving Nazareth upon being rejected (Mark 2:1). It was the home of Simon Peter and Andrew (1:29); and

Matthew was chosen there (2:14). The son of the nobleman was healed in Capernaum by words spoken at Cana; and this town was the scene of more of the recorded miracles wrought by the Savior than any other place (see tables of "MIRACLES"). The doom pronounced against it and the other cities (Mat. 11:20-24) has been singularly fulfilled, and there is no more difficult task in sacred topography than to discover its site. The spots in dispute are *Khan-Minyeh* and *Tell-Hum;* the latter is 3 miles N. of the former, about 3 miles from the entrance of the Jordan into the lake, and appears to be the more probable site of the ancient city.

CAPH'-TOR *(cup).*
A maritime country, and the primitive seat of the Philistines (Deut. 2:23; Jer. 47:4; Amos 9:7), who are once called *CAPHTORIM* (Deut. 2:23), as being of the same race as the Mizraite people of that name (Gen. 10:14). Caphtor may have been in Egypt, or near it. From Jer. 47:4, some think it was an island, but "isle" means, in its wider application, a *maritime* land, whether on the coast or an island (see *ISLAND*).

CAPH'-TO-RIM, CAPH'-THO-RIM—R. V., *"Caphtorim."*
The inhabitants of *CAPHTOR* (which see). Gen. 10:14; Deut. 2:23 (A. V., "Caphtorims"); I Ch. 1:12.

CAP-PA-DO'-CI-A.
An elevated table-land, intersected by mountain chains, in the E. part of Asia Minor; bounded on the N. by Pontus, W. by Lycaonia, S. by Cilicia, and E. by Syria and Armenia Minor. It was always deficient of wood. Its interest for students of Scripture arises chiefly from the mention of its Jewish residents among the hearers of Peter's first sermon, and its Christian residents among the readers of his first epistle. Acts 2:9; I Pe. 1:1.

CAPTAIN.—In the Jewish army, the "captain of the host" was the commander of the entire army. There were also captains of lower grades (I Ki. 2:32; II Ki. 1:9-11). The commander of a thousand Roman soldiers was called a captain (Acts 21:31). The term is sometimes used to denote simply a *leader* of Roman soldiers (Lu. 22:4). The *Centurion* was "captain" of a hundred soldiers. The "captain of the Temple" was over the priests and Levites who guarded the Temple and its vicinity (Acts 4:1). Christ is spoken of as "the captain of (their) salvation" in Heb. 2:10.

CAPTIVES.—In the Bible, this term usually means those taken in war. They were frequently sold into slavery, and were treated with utmost cruelty. See *CAPTIVITY.* Num. 31:9; I Sa. 30:2.

CAPTIVITY.—This term usually indicates one (most frequently the first) of the four outstanding deportations to which the Jews were subjected; namely, Babylonian, Median, Grecian, and Roman. In the first Babylonian captivity, which began B. C. 734 and extended over a period of about 150 years, the best families of Israel were carried away. They were not treated as slaves, but were under their own civil laws, had their own elders, and even held slaves of their own. Some were given high official positions at the court of the Assyrian kings (as Mordecai and Daniel). The second Babylonian captivity, in which the people of Judah were carried away by Nebuchadnezzar, took place about B. C. 605. A portion of these people, under the leadership of Zerubbabel, returned to their country, B. C. 536 (or 535); Cyrus, king of the Persians, who conquered Babylon, having issued a decree allowing the Jews to return. Another part of the people returned with Ezra, B. C. 458; others followed later under Nehemiah, B. C. 445. The return thus extended over a period of 90 years. Only about one-sixth of the people returned to Jerusalem, those remaining being known, at the time of Christ, as the *Dispersed.* Many of the remaining Jews continued to live in Assyria, but some of them fled into Egypt, and into Arabia, settling in Yemen (Sheba). There is no further known record of the *Ten Tribes* from this time on, and they are often spoken of as "the lost tribes." It is likely that they intermarried with each other and with the people among whom they lived, finally losing their identity as a separate race. In B. C. 63, Pompey, having taken Jerusalem, carried many Jewish captives back to Rome with him. Most of these soon gained their liberty and became a large and influential community, occupying a site on the right bank of the Tiber, together with an island in the river. See books of Nehemiah, Ezra, Haggai and Zechariah; also Jer. 52.

CARBUNCLE.—A precious stone of a brilliant hue; probably the emerald. It was the third stone in the first row on the high-priest's breastplate (Ex. 28:17; 39:10); is mentioned among other precious stones in Isa. 54:12; and is enumerated among the treasures of Tyre (Eze. 28:13).

CAR'-CAS *(severe).*
The last named of the seven "eunuchs" (R. V., *"chamberlains"*) in the court of Ahasuerus (Xerxes) who were directed to bring Queen Vashti into the royal convivial party. Esth. 1:10.

CARCASE.—*"Carcass"* in the R. V. According to the Mosaic law, all things that came in contact with the dead body of an "unclean" creature were thereby rendered ceremonially unclean until the even (Lev. 11).

CAR'-CHE-MISH *(citadel of Chemosh).*
A city on the Euphrates occupying nearly the site of *Mabog* or *Hierapolis* of later times; but not to be confounded with the classical *Circesium,* which stood much further down the river. II Ch. 35:20; Isa. 10:9; Jer. 46:2.

CA-RE'-AH *(bald)*—R. V., *"Kareah."*
Name given in one place (II Ki. 25:23) to the father of Johanan, who is elsewhere more properly called *KAREAH.*

CAR'-MEL *(fruitful place).*
1. A mountain which forms a striking and characteristic feature of Palestine. It projects into the Mediterranean Sea, and stands as a wall between the maritime plain of Sharon on the S. and the more inland expanse of Esdrælon on the N. It extends about 12 miles from the sea, terminating abruptly in the hills of *Janin* and Samaria, which form at that point the central mass of the country. Its highest point is about 4 miles from the E. end, at the village of *Es-fieh,* and measures about 1730 feet above the sea-level. Mount Carmel is noted as the scene of the most remarkable events in the lives of *ELIJAH* and *ELISHA,* and is kept sacred not only by the Jews and Christians, but also by the Mohammedans. The Carmelite monks had their first monastery on this mountain, and took their name from it. I Ki. 18:19, 20, 42; II Ki. 2:25; 4:25.

2. A town, in the mountainous part of Judah, where Nabal resided with his wife Abigail, who afterward became wife of David. Here, probably, was the site of Uzziah's vineyards. The ruins of the town, now called *Kurmul,* still remain at 10 miles S. E. of Hebron, close to those of *Main, Zif* (Maon and Ziph), and other places named with Carmel in Josh. 15:55. I Sa. 25:2, 5, 7, 40.

CAR'-MEL-ITE, CAR-MEL-IT'-ESS.
An inhabitant of Carmel (No. 2). I Ch. 3:1; 11:37.

CAR'-MI *(fruitful, noble).*
Father of *ACHAN.* In I Ch. 4:1, the name is given as a son of Judah, but the same person is probably intended, as no such son of Judah is elsewhere mentioned, and of the five persons mentioned only one was really his son (Pharez), though the other four are called his "sons" (i. e., descendants). Hezron was of the 2d generation, Hur of the 4th, and Shobal of the 6th. Josh. 7:1, 18.

2. One of the sons of Reuben. Gen. 46:9.

CAR'-MITES.
Family descended from Carmi, son of Reuben. Num. 26:6.

CARPENTER.—A worker in wood; builder. Joseph, the legal father of Jesus, was a carpenter (Mat. 13:55); so also was Jesus (Mark 6:3). See *OCCUPATIONS.*

CAR'-PUS *(fruit).*
A person at Troas, in Mysia, with whom Paul left a cloak. II Ti. 4:13.

CARRIAGE.—Vehicles answering to this term in modern usage were not known to the ancients. The Hebrew terms so rendered in the A. V. are various in their significations, and are translated in the R. V. as follows:—In Judg. 18:21, *"goods;"* in I Sa. 17:22; Isa. 10:28; Acts 21:15, *"baggage;"* and in Isa. 46:1, *"things."* See *CART; CHARIOT; WAGON.*

CAR-SHE'-NA *(lean, slender).*
One of the seven princes of Media and Persia in the time of Ahasuerus. Esth. 1:14.

CART.—Ancient carts and wagons were either open or covered (Num. 7:3), and were used for conveying persons (Gen. 45:19), burdens (I Sa. 6:7, 8), or produce (Amos 2:13); and were drawn by cows (I Sa. 6:7) or oxen. As there are no roads in Syria and Palestine and the neighboring countries, wheel-carriages for any purpose except the conveyance of agricultural produce are all but unknown (see *HIGHWAY*). In Isa. 28:27, 28, a *threshing-dray* or sledge is referred to (see *THRESHING*). See *WAGON.*

CASEMENT.—*"Lattice"* in the R. V. Prov. 7:6.

CA-SIPH'-I-A *(white, shining).*
A place or region of the Persian empire, where Levites had settled during the Captivity, whence Iddo, with others of them, were sent for by Ezra to join his party returning to Jerusalem (Ezra 8:17). Its situation is very much in doubt.

CAS-LU'-HIM.
A people whose progenitor was a son of Mizraim (Gen. 10:14; I Ch. 1:12). In both passages in which the word occurs, it would appear, as the text now stands, that the Philistines came forth from the Casluhim, and not from the Caphtorim, as is elsewhere expressly stated. Here, then, would seem to be a transposition. Since the Casluhim are placed between the Caphtorim and the Pathrusim in the list of the descendants of Mizraim, it is probable, though not certain, that their seat was in Upper Egypt. The Septuagint seems to identify them with the *HASHMANNIM* (which see).

CASSIA.—The dried inner bark of a tree akin to the cinnamon, and having a delicious odor. It was used as an ingredient in the holy anointing oil, and was probably imported from India. Ex. 30:24; Psa. 45:8.

CASTAWAY.—In I Co. 9:27, *"rejected"* in the R. V. In heathen countries, infants are often literally "thrown away" by their parents, and allowed to perish from exposure and hunger (Eze. 16:5).

CASTLE.—Among the Hebrews, castles were a kind of military fortress, usually built on an eminence. The "castle" into which Paul was taken (Acts 21:34 sq.) was the quarters of the Roman garrison at Jerusalem in the fortress Antonia, which was adjacent to the Temple and commanded it. The word is rendered *"encampments"* in Gen. 25:16; I Ch. 6:54, and *"stronghold"* in I Ch. 11:5, 7, of the R. V. See *FORT.*

CAS'-TOR and POL'-LUX.
Instead of translating or retaining the term *Dioscuri,* as it stands in the Greek text, the A. V. gives the names "Castor and Pollux," who were reckoned sons of Jupiter by Leda, and were regarded by sailors as their tutelary divinities, appearing in the heavens as the constellation Gemini or *"The Twin Brothers"* (as rendered in the R. V.). On shipboard, these divinities were recognized in the phosphoric lights which play about the masts and sails; hence Roman poets often allude to them in relation to navigation. Acts 28:11.

CATERPILLAR.—An insect of the locust kind in the immature state; very injurious to vegetation, and often employed to execute God's judgments. The word is rendered *"grasshopper"* in Psa. 105:34, and *"canker-worm"* in Jer. 51:14, 27, of the R. V. See *LOCUST.*

CATHOLIC.—A word meaning *universal*—originally applied to the Christian Church in general, but now used to denote the Roman Catholic Church only. The "Catholic Epistles" (James, I and II Peter, I John, and Jude) are so called because they are addressed to the Church in general.

CATTLE.—As used in the Bible, this term includes all domesticated quadrupeds. Ex. 20:10.

CAUL.—In Lev. 3:4, 10, 15; 4:9, this word probably denotes the great lobe of the liver; in Hos. 13:8, the membrane around the heart; and in Isa. 3:18, network for the hair.

CAUSEWAY.—In I Ch. 26:16, 18, this word probably has reference to the ascent from Zion to the W. side of the Temple area.

CAVE.—Caves, which are very numerous in Palestine, were used in ancient times for dwellings (Gen. 19:30), for concealment (Josh. 10:16, etc.), and as burial-places (Gen. 23:17, 19; 49:29; Jno. 11:38). Several caves are named in the Bible (see *ADULLAM; MACHPELAH).* See *SEPULCHRE.*

CEDAR (so called from its *firmness*).—This word is used in the Bible in reference to the whole pine-tree family, and especially to the cedar of Lebanon, which is a noble evergreen tree, greatly celebrated in ancient times (Psa. 92:12; Eze. 31:3-6). This tree has a strong and very pleasant odor of balsam; its wood is exceedingly durable, and was used in the noblest and most costly edifices, including Solomon's Temple (see *TEMPLE*). See *LEBANON.*

CED'-RON *(torrent)*—R. V., *"Kidron."*
The form given in the N. T. to the *Nahal Kidron* ("black torrent"), which flows in the ravine below the E. wall of Jerusalem, and beyond which is the Garden of *GETHSEMANE* (which see). The name has no connection with "cedar;" hence, the "brook of cedars" of some texts, including the LXX. (II Sa. 15:23), is a gloss. In English, the name, in this form, should be pronounced with a soft *"C."* The modern name of the brook Cedron is *Wady Nar.* Jno. 18:1.

CEILINGS.—In ancient times, ceilings were found among the Hebrews only in the Temple, palaces of kings, or in the residences of the wealthy. They were often very beautiful. I Ki. 6:15.

CELLARS.—Depositories; places for storing wine, etc. Cellars, such as are common with us, were not known in the East in ancient times. The "cellars" referred to in I Ch. 27:28 were places for storing wine, jars of which were buried to the neck.

CEN'-CHRE-A *(millet).*
The E. harbor of Corinth (9 miles from the city) on the Saronic Gulf, and the emporium of its trade with Asia. The proper form of the name is *"Cenchreæ,"* as in the R. V. The apostle Paul sailed from Cenchreæ (Acts 18:18), on his return to Syria from his second missionary journey; and when he wrote his epistle to the Romans, in the course of the third journey, an organized church seems to have been previously formed here (Rom. 16:1), probably a branch of that in Corinth.

CENSER.—A kind of pan used in the Temple service to carry the fire in which incense was burned to the altar of incense. This fire was

taken from the perpetual supply on the altar of burnt-offering. Little is known of the form of the censer; the one used on the Day of Atonement was of pure gold (I Ki. 7:50). In Heb. 9:4, "censer" refers to the golden *"altar of incense"* (as in the R. V.).

CENSUS.—See *NUMBERING.*

CENTURION.—A Roman officer commanding a hundred soldiers. See *CAPTAIN.* Acts 10:1, 22.

CE'-PHAS *(rock).*
A Syriac surname given to Simon Peter by Jesus in recognition of his loyal nature. In the Greek text, it is rendered *Petros;* and in the Latin, *Petrus.* Jno. 1:42.

CE'-SAR. See *CÆSAR.*

CES-A-RE'-A. See *CÆSAREA.*

CES-A-RE'-A PHI-LIP'-PI. See *CÆSAREA PHILIPPI.*

CHAFF.—The glumes or husks of grains and grasses separated from the seed by threshing and winnowing, etc. In ancient times, chaff was separated from the grain by throwing both together against the wind with the winnowing-shovel. The wind blew away the light chaff, allowing the heavier grain to fall back upon the ground. The wicked are likened unto the "chaff which the wind driveth away" (Psa. 1:4).

CHAINS.—In Num. 31:50; Isa. 3:19, this word is supposed to refer to *foot*-chains, which were worn as ornaments around the ankles, and caused the wearer to maintain a certain measured pace. Chains were part of the furnishings of Solomon's Temple (I Ki. 6:21). The chains mentioned in Acts 12:6, 7 were *FETTERS* (which see).

CHALCEDONY.—A species of quartz of various colors, resembling agate, and found in the copper-mines of Chalcedon, near Constantinople, and elsewhere. It is used for cups and vases. In Rev. 21:19, the third foundation of the wall of the Holy City is represented as adorned with this stone.

CHAL'-COL, CAL'-COL *(sustaining)*—R. V., *"Calcol."*
A son of Mahol whose offspring were noted for their wisdom. I Ki. 4:31; I Ch. 2:6.

CHAL-DE'-A.
The southern portion of Babylonia. In the common version, however, this term is used for the Hebrew *Kasdim,* or *CHALDEANS,* the term which designates the inhabitants of the entire country. The native term is *Kaldi* or *Kaldai,* not Casdim; hence, the name "Chaldea" has been connected with the city *Kalwadha,* the "Chilmad" of Eze. 27:23. See *CHALDEANS.* Jer. 50:10; 51:24, 35.

CHAL-DE'-ANS, CHAL'-DEES.
In the Bible, the Chaldeans appear, till the Captivity, as the inhabitants of the country which had Babylon for its capital, and is itself called *SHINAR.* While this meaning is still found in the book of Daniel (5:30; 9:1), a new acceptation of the term shows itself. They are classed with astronomers and magicians, and form a class who have a peculiar "tongue" and "learning," and are consulted by the king on difficult matters. Berosus, a native historian and himself a Chaldean in the narrower sense, uses the term in the wider application only; while Herodotus, Diodorus, Strabo and later writers almost always employ it to signify a sect, regarding them chiefly as priests or philosophers. Hence, the Chaldeans were regarded as the inhabitants of a particular part of Babylonia, the country bordering on the Persian Gulf and on Arabia. The *Kaldi,* or *Kaldai,* were merely one of the Cushite tribes that lived on the great alluvial plain known as Babylonia or Chaldæa. Their seat was probably the S. portion of the country which has retained the name of *Chaldea.* Here was "Ur of the Chaldees" (the modern *Mugheir*), which lies S. of the Euphrates, near its junction with the *Shat-el-hie.* That they were a Cushite race is proved by the remains of their language, which closely resembles the *Galla,* or ancient language of Ethiopia, the learned language for scientific and religious literature. Gen. 11:28, 31; 15:7; II Ki. 24:2.

CHAL'-DEES, *UR OF THE.* See *UR OF THE CHALDEES.* Gen. 11:28.

CHALK STONE.—A substance very much like limestone; soft and easily crumbled. Isa. 27:9.

CHAMBERING.—In Rom. 13:13, this word means *licentiousness.*

CHAMBERS.—In Job 9:9; Psa. 104:3, 13, this word means *constellations* or *heavenly regions.* See *BED CHAMBER; HOUSE.* Acts 9:37.

CHAMBERLAIN.—In II Ki. 23:11, etc., an officer who had charge of the royal chambers, or the king's lodgings, wardrobes, etc. In Eastern courts, eunuchs were commonly thus employed (Esth. 1:10, 12, 15). In Rom. 16:23, the reference is probably to the treasurer of the city.

CHAMELEON.—A lizard-like reptile whose color changes with that of objects about it, or when its temper is disturbed. Its food consists of insects, which it catches by darting out its long, sticky tongue. It was "unclean" to the Hebrews (Lev. 11:30).

CHAMOIS.—The animal intended in Deut. 14:5, where it is enumerated among the "clean" animals, is not the well-known mountain-goat of that name, but probably a kind of wild sheep.

CHAMPAIGN.—In Deut. 11:30, this word (rendered *"Arabah"* in the R. V.) means *plain; level country.* See *ARABAH.*

CHAMPION.—In ancient warfare, a "champion" was one who challenged a foe to single combat in the presence of contending armies—the issue of the battle was sometimes staked on such an encounter. See *GOLIATH.* I Sa. 17:4, 23, 51.

CHA'-NAAN—R. V., *"Canaan."* See *CANAAN.* Acts 7:11; 13:19.

CHANCELLOR.—A high official of the Persian court whose particular duties are unknown. Ezra 4:8, 9, 17.

CHANGERS.—See *MONEY CHANGERS.* Jno. 2:15.

CHANNEL.—See *BROOK; RIVER.* Isa. 27:12

CHAPEL.—In Amos 7:13, *"sanctuary"* in the R. V.

CHAPITER.—Crown; ornamental top of a column. Called *"capital"* in modern architecture; and so in the R. V. I Ki. 7:16.

CHAPMEN.—Traveling merchants; rendered *"traders"* in the R. V. II Ch. 9:14.

CHA-RA'-SHIM *(craftsmen)*—R. V., *"Ge-harashim."*
A valley inhabited by the descendants of Joab, of the tribe of Judah, so called from their employment as artificers. The same place, probably, is mentioned in Neh. 11:35 ("valley of craftsmen") as extant after the Captivity, inhabited by the Benjamites, and as lying not far from Jerusalem. It apparently lay in the undulating ground at the back of the plain of Sharon, E. of Jaffa, and is probably identical with the modern *Wady Mazeirah.* I Ch. 4:14.

CHAR-CHE'-MISH—R. V., *"Carchemish."* See *CARCHEMISH,* II Ch. 35:20.

CHARGER.—Shallow silver plates offered by the heads of the tribes for the service of the Tabernacle (Num. 7); they are said to have weighed each 130 shekels, or about 65 oz. The "charger" upon which the head of John the Baptist was presented to the daughter of Herodias (Mat. 14:11) was of similar form. The "chargers" of

gold and silver mentioned in Ezra 1:9 were perhaps shallow *basins* for containing the blood of sacrifices; although others understand them to have been *baskets* for first-fruit offerings. The word is rendered *"platter"* in the R. V.

CHARIOT.—There are two kinds of chariots mentioned in the Bible:—One, used by princes and high officials, was usually very elaborately decorated with gold, silver, brass, and costly jewels; while the other, used in war, was protected with sheets of iron, and sometimes had blades, or scythes, attached to the axletrees. The latter type is often spoken of as "chariots of iron," though they were merely plated with iron. Both kinds were drawn with horses; and their construction was somewhat similar to that of our two-wheeled cart. The first mention of chariots in Scripture is in Gen. 41:43, where Joseph is said to have been placed, as a mark of distinction, in Pharaoh's second chariot; and later Joseph went in his own chariot to meet his father on his entrance into Egypt from Canaan (46:29). Chariots also formed a part of the funeral procession of Jacob—possibly by way of escort or as a guard of honor (50:9). The next mention of chariots (Ex. 14) is in connection with the army of Pharaoh, who, in pursuing the Israelites, took with him 600 chariots (ver. 7). The Canaanites of the valleys of Palestine were enabled to resist the Israelites successfully because of the number of their "chariots of iron" (Josh. 17:18; Judg. 1:19); Jaban, king of Canaan, had 900 chariots (Judg. 4:3). In Saul's time, the Philistines are said to have had 30,000, a number which seems excessive (I Sa. 13:5; cp. the LXX. and Josephus, *Ant.* VI, 6:1). David took 1000 chariots from Hadadezer, king of Zobah (II Sa. 8:4), and, a little later, 700 from the Syrians (10:18), who, in order to recover their ground, collected 32,000 chariots (I Ch. 19:7). Prior to this time, the Hebrews possessed few or no chariots, partly, no doubt, because of the prohibition against multiplying horses, for fear of intercourse with Egypt, and the regal despotism implied in the possession of them (Deut. 17:16; I Sa. 8:11, 12); but to some extent David, and in a much greater degree Solomon, broke through this prohibition from seeing the necessity of placing the Hebrew kingdom, under its altered circumstances, on a footing of military equality or superiority toward the neighboring nations. Solomon therefore raised and maintained a force of 1400 chariots, by taxation on certain cities, agreeably to Eastern custom in such matters (I Ki. 9:19; 10:25 sq.). These chariots, and also the horses for them, were imported chiefly from Egypt, and the cost of each chariot was 600 shekels of silver, and of each horse 150 (I Ki. 10:29). From this time on, chariots were regarded as among the most important instruments of war, though the supply of them and of horses appears to have been still drawn from Egypt (I Ki. 22:34; II Ki. 9:16, 21; 18:24, etc.). Chariots of other nations are also mentioned; as of Syria (II Sa. 8; II Ki. 6:14, 15), Assyria (II Ki. 19:23; Eze. 23:24), and Persia (Isa. 22:6). In the N. T., the only mention made of the chariot, except in Rev. 9:9 (where the word is used figuratively), is in the case of the Ethiopian or Abyssinian eunuch of Queen Candace, who is described as sitting in his chariot reading (Acts 8:28, 29, 38). "Chariots" is sometimes used figuratively for hosts or armies (Psa. 68:17); and Elijah, by his prayers and counsels, and power with God, is called "the chariot of Israel, and the horsemen thereof" (II Ki. 2:12), for he did more for his people than all the chariots they could muster (Psa. 20:7; Isa. 3:1). In Song 3:9, "chariot" probably means a kind of *"palanquin"* (as in the R. V.).

CHARIOT OF THE CHERUBIM.—Probably the frame on which the cherubim rested, one pattern of which might have resembled the body of a chariot (I Ch. 28:18). See *CHERUB.*

CHARIOT CITIES.—Cities specially designated for storing the chariots of war during the time of peace (II Ch. 1:14).

CHARIOT OF FIRE.—Probably a reference to the brilliant illumination and awe-inspiring scene which doubtless attended the translation of Elijah (II Ki. 2:11).

CHARIOT HORSES.—Such as were peculiarly fitted, by size, spirit, docility, or special training, for service with chariots (II Ki. 7:14).

CHARIOT MAN.—The driver or charioteer, or perhaps an officer who had charge of the chariot (II Ch. 18:33).

CHARIOTS, *CAPTAINS OF.*—Probably the officers who had charge of the chariot forces, or those in command of each chariot respectively, though the literal meaning of the Hebrew term is mounted *third* men (Ex. 15:4).

CHARIOTS OF THE SUN.—Chariots dedicated to the sun—a custom prevalent among the ancient Persians, who worshipped that luminary. The kings of Judah fell into this peculiar idolatrous practice. According to the rabbins, the king and nobles rode in these chariots when they went forth to meet the morning sun. The idolatrous chariots of the sun were burnt by King Josiah (II Ki. 23:11).

CHARIOTS OF WAR.—See *CHARIOTS.* Ex. 14:7.

CHARITY.—This word, in the Bible, usually means *"love,"* and is so rendered in the R. V. Mere alms-giving, without love, is not "charity" in the true sense of the word, though that is the popular conception of its meaning (I Co. 13).

CHARMERS.—Jugglers; those who profess to be able to "charm" snakes, scorpions, etc. That the most venomous reptiles might be rendered tame and harmless by certain charms, or soft and sweet sounds, and trained to delight in music, was an opinion which prevailed very early and universally. The most famous serpent-charmers of antiquity were the Psylli, a people of Cyrenaica. Pliny (*Nat. Hist.* VII, 2) attributes their power to some peculiar odor in their persons which the serpents abhorred. Isa. 19:3.

CHAR'-RAN—R. V., *"Haran."* See *HARAN.* Acts 7:2, 4.

CHE'-BAR *(joining).*
A river in the land of the Chaldeans (Eze. 1:3), on the banks of which some of the Jews were located at the time of the Captivity, and where the prophet Ezekiel saw his earlier visions (Eze. 1:1; 3:15, 23; 10:15, 20, 22; 43:3). It is generally considered as identical with the Habor, or River of Gozan, to which a portion of Israel was removed by the Assyrians (II Ki. 17:6); but the *Nahr Malcha,* or Royal Canal of Nebuchadnezzar, the greatest of all the cuttings in Mesopotamia, best deserves acceptance as the "Chebar" of Ezekiel. In that case, we may suppose that the Jewish captives were employed in the excavation of the channel.

CHED-OR-LA'-O-MER *(servant of Lagamar).*
A king of Elam in the time of Abram, B. C. 1917. Gen. 14:1 sq.

CHEEK.—Smiting the cheek is frequently alluded to in Scripture as a most grievous insult and injury (Job 16:10; Lam. 3:30; Lu. 6:29). In Joel 1:6, "cheek teeth" is rendered *"jaw-teeth"* in the R. V.

CHEESE.—Cheese now in use in the East is in hard, round, white cakes, about 4 inches in diameter, and very salty. It is difficult to decide how far the different Hebrew terms rendered "cheese" in the Bible correspond with our notion of that article, for they simply express various degrees of coagulation. It is very doubtful, however, that these terms always refer to curdled milk, as some suppose; thus, persons on a march would not be likely to encumber themselves with curdled milk (II Sa. 17:29). I Sa. 17:18; Job 10:10.

CHE'-LAL *(completeness).*
One of the family of Pahath-moab that had a foreign wife. Ezra 10:30.

CHEL'-LUH *(robust).*
One of the family of Bani that had married a foreign wife. Ezra 10:35.

CHE'-LUB *(boldness).*
1. A descendant of Caleb, son of Hur. I Ch. 4:11.
2. Father of Ezri, superintendent of the tillers of the ground in the time of David. I Ch. 27:26.

CHE-LU'-BAI.
Son of Hezron; called *CALEB* in I Ch. 2:18, 42. I Ch. 2:9.

CHEM'-A-RIMS *(idol-priests)*—R. V., *"Chemarim."*
A word occurring only once in the A. V. (Zeph. 1:4); but it is met with in the Hebrew in II Ki. 23:5; Hos. 10:5, where it is rendered "idolatrous priests," and "priests," referring to those who officiated in the service of the golden calves at Dan and Bethel.

CHE'-MOSH *(fire, hearth).*
The national idol of the Moabites and Ammonites, but not identical with *MOLECH* (which see). Chemosh is identified by Jerome with Baal-peor; by others with Baal-zebub; others, Mars; and still others, Saturn, as the star of ill-omen. Dibon was the chief seat of its worship. Solomon introduced, and Josiah abolished, the worship of Chemosh at Jerusalem (I Ki. 11:7; II Ki. 23:13).

CHE-NA'-A-NAH *(flat, low).*
1. Father of the false prophet Zedekiah, who smote Micaiah when he foretold the fall of Ahab at Ramoth-Gilead. I Ki. 22:11, 24; II Ch. 18:10, 23.
2. Brother of Ehud, son of Bilhan, a Benjamite. I Ch. 7:10.

CHE-NA'-NI *(Jehovah, creator).*
A Levite that conducted the devotional service of the people after Ezra had read to them the book of the law, B. C. 445. Neh. 9:4.

CHE-NA-NI'-AH *(established by Jehovah).*
1. A Levite, chief of the Temple singers, who conducted the grand musical service when the ark was removed from the house of Obed-edom to Jerusalem. I Ch. 15:22, 27.
2. An Izharite, one of David's officers; probably the same as No. 1. I Ch. 26:29.

CHE'-PHAR--HA-AM-MO'-NA-I *(village of the Ammonites).*
A place in the N. E. section of the tribe of Benjamin, mentioned between Ophrah and Ophni; possibly the modern *Ain Yebrud,* a little E. of *Jufna.* Josh. 18:24.

CHE-PHI'-RAH *(village, hamlet).*
Hivite village near Gibeon, in Benjamin; now *Kefir.* Josh. 9:17; 18:26; Ezra 2:25; Neh. 7:29.

CHE'-RAN *(union).*
Son of Dishon, son of Seir the Horite. Gen. 36:26.

CHER'-E-THIMS, CHER'-E-THITES—R. V., *"Cherethites."*
1. Inhabitants of the southern Philistia; i. e., *Philistines.* I Sa. 30:14.
2. Patronymic of the officers who, along with the Pelethites, formed David's life-guards. II Sa. 8:18.

CHE'-RITH *(a cutting, trench).*
A "brook" (i. e., torrent-bed or winter-stream; Arabic *wady*) in Palestine, E. of the Jordan, near Jericho, upon the bank of which the prophet Elijah hid himself during the early part of the three years' drought. Now called *Wady Kelt.* I Ki. 17:3, 5.

CHE'-RUB.
A place apparently in the Babylonian dominions, associated with Tel-harsa, Addan, etc., from which some Jewish exiles who had lost their pedigree returned to Jerusalem with Zerubbabel, B. C. 536. Ezra 2:59; Neh. 7:61.

CHERUB, CHERUBIMS (properly *"cherubim,"* as in the R. V.).—The appellation applied to certain symbolical figures frequently mentioned in Scripture. According to Jewish tradition, they had the faces of human beings; but, taking Ezekiel's description of them to be the proper appearance that belonged in common to all his cherubic creatures (ch. 1, 10, 41), it appears that they were compound figures, unlike any living animals or real object in nature, but rather a combination of the distinguishing features and properties of several—the ox, as chief among the tame and useful animals; the lion among the wild ones; the eagle among the feathery tribes; and man, as head over all, being the animals which, or rather parts of which, composed the symbolical figures. Each cherub had four distinct faces on one neck—that of a man in front, that of a lion on the right side, and of an ox on the left, while behind was the face of an eagle. Each had four wings—the two under ones covering the lower extremities, or rather the centre of the person (Heb. the *feet*), in token of decency and humility, while the upper ones, spread out on a level with the head and shoulders, were so joined together, each to the edge of the neighbor's, as to form a canopy; and in this manner they soared rather than flew, without any vibratory motion with their wings, through the air. Some think that the precise form varied within certain limits; e. g., the cherubic figure might have one, two, or four faces, two or four feet, one or two pair of wings, and might have the bovine or leonine type as its basis, the imagery being modified to suit the prominently intended attribute, and the highest forms of creature-being expressing best the highest attributes of the Creator—thus, the human form might indicate spirituality.

The first occasion on which cherubim are mentioned is on the expulsion of Adam and Eve from the Garden of Eden (Gen. 3:24), where the office of preventing man's access to the tree of life is assigned to *"the cherubim"* (not "cherubims," as in the A. V.). Nothing is known of the shape or nature of the cherubim here referred to; that some angelic beings are intended is obvious, however. Likewise, no minute and special description is given of the cherubim which Moses was commanded to provide for the Tabernacle—as is given of everything else, for the guidance of the artificers (Ex. 26:31). Similar figures were to be woven on the ten blue, red, and crimson curtains of the Tabernacle (Ex. 26:1). All that we learn about the cherubim placed by Solomon in the Holy of Holies is that they each had *a body* ten cubits high (I Ki. 6:23), and stood on *their feet* (II Ch. 3:13), so that the monstrous conception of winged child-faces is an error which should long ago have been banished from Christian iconography. In I Ch. 28:18, 19, we are informed that David had given to Solomon a model for these figures, which are there called "the *chariot of* the cherubim." We are not to suppose from this that any wheels supported the figures, but must take "cherubim" in apposition to "chariot." The phrase is an allusion to the poetical expression, "He rode upon a cherub, and did fly" (II Sa. 22:11; Psa. 18:10), an image magnificently expanded in the subsequent vision of Ezekiel (10). All, whether ancients or moderns, have agreed that the cherubim were symbolical, but they have greatly differed as to their figurative design; many regarding them as having a twofold significance, both physical and metaphysical. In a general sense, however, they were clearly intended to represent divine existences in immediate contact with Jehovah.

CHES'-A-LON *(fortress).*
A place on the W. part of the N. border of Judah, on the shoulder of Mount Jearim. Josh. 15:10.

CHE'-SED.
Fourth son of Nahor, and nephew of Abraham. Gen. 22:22.

CHE'-SIL *(fleshy, fat).*
A town in the extreme S. of Canaan. This is an early variation of *BETHUL*, now *Khelasa.* Josh. 15:30.

CHESNUT TREE.—The chestnut-tree is not found in Palestine. In Gen. 30:37; Eze. 31:8, the reference is to the *"plane-tree,"* as the term is rendered in the R. V. This tree is a native of the plains of Syria, and grows to a very large size. It is exceedingly beautiful, having very thick and verdant foliage.

CHEST.—The translation, in the Bible, of two distinct Hebrew terms. The first is used (II Ki. 12:9, 10; II Ch. 24:8, 10, 11) to denote the coffer into which the people put their contributions for repairing the Temple under Joash, or Jehoash. The second (Eze. 27:24) refers to a kind of box, doubtless elaborately adorned and very costly, used as a repository for rich apparel or other articles of value.

CHE-SUL'-LOTH *(fatness, the loins).*
A town which appears to have derived its name from its situation, on the "flank" or slope of a mountain. It seems to have been between Jezreel and Shunem *(Solam)*, and is probably the modern *Iksal.* Josh. 19:18.

CHE'-ZIB *(deceitful).*
Probably identical with *Achzib* or *CHOZEBA*, a town of the Canaanites, afterwards belonging to Judah, and now called *Achzib.* Gen. 38:5.

CHICKENS.—See *COCK; HEN.* Mat. 23:37.

CHI'-DON *(destruction, a javelin).*
The scene of the accident to the ark and the death of *UZZAH.* In II Sa. 6:6, the name is *NACHON.* I Ch. 13:9.

CHIEF.—Head of a tribe or family. Num. 3:24, 32.

CHIEF OF ASIA.—High officers of Asia. Acts 19:31.

CHILD, CHILDREN.—Children were regarded by the Hebrews as gifts of God; and a numerous offspring was considered by them to be the greatest of divine blessings. The more children —especially male children—a person among the Hebrews had, the more was that person honored, while sterile people were, on the contrary, held in contempt (cp. Gen. 11:30; 30:1; I Sa. 2:5; II Sa. 6:23; Lu. 1:7, 25). In the earliest times, mothers suckled their offspring themselves until they were from thirty months to three years of age; but when matrons were unable, for any reason, to fulfill the duties which naturally devolved upon them, nurses were employed to take their place, and were reckoned among the principal members of the family. In consequence of their respectable station, nurses are frequently mentioned in sacred history (Gen. 35:8; II Ki. 11:2; II Ch. 22:11). The day on which a child was weaned was one of festivity (Gen. 21:8; Ex. 2:7, 9; I Sa. 1:22-24; Mat. 21:16). Sons remained till the fifth year in the care of the women; they were then placed under the especial care of the father, and were taught not only the arts and duties of life, but were instructed in the Mosaic law, and in all parts of the religion of their country (Deut. 6:20-25; 11:19). Very rigid laws governed both the conduct of the father and the son, and misconduct was severely punished (Ex. 21:15, 17; Lev. 20:9; Deut. 21:18 -21). Property descended to the sons without the necessity of a will, the first-born receiving a double portion (see *INHERITANCE*). Daughters spent their time in learning domestic and other arts until they arrived at that period in life when they were to be sold, or, by a better fortune, given away in marriage (Prov. 31:10-31). The daughters of such as possessed rank and wealth remained, in great measure, secluded within the walls of their palaces; but, though they went abroad very rarely, they received with cordiality female visitants. Their apartments were sometimes the scenes of vice (Eze. 23:18). It would appear that a father's authority over his daughters was still greater than that over his sons, since he might even annul a sacred vow made by a daughter, but not one made by a son (Num. 30:4, 16). The authority of the parents, and the service and love due to them, are recognized in the most prominent of the moral laws of the Jewish polity, the Ten Commandments (Ex. 20:12); but the Pharisees devised a mode of evading this precept which Christ strongly denounces (Mat. 15:5, 6; Mark 7:11-13). The prophetic curse or blessing of the father also possessed no little efficacy (Gen. 49:2, 28). That children were often taken as bondsmen by a creditor for debts contracted by the father, is apparent from II Ki. 4:1; Isa. 50:1; Neh. 5:5. Children who were slaves by birth are mentioned in the Scriptures as those "born in the house," the "children of maid-servants," the "sons" or "children of the house" (Gen. 14:14; 15:3; 17:23; Psa. 86:16; 116:16). Few things appear more shocking to enlightened humanity than the custom, to which frequent allusion is made in Scripture, of making children pass through fire in honor of Moloch—a practice the antiquity of which is attested by its prohibition in the law of Moses (Lev. 18:21; 20:1-5 ; cp. II Ki. 16:3). The words "child," "children," "son," etc., are very frequently used in the Bible to denote *descendants*, howsoever remote they may be. Such expressions as "the children of light," "the children of darkness," "the children of the kingdom," etc., signify those who follow truth, those who remain in error, and those who are true members of the Church. In a spiritual sense, the word "children" designates those who have become children of God through Christ.

CHIL'-E-AB *(protected by the father).*
Second son of David; called *DANIEL* in I Ch. 3:1. II Sa. 3:3.

CHIL'-I-ON *(pining).*
A son of Elimelech and Naomi, and brother-in-law of Ruth (Ruth 4:10). B. C. 1322. Ruth 1:2, 5; 4:9.

CHIL'-MAD.
A region, supposed to be between Assyria and Arabia, trading with Tyre. Eze. 27:23.

CHIM'-HAM *(longing, pining).*
A follower of Barzillai the Gileadite who returned in his stead from beyond Jordan with David on his restoration after Absalom's rebellion, B. C. 1023. II Sa. 19:37, 38, 40.

CHIMNEY.—According to Jerome, this word, in Hos. 13:3, means simply "a hole in the wall." Chimneys were probably unknown at that time, as what we call chimneys were not invented until the 14th century.

CHIN'-NE-RETH, CHIN'-NE-ROTH.
A fenced city of Naphtali, on the lake or sea of the same name. The town, or the lake, appears to have given its name (slightly altered) to a district—"all Cinneroth" (I Ki. 15:20). Josh. 19:35.

CHIN'-NE-RETH, *SEA OF.* See *GALILEE, SEA OF.* Num. 34:11.

CHIN'-NE-ROTH. See *CHINNERETH.* Josh. 11:2.

CHI'-OS.
An island in the Grecian Archipelago, 12 miles W. of Smyrna, and famous as one of the reputed birthplaces of the poet Homer. It was passed by the apostle Paul on his return voyage from Troas to Cæsarea. Acts 20:15.

CHIS'-LEU.
The name adopted from the Babylonians, after the Captivity, by the Jews for the third civil

or ninth ecclesiastical month, from the new moon of December to that of January. See *MONTH*. Neh. 1:1; Zech. 7:1.

CHIS'-LON *(strong)*.
Father of Elidad, the prince of Benjamin who assisted in the division of the land W. of the Jordan. Num. 34:21.

CHIS'-LOTH--TA'-BOR *(loins of Tabor)*.
A city of Zebulun at the foot of Mount Tabor; perhaps the same as *CHESULLOTH* in Josh. 19:18, or *TABOR* in 19:22. Now *Iksal*. Josh. 19:12.

CHIT'-TIM *(terrible, giants)*.
A branch of the descendants of Javan, son of Japheth, and closely related to the Dodanim; also the land they inhabited. Balaam predicted (Num. 24:24) that ships should come from the coast of Chittim, and should afflict Asshur (the Assyrians), and afflict Eber (the Hebrews), thus foretelling the Grecian and Roman invasions. Daniel (11:30) also prophesied that the ships of Chittim should come against the king of the North, and that he should therefore be grieved and return—which was fulfilled when Antiochus Epiphanes, the king of Syria, having invaded Egypt, was commanded by the Roman ambassadors to desist, and withdrew to his own country (Livy, XLIV, 29; XLV, 10). In Isa. 23:12, Chittim appears as the resort of the fleets of Tyre; and in Jer. 2:10, the "isles (i. e., *maritime districts)* of Chittim" are represented as to the far W., as Kedar is to the E., of Palestine. "Chittim" appears to be a name of large signification (such as our "Levant"), applied to the islands and coasts of the Mediterranean in a loose sense, without fixing the particular part, though particular and different parts of the whole are probably in most cases intended.

CHI'-UN.
A word which occurs but once in the Bible, and that in an obscure passage which is variously interpreted. Some understand the word to designate the god *Saturn* or *Remphan;* while others think it signifies simply a statue or idol—hence, a *"shrine,"* as rendered in the R. V. Amos 5:26.

CHLO'-E *(grass)*.
A Christian disciple at the place from which Paul sent his first Epistle to the Corinthians—probably Philippi. I Co. 1:11.

CHOR-A'-SHAN *(smoking furnace)*—R. V., *"Bor-ashan" (smoking pit)*.
A town in Judah. Perhaps the same as *ASHAN* (Josh. 15:42), allotted to Simeon. I Sa. 30:30.

CHO-RA'-ZIN.
A town near the N. end of the Sea of Galilee. It is mentioned with Capernaum and Bethsaida, and was the scene of some of the mighty works of Christ. Its site is probably occupied by the present *Tell Hum*, on the E. of the Jordan, or *Kerazah*. Mat. 11:21.

CHO-ZE'-BA *(deceitful)*—R. V., *"Cozeba."*
A city of Judah; identical with *CHEZIB* (Gen. 38:5), and *ACHZIB* (Josh. 15:44). I Ch. 4:22.

CHRIST *(anointed)*.
The official title of the long-promised and long-expected Savior, denoting his kingly authority and mediatorial position as the "Servant of the Lord." *JESUS* (which see) was his common name among men during his lifetime, and He is generally so called in the Gospels, while "Christ" or "Jesus Christ" is commonly used in the Epistles. The word "Christ" is the Greek translation of the Hebrew *MESSIAH* (which see).

CHRISTIANITY, *SOURCE OF AUTHORITY IN*.
—If there be any authority in Christianity, its source must inhere in the system. It must carry its credentials in its own bosom.

Authority is of two kinds. First: *Primary authority*, which grows out of the relation of those who have the right to command and those whose duty it is to obey. Second: *Delegated authority*. This is the right to command and enforce obedience which can be given to another by the party holding primary authority. The fountain of all primary authority in Christianity is God. We are His and He made us; we are the creatures of His hand and the product of His intelligence. He is our Maker, our Preserver and our bountiful Benefactor, and has, therefore, the absolute right to command, and it is our absolute duty to obey. But our heavenly Father has rarely seen fit to govern men by his personal and primary authority. He has delegated that authority to others, and rules by His representatives.

In considering delegated authority, the first delegation in Christianity was from the Father to the Son, as will be seen from the following Scriptures. Heb. 1:1: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." The Son Himself says: "The word which you hear is not mine, but the Father's who sent me." "No man knoweth who the Father is, but the Son, and he to whom the Son will reveal Him." And the Son closes His life on earth, and prefaces His great commission to the apostles, with the statement: "All power in heaven and in earth *is given unto me*."

The Son stands nearest the Father in delegated authority. He is the "brightness of the Father's glory and the express image of His person." "It hath pleased the Father that in Him all fulness should dwell;" and when the Father acknowledged Him after His baptism, He said: "This is my beloved Son, in whom I am well pleased." He was not only the delegate of God on earth, but He is the "image of the invisible God," and He said to His doubting disciples, "He that hath seen me hath seen the Father."

Jesus is a manifestation of the *power of God*. A permanent interest attends the contemplation of power. Whether its manifestations be in the realm of matter or spirit, they alike arrest the attention and challenge interest. Power seems to be apart from mere matter, and to have kinship with life itself. It certainly is the connecting link between mind and matter, and it is the agency through which mind controls matter. It is the hand by whose cunning, thought and purpose take on form in the outer world. There is a difference between *power* and *force*. Force startles and affrights us; power, directed by intelligence and love, is always pleasing to us. There is force in the thunderbolt as it cleaves the heavens, shatters the monarch of the forest, or razes a building to the ground. There is power in that thunderbolt when, under intelligent control, it propels a boat or a railway train. Jesus Christ is *not* a manifestation of the *force* of God, but of the *power* of God.

Jesus is a manifestation of the *love of God*. He Himself says that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." The birth of Jesus Christ witnessed the floodtide of God's love to man. When, of old, God laid the foundations of the earth, the morning stars sang together, and the sons of God shouted for joy. This was doubtless an expression of joy over the power and majesty of God, but when the infant of Bethlehem lay in the manger wrapped in swaddling bands, and warmed into life by the breath of oxen, then the angels of heaven came down and sang the overture to earth, "Glory to God in the highest." It was the unfolding of the great heart of God, yearning for His lost children.

Mr. Moody used to tell a beautiful story of an old mother in England, whose only daughter had gone astray and wandered down to London and was living a life of sin and shame. After trying all other means, the mother had her photograph taken and under it the legend, "My child, come home." This she had placed in some of the haunts of vice, where the daughter saw it and was led back home by this expression of unfailing love. Jesus Christ is the photograph of the ever-loving

Father crying out to sinful mortals: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

When Jesus was on earth and talked with man face to face, men were directly under His commands, and could claim His promises, but He has passed away from earth and no more rules it by His own direct authority. Just as the Father delegated His authority to the Son, so Jesus delegated His authority to the apostles. This is made very clear if we consider the teaching of His prayer in the seventeenth chapter of John. You are familiar with that chapter and I shall not quote it. In it we find the following statements:

1. God gave the Son power over all flesh.

2. This power was given that He might bestow eternal life on all men.

3. Eternal life is bestowed through the knowledge of the only true God and Jesus Christ whom He hath sent.

4. God gave the Son certain men out of the world, that He might teach them all that God hath given Him.

5. That all men should believe on Him through their word.

We have now reached the second step in the transfer of delegated authority; namely, transfer from Jesus Christ to the apostles. In the transfer of authority from the Father to the Son there was no danger of error or mistake. The Son, being divine, could receive without misunderstanding all that the Father communicated. But the apostles were human with all the weaknesses and imperfections that pertain to humanity, and there was danger, therefore, that they might misapprehend or misunderstand the communication which Christ made to them, because of their imperfections. It became necessary, therefore, for some power or influence to be exerted on their minds to preserve them from error and from mistakes, either in taking in, or in giving out, the lessons which they received. Hence, Christ promised them the Holy Spirit, which was to guide them into all truth in the conveying of this gospel to the world. This is made evident by a number of Scriptural passages. Christ says to His disciples: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will *guide you into all truth:* for he shall not speak of himself; but whatsoever he *shall hear, that* shall he speak; and he *will shew you things to come.* He shall glorify me: for he shall receive of mine, and shall *shew it unto you.* All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you." In commenting upon this in later years, the apostle said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. Now, we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak not in the words which man's wisdom teacheth, but in words which the Holy Spirit teacheth." It is evident, therefore, that Jesus saw fit to impart the Spirit to His apostles that they might make no mistake in making known His will to the sons of men. Just as Jesus was the representative of God on earth, so the Spirit-guided apostles are the representatives of Jesus upon the earth for the purpose of making known His will to the sons of men. Their teaching is Jesus' teaching; their authority, the authority of Jesus. "He that receiveth you, receiveth me; and he that receiveth me, receiveth Him that sent me." "As the Father hath sent me, so send I you."

When the apostles completed the revelation of the will of God in Jesus Christ, it became the perfect law of liberty to which nothing could be rightfully added; from which nothing could be rightfully taken away. The object of the bestowal of the Paraclete and His divine guidance was to insure against mistakes in the revelation of the gospel.

"That man today is led by the Spirit who *is led by the truth,* and the man who walks not according to the teaching of the apostles, walks not according to the Spirit." The man who teaches men to disobey the plain commandments of the apostles can not be guided by the same Spirit that inspired them to proclaim these commandments. The same Spirit which led an apostle to proclaim a truth, will not lead anyone else to ignore or to disobey that truth. "He that hath a dream let him tell it as a dream. He that hath my word, let him declare my word faithfully. What is the chaff to the wheat, saith God." All attempts to add to the words of the apostles, or to subtract from them, or to substitute other teaching in the place of their teaching, is of the devil. The devil had no opportunity to corrupt the truth, as it proceeded from the Father to the Son, neither had he an opportunity to corrupt it as it proceeded from the Son to the apostles, but *his time arrived* when the apostles proclaimed it to all mankind: "Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved."

The unfolding of divine authority in Christianity may be marked by three steps:

1. God delegated all authority to the Son.

2. The Son delegated all authority to the apostles.

3. They never delegated authority to anyone else. They are administering that authority today. Jesus told them: "In the regeneration when the Son of man shall be seated on the throne of his glory ye shall be seated upon twelve thrones judging the twelve tribes of Israel." The regeneration spoken of is the gospel dispensation, and the thrones of the apostles are judgment thrones. On the day of Pentecost they ascended their thrones and their first judgment was: "These men are not drunk as ye suppose, but this is that spoken of by the prophet Joel." The world's judgment "that these are full of new wine" *was wrong* and the apostles' judgment *was right.*

Their second judgment was: "This same Jesus whom ye have taken with wicked hand and slain, God hath raised up and made both Lord and Christ." Again the world was wrong and the apostles were right. Their third judgment was to convicted sinners: "Repent, and be baptized every one of you in the name of Jesus Christ unto remission of sins"—again they were right. Thus in all their sermons and writings they delivered judgments for spiritual Israel, which stand as authoritative today as when first delivered. There is nothing essential to the being or well-being of Christianity upon which they have not delivered judgments. They are ambassadors of Christ. An ambassador is one who represents all the power of his government. God is acting through them and they represent Christ. "As though God did beseech you by us, we pray in Christ's stead, be ye reconciled to God."

Would you know God? Know Jesus Christ whom He hath sent. Would you know Christ? Know the apostles whom He hath sent. God in Christ, Christ in the apostles and the apostles in the world is the source of authority in Christianity, or there is none.

Confirmatory to the foregoing position, I produce one quotation from a full storehouse, showing the trend of modern thought. In "Ecclesiastical Polity of the New Testament," the author, G. A. Jacobs, D.D., Episcopal scholar, contends for the polity of the primitive church in opposition to the pro-Papal tendencies of the Church of England. The book is worthy of a thoughtful reading. The extracts are taken from the first chapter on "The Apostles and the Christian Church."

The church of the apostolic period is the only church in which there is found an authority justly claiming the acknowledgment of Christian bodies in other times. And such authority is found in this church—not because it was possessed of a truer catholicity, or a purer constitution, or a more primitive antiquity than belong to succeeding ages; for neither antiquity, purity of form nor catholicity confers any right to govern or command; but because it was under the immediate rule and guidance of the apostles; and it is their infallible judgment alone, as exhibited in this church, which has a legitimate claim to our submission. Of the church of no other period can the same be said, because the apostles had no successors in their office. They stand alone. They stand alone as the divinely inspired teachers, legislators and rulers in Christ's church and kingdom. They stand alone as men appointed and commissioned by Christ Himself, and not by man (p. 25).

I appeal, therefore, from the Nicene Fathers to the apostles of Christ; from patristic literature to the New Testament; from ecclesiastical authorities and practices of post-apostolic centuries to the primitive church of the apostolic age. To go back to that time, and to endeavor, as far as possible, to reproduce the church of the New Testament, is most needful for us now, if we would preserve a faithful and distinct acknowledgment of Christian truth amongst our people. By realizing, as far as we may, the ideal of that church in our own community, we shall best maintain its liberty and purity—we shall best meet the peculiar dangers of the present time and prepare for the future which is at hand (p. 29).

These are true and wholesome words, and worthy of all acceptation.

—*Z. T. SWEENEY.*

CHRIS'-TIANS.
Followers of Christ. This name was first given to the disciples at Antioch, in Syria, about A. D. 42 (according to others, A. D. 34). Acts 11:26; 26:28; I Pe. 4:16.

CHRISTS, *FALSE.*—Persons pretending to be the Christ. No less than twenty-four such impostors have made their appearance at different times; and in the maintenance of their claims to the Messiahship, there has been a great expenditure of blood and treasure. The first of these, called Caziba, or Barcocheba, lived at an early period in the second century of the Christian era; and the Jews admit that, in the defense of this false Messiah, they lost between five and six hundred thousand souls. The last that gained any considerable number of converts was Mordecai, a Jew living in Germany, in 1862. The Savior warned his followers of the coming of such false Christs (Mat. 24:24). See *ANTICHRIST.*

CHRON'-I-CLES, *FIRST AND SECOND BOOKS OF.*—See *BIBLE, BOOKS OF THE.*

CHRONOLOGY, *BIBLE.*—It will be well for us, at the beginning of this discussion, to keep in mind a clear distinction between what has been called Historical and Astronomical Chronology. The former is the measurement of time according to events occurring in human history; the latter is based upon the movements of the heavenly bodies.

The Babylonians and Assyrians (and perhaps the Egyptians), alone of all the very ancient nations, noted the time of occurrences systematically and regularly. The Babylonians, especially, paid especial attention to a chronological system that approached an exact science, and their professional students and well-equipped institutions enabled them to attain excellent results, which scientific methods were followed by other peoples subsequently for years. The three nations mentioned were far in advance of the Hebrews in the science of Chronology; and not being a mathematical people, the latter made their computations largely by observation. It is known that, with the Hebrews, the observation of the moon was the basis of the year's computation; and men were stationed on the high points around Jerusalem, on the 30th day of the moon, to announce the appearance of the new moon, and this was immediately reported to the Sanhedrin. From Num. 28, we infer that this regulation, among the Jews, antedated Moses; and, as even 12 moons composed a year, every fourth or fifth year a month was added at the end of the year, after the month Adar (March). The year that Moses brought Israel out of Egypt (Ex. 12:2) was called the sacred year, which began with the month Nisan (April); the civil year began, as now, with the month of Tishri (October), which was thought to be the month of Creation. Other events also marked the date of the year; such as, the reign of the king (Esther, Chronicles, Kings, etc.), the building of Solomon's Temple, and the beginning of the Babylonish Captivity.

The month was divided by the Egyptians and Greeks into periods of ten days, called decades. In Gen. 1:5, we learn that the day was divided into night and day; the evening began at sunset, the morning at sunrise; and the night was divided into watches, the first and the second—a middle watch and morning watch are also mentioned in Ex. 14:24; I Sa. 11:11; Judg. 7:19. In later times (Mark 6:48), four night-watches were taken from the Roman divisions. Not until the 4th century B. C. was the division of the day into 24 hours accepted; and the custom of the division of the day by the position of the sun was in common usage, as is now done by the Arabs. For the Temple-service only was the day divided into four parts (Acts 2:15, 3:1, 10:9); and the day of rest, the Sabbath, at the end of the week, was kept by the patriarchs and commanded by the law of Moses, as commemorative of the deliverance from Egypt, and a time of rejoicing. On the first day of the week occurred the resurrection of Christ—his appearances were repeated on this day—the day of Pentecost came on the first day; and for these and other reasons, it was adopted for stated meetings, and was termed the Lord's Day. The number *seven* was very significant: The seventh day, month and year, and the Year of Jubilee were observed by festivals and special privileges and were regarded as sacred. The Feast of Trumpets, the Day of Atonement, the Feast of Tabernacles, and the New Year were contained in the 7th month, and on the 7th year the land was at rest (Ex. 23:10); all debts were released, and the Sabbatical year, completing the Sabbatical scale, began on the 7th month and was characterized by holy observances and was completed in the Year of Jubilee, the 50th. This year was observed by rest for the soil, restoration of land to its original owner, and freedom of slaves. Neh. 5 gives a striking instance of the release from debt, when the walls were being built, after the Captivity. Many methods were adopted for the observance of time; such as dials, gnomons, clepsydras, etc., which were in use long before the Hebrews used them. From what has been said, it is very apparent that the Old Testament writers and compilers indicated intervals of time by methods that yielded only very general results. As has been pointed out: "For the ages before Moses they made the head of the family-group, or clan, stand for his descendants composing such a community till a new community of the same kind branched off from it. Thus we have an explanation of the apparently long lives of the antediluvians; in the genealogical tables, omissions of greater or less extent are made, the only object being to give the line of descent, with some indication of the duration of the most important families; and again, in the period that intervened till the final establishment of the kingdom, round numbers were regularly employed. . . . Thus, when we profess to be able to give the approximate date of Abraham, or of the Exodus, we do so by combination with contemporaneous events in Babylonia or Egypt, whose dates are known from the monuments" almost entirely. While it is true that the chronological reckoning of the ancient Hebrews was marked by the absence of a definite principle or system, it was greatly aided by a record (more or less exact) of the annals of the kingdom and the decided influence of the Babylonian and Assyrian methods. What is known as Archbishop Ussher's chronological method is gen-

erally used; not because it is at all perfect, but it fills a felt want and is the elaborate result of honest, painstaking work. As it depends upon the correctness of the numbers given in the received Hebrew text, it must necessarily be defective. Ussher tells us that 1656 years elapsed from the Creation to the Flood; but the Septuagint makes this interval to be 2242 years; while the Samaritan computes it to be 1307 years. While precise and definite data may be unattainable just now, the accepted chronology may be approximately true; and we may hope for even better results, through the additional disclosures of ancient monuments and by means of the pick-axe of the earnest and persistent excavator.

Naturally, we are deeply interested in the chronology of the New Testament, as the origin of the Christian era and the time of the writing of the books and the historicity of the facts recorded are involved, which is most important to every Christian student.

Luke, in his third chapter and verses one and two, furnishes significant facts, when we get data as to the beginning of the ministry of John the Baptist, the names of the rulers at Rome, the political governors of Palestine under that emperor, the districts over which they ruled, and the high-priest of the Jews at Jerusalem. The star of the wise men, the death of Herod the Great, with reference to an eclipse of the moon, and the enrollment of the Jewish population at the birth of Christ, are, as all Bible students agree, most important facts in this study. The statement of Dr. Edward Robinson is helpful: "The present Christian era, which was fixed by the Abbot Dionysius Exiguus in the 6th century, assumes the year of the Christian era as coincident with the year 754 from the building of Rome. Our era begins, in any case, more than four years too late; that is, from four to five years at least after the actual birth of Christ. This era was first used in historical works by the Venerable Bede, early in the 8th century; and was not long after introduced in public transactions by the French kings, Pepin and Charlemagne."

—HENRY ALLEN TUPPER.

CHRONOLOGY OF THE OLD TESTAMENT, *LITERARY*.—The O. T. is one book, and at the same time it is many books. The thirty-nine books which are included in it were not all written at one time nor within one period in the history of the Hebrew people. Thus it is proper, it is even necessary, to ask concerning each one of the separate books, When, where, by whom, and for what purpose, was this book written? Where did the author find his material? is a further question of importance in the case of the historical books. This article is intended to show what the O. T. itself has to say in answer to such questions.

The Pentateuch.—We do not know whether the history of times before Moses was handed down in written records, or wholly in the memories of men, or partly in each of these ways. We do know that from long before the time of Abraham writing was known and used in Babylonia, in Egypt, and in the other countries of Western Asia. There were records of events, business accounts, letters both official and private, inscriptions upon monuments, palaces and temples. In the Pentateuch, Moses' own writing down of portions of history or of law is mentioned in Ex. 17:14; 24:4, 7; 34:27; Num. 33:1, 2; Deut. 31:9-11, 22, 24-26. In Josh. 1:7,8; 8:31, 34; 23:6; 24:26, the existence in writing of "the law of Moses" or "the book of the law of God" is mentioned. Joshua himself is said in Josh. 24:26 to have made historical records. It has been correctly said that we have here "the beginning of a sacred literature." We have no direct statement that Moses wrote the entire Pentateuch; but it is important to observe, what is equally clear, that without Moses' work in leading the people and in giving them the Law, the Pentateuch could never have existed.

The Historical Books, Joshua to Kings.—The books of Joshua, Judges, Samuel and Kings were called by the Hebrews the "Former Prophets" (Isaiah, Jeremiah, Ezekiel and the Minor Prophets being called the "Latter Prophets"), an indication that these books were believed to have been written by men of the prophetic order. In the later-written historical books of Chronicles (see below), indeed, the prophets Samuel, Nathan, Gad and others are expressly named as authors of historical records (I Chr. 29:29; II Chr. 9:29; 12:15). From such records, written at or near the time of the events at least from David onward, the authors of the historical books above named seem to have drawn their material. That they had also the power, belonging to true prophets, to see the hand of God at work in history, is shown throughout their work. Together with these books, in the English versions of the Bible, we class Ruth and Esther, bits of history written one early and the other late.

Poetry and "Wisdom."—The beginning of the composition of sacred psalms is to be placed in the time of David; the beginning of that practical reflection on the ordinary or the extraordinary events of human life which is conveniently called the Hebrew "Wisdom," in the time of Solomon. Such compositions as that in II Sam. 22, repeated as Ps. 18; II Sam. 23:1-7, the "last words of David"; II Sam. 1:17-27, the lament of David for Saul and Jonathan, show what were David's poetic gifts. The book of Psalms as it comes to us includes material from the time of David down to the Exile (Ps. 137) and the Return (Ps. 124, 126, 129), and may be correctly described as the hymn-book of the Second Temple. As Psalms shows David to have been the founder of psalmody, so the book of Proverbs presents the great and wise Solomon as the founder of proverbial composition (Prov. 1:1; 10:1; and compare I Kings 4:29-33). Almost all scholars agree that the author of Ecclesiastes is a sage who assumes the personality of Solomon to lend weight to his words concerning the search for lasting satisfaction in riches and the things that riches can procure. The Jewish tradition that Moses is the author of the book of Job is not to be trusted; the book itself is the work of a wise man who was guided to make use of a story of patriarchal times as the basis of his discussion of the deep questions concerning the suffering of the righteous and the justice of God. It may have been written before or after the Exile; it must have been written in a time of distress, and of such distress as was felt most by the most pious and upright in Israel.

The "writing" Prophets.—This convenient name is given to those prophets who have left us, in separate books, some record of their activity and of their preaching. The prophets themselves recognized that they belonged to one and the same line with such men as Moses, Samuel, Elijah, Elisha. The earliest of the "writing" prophets appears to be Amos, who preached repentance to the northern kingdom about the year 760. Hosea spoke to the same kingdom about 740. Isaiah prophesied in Judah from about 740 to 701 or later. The dates and particulars concerning these and the rest of the writing prophets may be found under Bible, Books of The, on other pages of this Historical Digest. In only one case have we a description of such a prophet at work to record his utterances in permanent form, when Jeremiah dictates to the scribe Baruch (Jer. chs. 36, 45). We may well suppose that the process was something like this in the case of the other prophetic books.

Ezra, Nehemiah, Chronicles.—After the Return, an author who did not include his name with his work, but who had in his possession, in addition to the earlier written historical books, other sources from early times, as well as letters and memoirs of Ezra and Nehemiah, wrote a continuous history of Israel from the beginning down to his own times, which we find divided into four books under the titles of First and Second Chronicles, Ezra and Nehemiah. It was the purpose of this author to deal especially with the line of David and with the religious history from David onward.

Thus almost from its beginning as a nation, the people of Israel possessed a constantly growing body of sacred writings, law soon followed by history, history by psalmody, wisdom and prophecy. The work of God's Spirit upon the hearts of holy men produced the Bible, and the Bible, as written, in turn governed the growth of the people. No study of the Canon in its final form, or of the

process of its collection, should be allowed to obscure for us this fact, that Scripture was Scripture from the time of its writing: that books must have proved their worth as messages of the Spirit, before the idea of a collection of such books could arise. The Bible is older than the Canon; and the O. T. itself represents a written revelation as the standard and guide of Israel from Moses onward.

CHRYSOLITE.—The precious stone which adorned the seventh foundation of the Holy Jerusalem in John's vision (Rev. 21:20). This name was applied by the ancients to all gems of a golden or yellow color, but it probably designated particularly the topaz of the moderns.

CHRYSOPRASUS.—An apple-green variety of agate; rendered "beryl" in other parts of the Bible, and spelled *"chrysoprase"* in the R. V. It adorned the tenth foundation of the Holy Jerusalem (Rev. 21:20).

CHUB.
A word occurring only once, as the name of a people in alliance with Egypt in the time of Nebuchadnezzar. The situation of their country is unknown, but they probably lived in N. Africa, or in the lands near Egypt to the S. Eze. 30:5.

CHUN *(founding)*.
A city in Aram-zobah, on the highway to the Euphrates, plundered by David. I Ch. 18:8.

CHURCH.—The translation of a Greek word *(ecclesia)* which means *an assembly*. In the N. T., this word is most often used to denote a local congregation of Christian believers (as the church in Jerusalem, in Antioch, in Ephesus, in Corinth, in Rome, the churches in Asia, in Achaia, etc.) or the whole body of believers in Christ (as Mat. 16:18; Gal. 1:13; Eph. 1:22; 5:27). In Acts 7:38, the word refers to the congregation of Israelites at Sinai.

CHURCH GOVERNMENT.—*I. DEMOCRACY.*—In the early days of the Christian Church there existed a community based upon a common life-principle, dominated by a unified purpose. In order to function aright, this early church needed organization and government. Authorities differ widely, however, as to this organization. Some claim that the direction of government was received from its Founder, and thus the question of Church Government was permanently settled.

Unfortunately, those who hold this view of Church Government have also differed very much among themselves as to the exact form of government our Lord gave to His Church. Others, with more careful historical insight, and following more exactly the historical method, claim that the need for a proper government within the Church was met by a combination of the natural intuitive feeling within the Church, as having received from their Leader a true conception of His teachings and uniting them with the forms of procedure and organization which they found successfully operating around them.

These two constructive influences might coalesce and coöperate, or might conflict. The fact is, however, that the church yielded more easily to the external than to the internal forces, and gradually conformed more to the existing monarchical and aristocratic principle of organization. Thus its officers and laws were fashioned somewhat after those of Imperial Rome and gradually Episcopacy and Papacy arose, one after another.

There existed, however, the inner spirit of freedom, equality and mutual responsibility, which is so inseparable from a sense of brotherhood, such as the common bond among Christians had claimed and asserted.

Thus there arose a form of Church Government which finds its warrant from its harmony with the general teachings of Christ rather than from any external patterns. This government appreciates the principle that all members of the organization guided and controlled the interests of the whole, by delegating voice and responsibility to those among their number, who seem most worthy, as expressed by the majority vote.

Here perhaps we find the very essence and principle of democracy, revealing itself.

Viewed from another angle, the church claims to exist, and does exist, by divine appointment and divine authority. Ideally, it is a theocratic institution and its government is theocratic, but views differ and practices differ in operation in theocracy. In its monarchical forms of organization, under papacy, the divine authority, it is claimed, is vested in the vicegerent of God upon earth—the Bishop of Rome (the Pope). In its oligarchical form this same authority is supposed to be vested in divinely chosen bishops, consecrated apostolically, who thus receive this grace in fuller succession from the first apostles, appointed by Jesus.

However, in the democratical form, the church is supposed to receive the divine authority to govern itself as a body, and this authority is then deputed to special members who are chosen by the body politic. They thus administer the function of the government as its representatives; being always responsible to the church itself, and through the church to God, for their fidelity to their trust.

Thus we see there may be many points of coincidence between theocracy and democracy in church government. Both forms of church government in this day of change and upheaval have their problems and the historical study of the Church of Christ has not given to us a clear and constructive view as to the permanent form of Church Government, which will overcome and adjust all difficulties.

Democracy in Church Government not only claims that the voice of the people is the voice of God, when directed by men chosen for piety and executive ability, but it also claims that the voice of God finds its expression in the voice of the people, when the wise and selective judgment of men place men of character and religious principle in places of guiding authority.

The history of the Church of Christ in our own day, as well as in past generations, demonstrates that divine authority has been exercised, not only in the absolutism of the monarch, but in the wise guidance of those selected and delegated by their fellowmen to meet specific and demanding tasks.

—*JOHN TIMOTHY STONE.*

II. THE EPISCOPACY.—Episcopacy was made for the Church and not the Church for Episcopacy. The office inheres in the Church, emanates from the Church, and cannot be separated from the Church. But the office can not act of itself; like certain evidences of old, it is placed in an earthen vessel that it may continue many days. It is embodied in the character and conduct of the Bishop. He is the representative and servant of the Church. He must obey and not command the Church.

The office is spiritual and not secular in its appointment. The Bishop is elected to the office "in sanctification and honor." What the Church is, the office must be. The Bishop alone can bring worship and sanctity to his commission and keep the office holy. His is the voice of God. The imposition of hands is human, the equipment divine. Mere human appointment cannot bequeath and perpetuate the succession. Every Bishop must be called of God and legally appointed by a divinely accredited Church. He must be kept in strength, excellency of dignity and excellency of power by the God that has made him upright, for only the integrity of uprightness can guide him. If he is not worthy, the office is unworthy and cannot have authority or render representative service. He invalidates by his profligacy all episcopal functions. Only the judgments of heaven can come upon the men that are "settled on their lees."

There is no form of church government laid down in the New Testament. The Christian Church began with the simplest form of organization. When Jesus heard that John had been cast into prison he began to preach, saying, "Repent." Walking by the sea, He saw two brothers, Simon, called Peter, and Andrew, his brother. He saith

unto them, "Follow me, and I will make you fishers of men." There His Church began. When the twelve were selected, He said, "Go preach, teach all nations, baptizing them." "Jesus Himself baptized not but his disciples." The believers were baptized into Jesus and by one Spirit into one body. They met often one with another in breaking of bread and in prayers. The Lord's Supper held them together.

When Peter preached on the day of Pentecost, there were added unto them about three thousand souls. The adding must have been a very simple process. As they had all things common, it did not require much government to hold them together. The description of them which comes down to us in the Apology of Aristides gives much more account of their integrity than of any form or ceremony. Professor James Hardy Ropes, of Harvard University, in writing of the "Apostolic Age in the Light of Modern Criticism," says of the writer of the Acts of the Apostles, "There is no attempt to set forth and explain the origin of church institutions—the regular meetings, the solemn rites, the officers."

What follows the mediate agency of the Apostles is much more a study of inferences than of accurate and detailed information; it is the imperfect revelation of a very indirect and faintly perceptible tradition. "Of the progress of organization which must have been made before the close of the first century, we know but little, as in general we know but little of the outer conditions of Christianity in those years."

The office of Bishop in the early Church began with all the simplicity of the origin of the Church; it was a gradual growth and not an instant creation. It was employed at first in relation to the pastor of one church, and was equivalent to the presbyter or elder; they were in no sense orders distinct from each other. The presbyter or elder in time came to preside, but not to rule, over an assembly of Christians. Even then it was a name importing duty more than honor and not a title above presbyter. This was followed by an overseer or a superintendent of a number of Churches. Time furnished the diocese, then Bishop of Presbyters, Arch-Bishop, or Bishop of Bishops, and at length culminated in the Pope and Pope infallible. In the progress of events and development of thought, "except by way of a mere paraphrase of the Book of Acts, there seems never to have been any serious attempt to write a history of the Apostolic Age until the beginning of the nineteenth century." Even Eusebius, the "father of Church History," has given us little that we did not already have.

But with the little we know and the much we want to know, we have essayed to have three distinct views of the Episcopacy for which distinguished men have stood respectively, with a confidence that the Apostles themselves could scarcely have maintained.

Doctor Samuel Miller, a notable professor of Princeton University, a hundred years ago said:

"The first consists of those who believe that neither Christ nor his apostles laid down any particular form of ecclesiastical government to which the Church is bound to adhere in all ages. That every Church is free, consistently with the divine will, to frame her constitution agreeable to her own views, to the State of Society and to the exigencies of particular times. These prefer the episcopal form of Government and some of them believe that it was the primitive form; but they consider it as resting on the ground of *human expediency* alone, and not of *divine appointment*. This is well known to have been the opinion of Archbishops Cranmer, Grindal, Whitgift, Leighton and Tillotson; of Bishops Jewell, Reynolds, Burnet, and Croft; of Drs. Whitaker and Stillingfleet, and of a long list of the most learned and pious divines of the Church of England from the Reformation down to the present day.

"Another class of Episcopalians go farther. They suppose that the government of the church by *bishops* as a superior order to *presbyters*, was sanctioned by apostolic example and that it is the duty of all churches to imitate this example. But while they consider episcopacy as necessary to the *perfection* of the church they grant that it is by no means necessary to her *existence* and accordingly *without hesitation* acknowledge as true churches of Christ many in which the episcopal doctrine is rejected, and presbyterian principles made the basis of ecclesiastical government. The advocates of this opinion also have been numerous and respectable both among the clerical and lay members of the Episcopal churches in England and the United States. In this list appear the venerable names of Bishop Hall, Bishop Downham, Bishop Bancroft, Bishop Andrews, Archbishop Ussher, Bishop Forbes, the learned Chillingworth, Archbishop Wake, Bishop Hoadly, and many more.

"A third class go much beyond either of the former. While they grant that God has left men at liberty to modify every other kind of government according to circumstances, they contend that one form of government for the church is unalterably fixed by divine appointment; that this form is episcopal; that it is absolutely essential to the existence of the Church; and that of course wherever it is wanting there is no Church, no regular ministry, no valid ordinances; all who are united with religious societies not conforming to this order are aliens from Christ, out of the appointed way to heaven and have no hope but in the 'uncovenanted mercies of God.'"

The Presbyterians and Congregationalists adhere to the title of Bishop as applied in the early Church to the pastor of one church. The Episcopal churches who interpret the title as indicating the superintendent of a number of churches embrace the Roman Church, the Greek Church, the other Oriental churches (Armenian, Coptic, Jacobite, Nestorian, Abyssinian), the Episcopal Church of England and Ireland, the Episcopal Church of Scotland, the Protestant Episcopal Church of the United States, the Methodist Episcopal churches, the Lutheran Church (in Sweden, Denmark, Norway, Russia and several German states), the Moravians, and the Mennonites.

The three classes named are variously distributed among these Episcopal organizations.

"It is confidently believed," continues Dr. Miller, "that the two former classes taken together embrace at least *nineteen parts* out of *twenty* of all the Episcopalians in Great Britain and the United States."

"The first who solemnly appeared in vindication of the English hierarchy," said Dr. Stillingfleet, "was Archbishop Whitgift; yet he asserts that no kind of government is expressed in the word, or can necessarily be concluded from thence; and again, no form of Church government is by the Scripture prescribed to, or commanded the Church of God."

The argument for the divinely fixed form of ecclesiastical government and its providential preservation from the time of the Apostles gives an exalted estimate to human ritual as important as the all-essential spiritual gifts, and threatens their subordination to habitual genuflexions.

It creates an aloofness, that alienates the greatest number of Christian believers, utterly subverts their fellowship and repudiates the doctrine of the wideness of Christian brotherhood. It trifles with the scholarship and reputations of such modern investigators as Lightfoot, Hatch, Harnack, and very many others.

Its "bishops of gold, staffs of wood, staffs of gold and bishops of wood" have such a mixup in the panorama of their long journey, and break through so many floating pontoon bridges on the way, not to say miss their footing, when the drawbridge turns, that the succession has many holes and gaps in it. Take the tenth and eleventh centuries. The Roman Catholic histories themselves say, "The patrimony of St. Peter was sacrilegiously usurped by the contending parties." "The elections also were often carried by violence and intrigue. We find between the years 891 and 999 no less than thirty-one Popes. The number is in itself a proof of disorder of the times, and the violence which shortened many of these unhappy reigns." "The

acts of atrocity committed by them (the Pontiffs) seem almost incredible." "It would be a fruitless and painful task to enter into a detailed history of this unhappy period which may truly be styled the dark age of the Church."

In the midst of such apostasy and confusion, the task of finding the succession through these and other centuries is like looking for the lost land in the Antarctic Ocean or the lost continent in the Atlantic. They are said to have been there, but the deep seas keep the secret securely. So the miracle-touch of the Apostles which is said to authorize the descent of the succession has multiplied the imposition of hands, through many generations, but the wickedness of the prelacy through the hundreds of years has often concealed the papal heads on which the hands came down. These impalpable touches of all sorts of hands on all sorts of heads, are said to carry the sanctity of the succession even when there is no authorized man in the office, or, worse, when the man in it is a son of Satan who stole the office. For long years it was believed one of the Popes was a woman, which indeed might have been some improvement on the kind of succession with which the men had desecrated the office. The imagination of the prelatical mind has been at times and many times a patent-office of curious contrivances seeking perpetual motion. It is difficult to believe a white suit of clothes comes down the road without a man in it; or a man of foul spirit, corrupt and murderous conduct fully authorized to bear the ark of the covenant. One is reminded of the incident concerning the Bishop of Cologne. He was heard in an unguarded moment by one of his parishioners swearing bitterly. The layman instantly betrayed his bewilderment, when the Bishop excused himself by saying he did not swear as a Bishop but as a man. But said his parishioner, "What will become of the Bishop when the man goes to the devil for his swearing?"

The tendency of all modern movements in the Christian Church is to turn from aloofness and arrogance to brotherly kindness. Any assumptions which turn over to "the uncovenanted mercies of God" the majorities of the Christian world, upon any pretense wherein the silence of the Scriptures as well as their explicit directions honor the brotherhood, will go the way the doctrine of the decrees has gone. The advances made by the recent London Conference of Bishops is an evidence that the Episcopal Churches are determined, sooner or later, to rid themselves of all exclusiveness in religious fellowship, and in the saving of their fellowmen. Jesus throws down the dividing prejudices of nationality and ecclesiasticism, and teaches universal love without distinction of church, race, merit or rank.

—*JOHN W. HAMILTON.*

CHURL.—Literally, *crafty;* hence, *deceiver.* Isa. 32:5.

CHU'-SHAN--RISH-A-THA'-IM—R. V., *"Cushan-rishathaim."*
A king of Mesopotamia, defeated by Othniel, B. C. 1394. Judg. 3:8, 10.

CHU'-ZA.
Steward of Herod Antipas, son of Herod the Great. Lu. 8:3.

CIELING.—*"Ceiling"* in the R. V. See *CEILING.* I Ki. 6:15.

CI-LI'-CI-A.
A maritime province in the S. E. part of Asia Minor, bounded on the W. by Pamphylia; separated on the N. from Cappadocia by the Taurus range, and on the E. from Syria by Amanus; and having the Gulf of Issus (Iskanderoon) and the Cilician Sea (Acts 27:5) on the S. Tarsus, its capital, was the home of Paul, and many Jews lived in the land. One of its chief industries was the making of a kind of coarse cloth from goats' hair, used in tent-making, which was Paul's trade. Cilicia was visited by Paul soon after his conversion (Gal. 1:21; cp. Acts 9:30), on which occasion he probably founded the church there. The country is frequently mentioned in the Acts. See *TARSUS.*

CINNAMON.—The best quality of cinnamon was obtained from Ceylon, by way of Babylon. The inner bark of the tree was used by the Jews in the perfumed oil with which the Tabernacle and its vessels were anointed. Ex. 30:23.

CIN'-NE-ROTH—R. V., *"Chinneroth."* See *CHINNERETH.* I Ki. 15:20.

CIRCLE.—In Isa. 40:22, this word refers to the line within which the earth revolves, and figuratively describes a position from which every part of its surface can be seen. In Prov. 8:27, the same Hebrew term is rendered "compass" (R. V., *"circle"*) in the A. V., denoting the boundary within which the waters are restrained.

CIRCUMCISION.—The cutting-off of the prepuce or foreskin of man; a Jewish rite or ceremony probably first practiced among the Hebrews by Abraham (Gen. 17:10-14) by divine command, as a sign of the covenant between God and him. Moses established it as a national ordinance, in accordance with God's command (Lev. 12:3); and Joshua carried it into effect before the Israelites entered the Promised Land (Josh. 5:3). Males only were subjected to the operation, and it was to be performed on the eighth day of the child's life; foreign slaves also were forced to submit to it upon entering the family of an Israelite. Circumcision is still practiced by the Jews, Mohammedans, etc.; and also by the Abyssinian Christians, who perform the operation upon both sexes—removing the internal labia, in the case of females.

CIS.—R. V., *"Kish."*
Greek form of *KISH,* father of Saul. Acts 13:21.

CISTERN.—A receptacle for water, either conducted from an external spring, or proceeding from rain-fall. The dryness of the summer months in Palestine, and the scarcity of springs in many parts of the country, make it necessary to collect in reservoirs and cisterns the water which falls during the season of rain. These cisterns are usually little more than large pits, but sometimes take on the character of extensive subterranean vaults, open only by a small mouth, like that of a well, which, after the cistern has been filled, is closed by means of large flat stones, over which sand is spread in such a way as to prevent them from being easily discovered (cp. "sealed fountain," Song 4:12). There is usually a large deposit of mud at the bottom of these cisterns, so that any person who falls into them, even when they are without water, is likely to perish miserably (Jer. 38:6; Lam. 3:53; Psa. 40:2). Joseph was probably cast into such a pit (Gen. 37:22 sq.). Cisterns were, it seems, the property of those by whom they were formed (Num. 21:22). In cities the construction of cisterns usually occasioned much labor, for they were either hewn in the rocks or surrounded with subterranean walls, and lined with a fine incrustation. Cisterns of this kind are, of course, very durable; and indeed there is every probability that most of those now in use in Palestine were constructed in very ancient times. If by any chance the waters treasured up in these reservoirs are lost by means of an earthquake or some other casualty, or are stolen, those dependent upon them, especially in the open country, are exposed to great and imminent danger; hence, a failure of water is used as the image of any great calamity (Isa. 41:17, 18; 44:3). To drink water out of one's own cistern (Prov. 5:15) is a proverbial expression for confining one's self to the legitimate sources of pleasure which God has associated with our state, as contradistinguished from those which are the property of others. See *FOUNTAIN.*

CITIES.—Towns of all sizes are often called "cities" in the Bible. See *PALESTINE.* Gen. 13:12; 19:25, 29—Mat. 9:35; 10:23.

CITIES OF REFUGE.—Six of the Levitical cities were divinely appointed by the Mosaic law as asylums, to which any one was commanded to flee, for safety and protection, who had been undesignedly accessory to the death of a human being. His offense was investigated, and if he were not within the provisions of the law, he was delivered to the avenger, and slain. The following cities were set aside for this purpose:—W. of the Jordan, *KEDESH*, in Naphtali; *SHECHEM*, in Samaria, among the mountains of Ephraim; and *KIRJATH-ARBA* (Hebron), in the mountains of Judah. East of the Jordan, *BEZER*, in the wilderness or plain included within the allotment to the tribe of Reuben; *RAMOTH*, in Gilead, out of the tribe of Gad; and *GOLAN*, in Bashan, out of the tribe of Manasseh. Num. 35:6, ■ sq.; Josh. 20:7-9.

CITIZEN.—Among the Romans, etc., a member of the state, or of a city; among the Hebrews, a member of the nation at large. Paul furnishes an example of one born to the rights of a Roman citizen, which protected and benefited him on three occasions (Acts 16:37; 22:25; 25:11). The Roman law made two classes of citizens—the first entitled to hold office and vote, and carry on public and private business; the second, to enjoy only the protection of the laws as a free man. Among the Jews, the sacred law was the basis of the civil, and citizenship was acquired by complying with the terms of the covenant, and lost by certain transgressions. Strangers, with certain restrictions, were admitted to the rights and privileges of Jewish citizenship; and strict isolation did by no means, as some suppose, form the leading principle in the system of theocracy as laid down by Moses, since even non-Israelites not only were allowed to reside in Palestine, but had the fullest protection of the law equally with the Israelites themselves (Ex. 12:19; Lev. 24:22; Num. 15:15; 35:15; Deut. 1:16; 24:17—the law of usury, Deut. 23:20, made, however, an exception). In return, non-Israelites were required not to commit acts by which the religious feelings of the people might be hurt (Ex. 20:10; Lev. 17:10; 18:26, etc.—the eating of an animal which had died a natural death, Deut. 14:21, seems to have been the sole exception). The only nations that were altogether excluded from the citizenship of the theocracy by especial command of the Lord were the Ammonites and Moabites, from a feeling of vengeance against them; and in the same situation were all castrated persons and bastards, from a feeling of shame and disgrace (Deut. 23:1-6). In Solomon's time, no less than 153,600 strangers were residing in Palestine (II Ch. 2:17). Christians are counted as citizens of the celestial state, being "fellow citizens with the saints, and of the household of God" (Eph. 2:19).

CITY OF DA'-VID.
That part of Jerusalem built on Mount Zion (II Sa. 5:7); also Bethlehem, the native town of David (Lu. 2:11).

CITY OF DESTRUCTION.
A prophetic name given to one of the five cities of Egypt inhabited by Israelites. Isa. 19:18.

CITY OF GOD.
One of the names of ancient Jerusalem (Psa. 46:4), and its appropriateness is apparent from Deut. 12:5.

CITY, *HOLY*.
Name applied to Jerusalem as containing the Holy Temple, which was the seat of Jewish worship; the city is so distinguished in the East at the present day. Neh. 11:1; Dan. 9:24.

CITY, *LEVITICAL*.
City of the *LEVITES* (which see).

CITY OF PALM TREES.
A name sometimes given to Jericho. Deut. 34:3.

CITY, *ROYAL*.
Another means of designating Rabbah of the children of Ammon, and apparently the same as the "City of Waters" (II Sa. 12:27). II Sa. 12:26.

CITY OF SALT.
A city of Judah, near the Salt (Dead) Sea, so called from the salt rocks still found in that vicinity. Josh. 15:62.

CITY, *TREASURE*. See *TREASURE CITIES*. Ex. 1:11.

CITY OF WATERS.
The name given by Joab to part of Rabbah, the chief city of the Ammonites. II Sa. 12:27.

CLAU'-DA—R. V., *"Cauda."*
A small island S. W. of Crete; now called *Clauda-nesa* or *Guadonesi* by the Greeks, which the Italians have corrupted into *Gozzo*. Paul's ship was driven under the lee of this island by a storm which overtook it off the coast of Crete. Acts 27:16.

CLAU'-DI-A.
A Christian woman at Rome, supposed to have been a British maiden and daughter of King Cogidubnus, and to have taken her name from her father's imperial patron, Tiberius Claudius. Her husband seems to have been Pudens, who is mentioned in the same verse. II Ti. 4:21.

CLAU'-DI-US.
1. The successor of Caligula as emperor of Rome, A. D. 41-54. Acts 11:28; 18:2.
2. A Roman officer, chief captain in Jerusalem, A. D. 60. See *LYSIAS*. Acts 23:26.

CLAWS.—In Deut. 14:6, "cleaveth the cleft into two claws" is rendered *"hath the hoof cloven in two"* in the R. V.

CLAY.—Clay was used by the ancients principally in the manufacture of pottery (see *POT*). It was also used quite extensively in sealing, as wax is today. Storehouse-locks were often sealed by means of this material. Many impressions of seals are found on Babylonian bricks. Job 38:14; Dan. 2:33-45.

CLEAN and UNCLEAN.—Terms applied by the Hebrews, and particularly in the Mosaic law, to persons, animals, and things that were considered *ceremonially* pure or impure. In order to partake of the privileges of the Jewish Church, and to engage acceptably in its outward worship, the individual must not only be circumcised, but he must be ceremonially pure, or free from uncleanness. How the various kinds of uncleanness were contracted, what time they continued, and what was the process of purification, are particularly described in Lev. 11-15; Num. 19. The division of animals into "clean" and "unclean" existed before the Flood (Gen. 7:2), and was doubtless founded upon the practice of animal sacrifice. The regulations concerning clean and unclean animals are chiefly recorded in Lev. 11; Deut. 14. What was the design of these distinctions, and how they were abolished, may be learned with fair accuracy from a comparison of various passages of Scripture (Lev. 20:24-26; Acts 10:9-16; 11:1-18; Heb. 9:9-14).

CLEFT.—A rent; parted. Amos 6:11; Mic. 1:4.

CLEM'-ENT *(merciful)*.
A person, apparently a Christian of Philippi, mentioned by Paul as one whose name was in the book of life. Phil. 4:3.

CLE'-O-PAS.
One of the two disciples who were going to Emmaus on the day of the resurrection, when Jesus himself drew near and talked with them. Lu. 24:18.

CLE'-O-PHAS—R. V., *"Clopas."*
The husband of Mary, the sister of Christ's mother. Jno. 19:25.

CLERK.—See *TOWN CLERK.* Acts 19:35.

CLIFF.—A steep rocky precipice; anciently called "clift." II Ch. 20:16.

CLIFT.—*"Cleft"* in the R. V. See *CLIFF.* Ex. 33:22; Isa. 57:5.

CLIMATE.—There is probably no country in the world which has such a variety of climate and temperature, within the same limits, as Palestine—on Mts. Hermon and Lebanon there is perpetual snow, while at Jericho, only 60 or 80 miles away, there is tropical heat. The hills of Bashan, Gilead, Galilee, Samaria, and Judæa abound in forests, vines, fig-trees, and all kinds of fruits and vegetables; and the plains produce bananas, oranges, etc.

From Jerusalem to Jericho, in a direct line, is about 15 miles—at one place snow and ice are sometimes seen in winter, but at the other frost is never known. Frost is also unknown in the plains of Sharon and Philistia. The temperature at Engedi is as high as that of Thebes, in Egypt. Palms grow as far north as Beirut, and bear fruit also at Damascus in sheltered positions. The greatest heat on the hills of Judæa, Hebron, and Jerusalem, is seldom above 90° Fahrenheit, and the cold was only once so low as 28° in five years (Barclay). Damascus is cooler, the highest temperature being 88°, and the lowest 29°. Chilly nights, succeeding hot days, have always been a constant feature in the East (Gen. 31:40).

The average rainfall at Jerusalem for the year is 56 in.; in very wet seasons, it has gone higher—85 in., 44-66 in. average. There is a wet season and a dry one. In winter, the wet season, the rains fall in two series of showers, called the "early" *(yoreh)* and the "latter" *(malkosh)* rain, with occasional light showers between, and many clear sunny days. The loss of rain is sure to affect the harvest, and a great want of rain would destroy crops (Amos 4:7). From April to November, there is scarcely ever a cloud; but the dews are heavy, often like a small shower.

The winds of Palestine are very irregular in their season and effects. The W. or S. W. wind brings rain in winter (Lu. 12:54). The N. wind is cool, but rare. The S. wind is always hot (Job. 37:17; Lu. 12:55). The E. wind is very rare in winter; but, blowing on the desert in summer, is dry and hot (Eze. 17:10; Hos. 13:15). In the Jordan Valley, there is an under and upper current—the under current blows down the valley in winter and up in summer. There are no E. and W. winds in the *ARABAH.*

CLOAK.—See *GARMENTS.* Mat. 5:40.

CLODS.—In Isa. 28:24, "break the clods" is rendered *"harrow"* in the R. V.

CLOKE.—In Isa. 59:17, *"mantle"* in the R. V. See *GARMENTS.*

CLOSET.—Secluded *"inner chamber,"* as rendered in Mat. 6:6 of the R. V.

CLOTH.—See *LINEN; WEAVER; WOOL,* etc. Mat. 27:59.

CLOTHES, CLOTHING.—See *GARMENTS.* Gen. 37:29—Mark 5:28.

CLOUD.—See *CLIMATE.* Prov. 16:15; Isa. 5:6.

CLOUD, *PILLAR OF A.*—The peculiar sign and symbol of the Lord's presence ("by day in a pillar of a cloud . . . and by night in a pillar of fire") with his people, particularly during the journey from Egypt to the Land of Promise (Ex. 13:21). The cloud, which became a pillar when the host moved, seems to have rested at other times on the Tabernacle, whence God is said to have "come down *in* the pillar" (Num. 12:5; cp. Ex. 33:9, 10). Such a cloud is not mentioned after the entry into Canaan until the dedication of Solomon's Temple (II Ch. 5:13).

CLOUTS.—In Jer. 38:11, 12, "old cast clouts and old rotten rags" is rendered *"rags and worn out garments"* in the R. V.

CLUSTER.—Bunch. In I Sa. 25:18; 30:12, "clusters" probably means *pressed cakes.* Num. 13:24.

CNI'-DUS.
A city on a promontory of Caria (or Doris), at the S. W. of Asia Minor. It was passed by Paul; and was noted in ancient times for the worship of the goddess Venus. Acts 27:7.

COAL.—When mentioned in the Bible, "coal" usually means charcoal or embers of a fire. There is no evidence that coal was either known or used by the Jews in ancient times; though Mount Lebanon now supplies an inferior grade of coal. Isa. 47:14—Jno. 18:18.

COAST.—This word is sometimes used in the A. V. for *"border"* (as in the R. V.), without reference to the sea (Judg. 11:20, 22).

COATS.—See *GARMENTS.* Gen. 3:21; 37:3 sq.

COAT OF MAIL.—See *HABERGEON.* I Sa. 17:5, 38.

COCK.—Cocks and hens were introduced into Palestine from Persia, probably from two to three centuries before the time of Christ. Domestic poultry is not mentioned in the O. T. Cocks are depicted on monuments in Assyria, but not in Egypt; also on very ancient Etruscan pottery, and on certain Greek and Roman coins. They were known to the ancient Britons, whose religious customs prevented their eating them. "Cockcrowing" (Mark 13:35) has reference to the third night-watch, just before dawn (see *WATCHES OF THE NIGHT*). Mat. 26:34, 74.

COCKATRICE.—An old English word denoting a kind of crested venomous serpent. Isa. 11:8; 14:29 (R. V., *"adder"*).

COCKLE.—The so-called "stinking weed," often found in and near fields of grain. Job 31:40.

COFFER.—A small chest, carried on the side of a cart, which probably contained the golden figures sent by the Philistines as a trespass-offering. I Sa. 6:8, 11, 15.

COFFIN.—A mummy chest, cut out of stone or sycamore-wood. Coffins were sometimes used in burying prominent persons, but Jewish burial rites did not include the use of them. This word occurs only in Gen. 50:26, in reference to the disposition of the remains of Joseph. See *BURYING.*

COL-HO'-ZEH *(wholly a seer).*
1. One whose son helped to repair the wall of Jerusalem, B. C. 445. Neh. 3:15.
2. Probably the same as No. 1. Neh. 11:5.

COL'-LEGE.
One of the divisions of Jerusalem, on the hill of Acra. II Ki. 22:14; II Ch. 34:22 (R. V., *"second quarter"*).

COLLOPS.—In Job 15:27, "maketh collops of fat on [his] flanks" is rendered *"gathered fat upon his loins"* in the R. V.

COLONY.—In Acts 16:12, a foreign city granted the rights and privileges of Roman citizenship, for distinguished services.

COLORS, COLOURS.—There are about twenty different words denoting color in the O. T.; but only white, black, red, yellow or green are distinctly named. In the N. T., seven colors are named—white, black, red, purple, green, scarlet, and vermilion. Gen. 37:3, 23, 32.

CO-LOS'-SE, CO-LOS'-SÆ.
A city of Phrygia, Asia Minor, now in ruins. Hierapolis and Laodicea were in its immediate

neighborhood (Col. 4:13, 15, 16). Colossæ fell as these other two cities rose in importance. At a later date, they were all overthrown by an earthquake. Paul may have visited Colossae on his third missionary journey; later on, however, the Colossian church was disturbed by the intrusion of Judaistic asceticism and Oriental mysticism, which led Paul, then a prisoner in Rome, to write the Epistle to the Colossians, A. D. 62. Col. 1:2.

CO-LOS'-SIANS *(people of Colosse), EPISTLE TO THE.*—See *BIBLE, BOOKS OF THE.*

COLT.—The young of camels and asses. Gen. 32:15; 49:11.

COMFORTER.—In the N. T., this word is the rendering of a Greek term *(Paraclete)* which means literally *one called to another's side* to plead his cause; hence, an "Advocate" (as rendered in I Jno. 2:1). This term is applied to the Holy Ghost in four out of the five passages in which it occurs in the writings of John (14:16, 26; 15:26; 16:7), who is the only N. T. writer that uses the word. The literal meaning of the word used in the O. T. is *one who reinforces, strengthens.* Lam. 1:9, 16; Nah. 3:7.

COMMANDMENTS.—See *TEN COMMANDMENTS.* (Ex. 20:3-17).

COMMONWEALTH.—Polity, community. Eph. 2:12.

COMMUNICATION.—In II Ki. 9:11, "his communication" is rendered *"what his talk was"* in the R. V.

COMMUNION.—Act of using a thing in common. See *LORD'S SUPPER;* also *"LORD'S SUPPER"* in "SCRIPTURE QUOTATIONS." I Co. 10:16.

COMPANIES.—Parties; military units; *"bands"* in II Ki. 5:2 of the R. V. See *ROBBERS; SOLDIER.*

COMPANION.—In Heb. 10:33; Rev. 1:9, *"partaker"* in the R. V.

COMPOUND.—Mixture, as of drugs. See *APOTHECARY.* Ex. 30:25.

CO-NA-NI'-AH *(Jehovah is founding).*
A chief Levite in Josiah's time. II Ch. 35:9.

CONCUBINE.—A legal wife of inferior rank. Concubines were not betrothed and wedded with the usual ceremony, and could be discarded without the formality of a divorce. Solomon had 300 concubines, besides 700 other wives (I Ki. 11:3).

CONCUPISCENCE.—Over desire, in an evil sense, nearly always having reference to sexual lust. In Rom. 7:8, *"coveting"* in the R. V.

CONDUIT.—An aqueduct. See *FOUNTAIN; POOL.* II Ki. 18:17.

CONEY.—A very timid gregarious animal, closely resembling the rabbit. They make their homes in rocky clefts and caverns, and are very numerous in Palestine and in Arabia. "Unclean" according to the Mosaic law (Deut. 14:7).

CONFECTION.—In Ex. 30:35, *"perfume"* in the R. V.

CONFECTIONARIES.—In I Sa. 8:13, *"perfumers"* in the R. V.

CONFEDERACY.—Covenant, *"conspiracy"* (as in Isa. 8:12 of the R. V.). Obad. :7.

CONGREGATION.—*"Assembly"* in Num. 15:15; and *"synagogue"* in Acts 13:43 (the only place in the N. T. of the A. V. in which the word occurs), of the R. V.

CO-NI'-AH *(Jehovah is creating).*
A contracted form of *Jeconiah,* another mode of writing the name of Jehoiachin, king of Judah, who was carried into captivity by Nebuchadnezzar, B. C. 598. Jer. 22:24, 28; 37:1.

CON-O-NI'-AH *(Jehovah is creating).*
A Levite overseer in the days of Hezekiah. II Ch. 31:12, 13.

CONQUERORS.—See *WAR.* Rom. 8:37.

CONSCIENCE.—The moral sense within us which judges the moral status of our thoughts and actions, and condemns or vindicates us accordingly. In Jno. 8:9, the phrase "being convicted by [their own] conscience" is omitted from the R. V.

CONSPIRACY.—See *CONFEDERACY.* II Sa. 15:12—Acts 23:13.

CONSPIRATORS.—Members of a conspiracy; plotters. II Sa. 15:31.

CONSTELLATIONS.—Groups of fixed *STARS* (which see), as *ORION, PLEIADES,* etc. Isa. 13:10.

CONSULTER WITH FAMILIAR SPIRITS.—See *WITCH.* Deut. 18:11.

CONVERSATION.—This word is never used in its ordinary sense in the A. V. In Phil. 3:20, it is rendered *"citizenship"* in the R. V.; in I Pe. 1:15, *"living;"* and in ver. 18, *"manner of life."* In II Pe. 2:7, "filthy conversation" is rendered *"lascivious life"* in the R. V.

CONVERTS.—Those who, through a change in heart or disposition, have come to love God and follow his precepts. Isa. 1:27.

COOK.—The words translated "cook" in the A. V. carry with them also the meaning of *slayer, slaughterer.* Only families of rank employed professional cooks, as the cooking was done by the matron of the household. See *BAKER.* I Sa. 8:13; 9:23, 24.

CO'-OS—R. V., *"Cos."*
A small island on the coast of Caria, near Myndos and Cnidos and N. W. from Rhodes; now called *Stanchio* or *Stanko.* It was the birth-place of Hippocrates, Apelles, and Simonides; and was passed by Paul on his way to Jerusalem from Ephesus. Acts 21:1.

COPING.—The top course of stones or bricks of a wall, projecting out so as to throw off the water, and forming an ornament similar in effect to the capital of a column. I Ki. 7:9.

COPPER.—A metal well known in ancient times, and then considered as precious as gold (Ezra 8:27; R. V., *"brass,"* but see below). Palestine abounded in copper (Deut. 8:9), and there is very little doubt that "brass" in the Bible denotes *copper* or bronze. In the early days, copper or bronze was used to make practically all metal implements in use.

COPPERSMITH.—A general term, being applied to workers-of-metal indiscriminately. II Ti. 4:14.

COPY.—In accordance with the commands given by the Lord before the entry into Canaan, the first king of Israel was to write a copy of the Mosaic law, which was to be kept constantly with him, for his guidance in ruling the people, and "that he may learn to fear the Lord his God" (Deut. 17:18 sq.).

COR.—The largest liquid measure of the Hebrews (Kor), equal to the *HOMER* (a dry measure), and variously estimated at from 50 to 89 gallons. See *WEIGHTS AND MEASURES.* Eze. 45:14.

CORAL.—A well-known marine production, found in many varieties of sizes, shapes and colors, sometimes forming the basis of islands and extending out in dangerous reefs for many miles. It is used for making beads and many other ornaments, the red variety being most valuable for this purpose. The merchants of Tyre dealt extensively in this article (Eze. 27:16). Job 28:18.

CORBAN.—A Hebrew word meaning *a sacred gift.* Christ rebuked the Jews for abusing the custom of consecration (Mark 7:11). Children sometimes refused to supply their parents' rightful needs on the ground that what they asked for or needed was "Corban."

CORD.—The materials of which cord was made in ancient times varied according to the strength required and the purpose for which it was to be used. The strongest rope was probably made of strips of camel hide, still used by the Bedouins for drawing water. The finer sorts were made of flax (Isa. 19:9). The fibre of the date-palm was sometimes used for making cords; and probably reeds and rushes of various kinds, also. See *LINE.*

CO'-RE—R. V., *"Korah."* See *KORAH.* Jude :11.

CORIANDER.—An aromatic plant, a native of China and S. Europe, but now widely cultivated. Ex 16:31; Num. 11:7.

COR'-INTH.
A Grecian city on the isthmus which joins Peloponnesus (now called the *Morea*) to the continent of Greece. A lofty rock rises above it, on which was the citadel, or the Acrocorinthus. Corinth had two harbors—Cenchreæ, on the E. side, about 70 stadia (a little more than 8 miles) distant; and Lechæum, on the modern Gulf of Lepanto, only 12 stadia (considerably less than 1½ miles) from the city. Owing to the great difficulty of weathering Malea, the S. promontory of Greece, merchandise passed through Corinth from sea to sea, the city thus becoming an *entrepot* for the goods of Asia and Italy. At the same time, it commanded the traffic by land from north to south. Corinth is now an insignificant town, but during the early Christian era was one of the most important commercial centers of the world, being famous not only for its great wealth and learning, but also for its licentiousness and vice. Paul founded a church here about A. D. 53, at which time he spent about 18 months in the city. He also spent 3 months here in the winter of A. D. 57-58, during which time he wrote the Epistle to the Romans. Paul wrote two epistles to the Corinthian church. Acts 18:1; 19:1; I Co. 1:2; II Co. 1:1, 23; II Ti. 4:20.

CO-RIN'-THI-AN.
A native or inhabitant of Corinth. Acts 18:8; II Co. 6:11.

CO-RIN'-THI-ANS *(people of Corinth), EPISTLE TO THE.*—See *BIBLE, BOOKS OF THE.*

CO-RIN'-THUS.
The Latin form of *CORINTH;* found in the subscription to the *Epistle to the Romans.*

CORMORANT.—An "unclean" sea-bird; called *"pelican"* in some passages of the A. V., and uniformly so in the R. V. It is used as an emblem of ruin and desolation in Isa. 34:11; Zeph. 2:14. The cormorant known to us is a very greedy bird, about the size of the goose, and lives on fish. Its name is frequently used to signify a glutton. See *PELICAN.* Lev. 11:17; Deut. 14:17.

CORN.—In the Bible, this word is used as a general term to denote all kinds of grain known to the Hebrews, including beans and peas. Indian corn, or maize, was not known in Palestine, which, however, produced large quantities of other grain. The word is usually rendered *"grain"* in the R. V., in which the word "corn" does not occur. Job 24:6 (R. V., *"provender"*); Isa. 36:17—Mat. 12:1.

COR-NE'-LI-US.
A Roman centurion who lived in Cæsarea, and the first Gentile converted to Christianity. Acts 10.

CORNER STONE.—A title applied to Christ as the chief mainstay of the Church (Eph. 2:20; I Pe. 2:6).

CORNET.—In the Bible, this word usually refers probably to a loud-sounding instrument made of the horn of a ram or of a chamois (sometimes of an ox), and used by the ancient Hebrews for signaling. In II Sa. 6:5, the word is rendered *"castanets"* in the R. V., referring to a musical instrument or rattle, which gives a tinkling sound on being shaken—similar to the *castanetas* used by the Spaniards and Moors as an accompaniment to their dances and guitars. Dan. 3:5, 7, 10, 15; Hos. 5:8.

CORPSE.—Dead body of a human being. See *BURYING; EMBALM.* Mark 6:29.

CO'-SAM.
A son of Elmodam, and an ancestor of Jesus. Lu. 3:28.

COTES.—In II Ch. 32:28, "cotes for flocks" is rendered *"flocks in folds"* in the R. V.

COTTAGE.—In Isa. 1:8, a rustic tent or *"booth"* (as in the R. V.) made of boughs. In Zeph. 2:6, the Hebrew term so rendered means literally *places cut out* (of the rocks or earth); hence, *caves.* In Isa. 24:20, "shall be removed like a cottage" is rendered *"shall sway like a hammock"* in the R. V.

COUCH.—A seat or bed, either movable or stationary. See *BED CHAMBER.* Job. 7:13—Lu. 5:19, 24.

COULTER.—The rendering, in I Sa. 13:20, 21, of a Hebrew term which refers to some agricultural instrument and is elsewhere rendered "ploughshare," for which, however, another word stands in this passage. It was probably the facing-piece or shoe of a plough, analogous to our coulter, as it was of iron, with an edge that required sharpening, and was easily transformed into a sword.

COUNCIL.—This word usually refers to the *SANHEDRIN* (which see); but in Mat. 10:17, it denotes a judicial tribunal; in Acts 25:12, the advisers of the Roman governor, Festus; and in Mat. 5:22; Mark 13:9, the lesser Jewish courts.

COUNSELLOR.—Lawyer; judge; advocate. One of the names given to the Messiah by the prophet Isaiah (9:6). Dan. 3:2, 3—Mark 15:43.

COUNTERVAIL.—In Esth. 7:4, "could not countervail" is rendered *"could not have compensated for"* in the R. V.

COUNTRY.—Land; open expanse, or out-of-town district. In Gen. 10:20, "countries" is rendered *"lands"* in the R. V. For description of the different countries mentioned in the Bible, see their respective names. Mark 5:14.

COUNTRYMAN.—One considered in his relation to another of the same tribe or nation. I Th. 2:14.

COUPLES.—In Isa. 21:7, 9, *"pairs"* in the R. V.

COUPLING.—A *junction,* of curtains (Ex. 26:4 10; 28:27, etc.); but in II Ch. 34:11, wooden *bracers* (perhaps girders) for fastening a building. The "joinings" (R. V., *"couplings"*) mentioned in I Ch. 22:3 were probably iron *cramps* for holding stones together.

COURSES.—The whole body of the priesthood was divided into twenty-four orders or "courses" by David (I Ch. 24:1-19; II Ch. 23:8), each of which was to serve in rotation for one week, while the further assignment of special services during the week was determined by lot (Lu. 1:9) under a subordinate prefect (II Ki. 11:5, 7), but all attended at the great festivals (II Ch. 5:11). Each course appears to have commenced its work on the Sabbath, the outgoing priests taking the morning sacrifice, and leaving that of the evening to their successors (II Ch. 23:8). The division thus instituted was confirmed by Solomon

and continued to be recognized as the typical number of the priesthood. Only four courses out of the twenty-four, however, returned from Babylon after the Captivity, each containing, in round numbers, about 1000 individuals (Ezra 2:36-39). No causes for this great reduction are given, but doubtless large numbers perished in the siege and storm of Jerusalem (Lam. 4:16), and many may have preferred to remain in Babylon. Out of those who returned, however, to revive at least the idea of the old organization, the twenty-four courses were reconstituted, bearing the same names as before, and so continued till the destruction of Jerusalem (Josephus, *Ant.* VII, 14:7), A. D. 70.

COURT.—This word, in the Bible, usually refers to a yard enclosed by a house. See *HOUSE; SANHEDRIN; TABERNACLE.* Ex. 27:9—Rev. 11:2.

COUSIN.—A general term denoting any degree of relationship. The exact relationship of Elisabeth and Mary is not known. Lu. 1:36, 58 (R. V., *"kinswoman," "kinsfolk"*).

COVENANT.—League, compact, agreement; a word expressing God's gracious promises to his people, as well as their consequent relation to Him. The Old and New Testaments are the Old and New Covenants. See *BIBLE; TESTAMENT.* Gen. 6:18; Ex. 19:5; 34:10—Rom. 9:4.

COVERS.—In Ex. 25:29, *"flagons"* in the R. V.

COW.—Under the old Mosaic law, a cow and her calf were not to be both killed in the same day (Lev. 22:28). See *CATTLE; OX.*

COZ *(nimble)*—R. V., *"Hakkoz."*
A descendant of Caleb, son of Hur. I Ch. 4:8.

COZ'-BI *(deceitful).*
A Midianitess slain, with Zimri, by Phinehas. Num. 25:15, 18.

CRACKNELS.—Small, dry cakes, very brittle and hard; so called because of the peculiar noise made in breaking them. I Ki. 14:3 (R. V., *"cakes"*).

CRAFT.—The usual meaning of this word is *trade;* though it sometimes denotes *guile, deceit, subtlety,* in which cases it is rendered accordingly in the R. V. After the Captivity, Jewish boys were required to learn some useful trade or occupation, regardless of their social standing or wealth. See *OCCUPATION.* Mark 14:1 (R. V., *"subtlety"*); Rev. 18:22.

CRAFTSMEN.—Skilled workmen; artificers, artisans, etc. See *OCCUPATION.* Deut. 27:15—Acts 19:24.

CRAG.—In Job 39:28, "crag of the rock" is rendered *"point of the cliff"* in the R. V.

CRANE.—A large bird of passage. Some think this word, in the Bible, refers to the Numidian crane, while others believe the stork is meant. The wilderness of Beersheba is visited in winter by large flocks of cranes. Isa. 38:14; Jer. 8:7.

CREATION.—A word referring, in the Bible, to the act of God in bringing this world and man into existence. The exact date of the Creation is of course unknown, but that commonly adopted is B. C. 4004—being that of Ussher, Spanheim, Calmet, Blair, etc., and the one used in the English Bible. Mark 10:6; 13:19.

CRE-A'-TOR.
The name used to designate God as the Maker of all things. Ecc. 12:1; Isa. 40:28; 43:15—Rom. 1:25; I Pe. 4:19.

CREATURE.—A thing created. In the N. T. (Mark 16:15; Col. 1:15, 23, etc.), "every creature" is rendered *"whole"* or *"all creation"* in the R. V. Gen. 1:21.

CREDITOR.—See *LENDER; USURY.* II Ki. 4:1; Isa. 50:1.

CREEK.—An inlet or *"bay"* (as in the R. V.). The "creek" where Paul landed after the tempest is traditionally placed at St. Paul's Bay, island of Malta (see *MELITA*). Acts 27:39.

CRES'-CENS.
A disciple with Paul at Rome. II Ti. 4:10.

CRETE.
A large island midway between Syria and Malta; now called *Candia.* It is 140 miles long, and 35 miles broad. Paul went by Crete on his voyage to Rome. Titus was left in charge of the church here, possibly before, but more likely after, Paul's first Roman captivity. Acts 27:7, 12, 13, 21; Tit. 1:5.

CRETES, CRE'-TIANS—R. V., *"Cretans."*
Cretans, or inhabitants of the island of *CRETE.* It is thought by some that the island was first settled by Philistines from Egypt, a portion of whom afterward moved over into Palestine, being called *CAPHTORIM* (Gen. 10:14), *CHERETHIMS* (Eze. 25:16; R. V., *"Cherethites"*), or *CHERETHITES* (I Sa. 30:14; Zeph. 2:5); and it is possible that Crete is the *CAPHTOR* of Jer. 47:4—however, these are mere speculations. The Cretes were noted for their vicious habits, and were proverbially untruthful. Some of them were present at Jerusalem on the day of Pentecost (Acts 2:11). Tit. 1:12.

CRIB.—A feeding-place, or trough, for cattle, frequently made of stones and mortar. Prov. 14:4; Isa. 1:3.

CRIPPLE.—Lame or deformed person. See tables of "MIRACLES." Acts 14:8.

CRISPING PINS.—An incorrect translation in the A. V. The term refers to pouches or *"satchels"* (as in the R. V.), which, very likely, were richly ornamented. Isa. 3:22.

CRIS'-PUS *(curled).*
A convert at Corinth, baptized by Paul, and ruler of the Jewish synagogue at that place. Acts 18:8; I Co. 1:14.

CROP.—Craw (of a bird). Lev. 1:16.

CROSS.—An instrument used for capital punishment in ancient times. After the Crucifixion, the cross became the Christian symbol of redemption. The N. T. does not indicate the form of the cross upon which Christ died, but tradition uniformly refers to the Roman, or Latin. Many varieties were used, including the Roman, or Latin; the St. Andrew's; the Greek; and the simple stake, from which it is likely that the other forms evolved. The last-named was sometimes driven through the victim's chest, while at other times it was driven upward through the body and out at the mouth. The cross was used in early Roman literature to depict misfortune, pain, or torture. It is used figuratively in several passages of the Bible to denote the sufferings and trials incident to the service of God (Mat. 16:24); the sufferings of Christ during his life on earth (Eph. 2:16; Heb. 12:2); and the Gospel and Christianity (Phil. 3:18). As early as the 6th century, it was customary to place three crosses by the signature on important documents, which was equivalent to an oath on the part of the signer. The double cross is used as a symbol by the Pope, and the triple cross is used by a Russian sect, the Raskolniks. See *PUNISHMENT.* Mat. 27:32, 40, 42; Mark 15:21, 30, 32; Lu. 23:26; Jno. 19:17, 19, 25, 31.

CROSSWAY. — Cross-road. See *HIGHWAY; ROAD.* Obad. :14.

CROWN.—An ornament for the head; usually an emblem of sovereignty, but often a sort of headdress or coronet. Among the Hebrews, newly married persons of both sexes wore crowns; and it was also customary to wear them, in the form of wreaths, at banquets. The crown is used as a symbol of consecration in Ex. 39:30; Lev. 8:9; and in a figurative sense in Prov. 12:4; 16:31; Isa. 28:5. "Crown" denotes the top of the head, in Gen. 49:26; Deut. 33:20; Jer. 2:16, etc.

CRUCIFIXION.—A common mode of inflicting capital punishment in ancient times, and universally considered the most horrible form of death, worse even than burning—and to a Jew it would acquire factitious horror from the curse in Deut. 21:23. The Savior was condemned to it by the popular cry of the Jews (Mat. 27:23) on the charge of sedition against Cæsar (Lu. 23:2), although the Sanhedrin had previously condemned him on the totally distinct charge of blasphemy. The scarlet robe, crown of thorns, and other insults to which the Lord was subjected, were illegal, arising from the barbarous nature of the brutal soldiery; the punishment properly began with scourging, after the criminal had been stripped, and was inflicted with the most terrible form of scourge, the *flagellum* of the Romans, which was not used by the Jews (Deut. 25:3). Into these scourges the soldiers frequently stuck nails, pieces of bone, etc., to heighten the pain, which was often so intense that the sufferer died under it. The scourging usually took place at a column. In the Savior's case, however, this infliction seems neither to have been the legal scourging after the sentence (see Josephus, *War*, II, 14:9), nor yet the examination by torture (Acts 22:24), but rather a scourging *before* the sentence, to excite pity and procure immunity from further punishment (Lu. 23:22; Jno. 19:1). If this view be correct, the reference to it in Mat. 27:26 is retrospective, as so great torture could hardly have been endured twice; how severe it was is indicated in prophecy (Psa. 35:15; Isa. 50:6). The criminal carried his own cross, or, at any rate, part of it; this was prefigured by Isaac carrying the *wood* (Gen. 22:6, where even the Jews notice the parallel).

The place of execution was outside the city, often in some public road or other conspicuous place, or in some spot set apart for the purpose. This might sometimes be a hill; but it is rather an inference to call *GOLGOTHA* a hill, since it is only about 12 feet high (see *CALVARY*). Upon arrival at the place of execution, the victim was stripped naked, his apparel becoming the property of the soldiers (Mat. 27:35). The cross was then set or driven into the ground, so that the feet of the condemned were a foot or two above the earth, and the sufferer lifted up to it, or else stretched upon it on the ground, and then lifted with it. Before the nailing took place, a medicated cup was given, out of kindness, to confuse the senses and deaden the pain (Prov. 31:6), usually of bitter wine, because myrrh was soporific. Christ refused this drink, in order that his senses might be clear (Mat. 27:34; Mark 15:23). This mercifully intended draught must not be confounded with the spongeful of vinegar, which was put on a hyssop-stalk and offered to the Lord in mocking and contemptuous pity (Mat. 27:48; Lu. 23:36); this he tasted, to allay the agonies of thirst (Jno. 19:29).

The body was affixed to the cross by means of nails driven into the hands, and more rarely into the feet also—sometimes the feet were fastened by one nail driven through both, and were occasionally bound to the cross by cords. An inscription, declaring the crime of the offender, was usually written upon a small tablet, and placed on the top of the cross (Mat. 27:37; Lu. 23:38). The body of the person crucified rested on a sort of seat. The criminal died under the most frightful sufferings—so great that even amid the raging passions of war pity was sometimes excited (Josephus, *War*, V, 11:1).

Christ was crucified between two *THIEVES* (which see), according to prophecy (Isa. 53:12); and was watched, according to custom, by a party of four soldiers (Jno. 19:23), with their centurion, whose express duty was to prevent the surreption of the body. This was necessary on account of the lingering character of the death, which sometimes did not occur even for three days; but for this guard, the persons might have been taken down by friends, and recovered. Fracture of the legs was especially adopted by the Jews to hasten death (Jno. 19:31), and it was a mitigation of the punishment; but the unusual rapidity of the Savior's death was due to the depth of his previous agonies (which appears from his inability to carry his cross far), to his mental anguish, and perhaps partly to peculiarities of constitution.

The body was usually left on the cross to rot by the action of sun and rain, or to be devoured by birds and beasts. Sepulture was generally, therefore, forbidden, though it might be granted as a special favor or on grand occasions. But, on account of the Jewish law (Deut. 21:22, 23), an express national exception was made in favor of the Jews (Mat. 27:58; cp. Josephus, *War*, IV, 5:2). See *JESUS, TRIAL OF.*

CRUMB.—A little bit; morsel. Mat. 15:27; Mark 7:28.

CRUSE.—A small vessel for holding liquids; they were made in various forms. I Sa. 26:11, 12, 16; I Ki. 17:12, 14.

CRYSTAL.—Something transparent, as ice or *"glass"* (as rendered in Job 28:17 of the R. V.).

CUBIT.—A measure of different lengths; the word being derived from the Latin *cubitus* meaning the lower arm. It is questionable whether the hand was then considered a part of the lower arm. The common cubit is generally reckoned at about 18 inches. See *WEIGHTS AND MEASURES.* Ezra 6:3; Dan. 3:1.

CUCKOO.—An "unclean" bird of prey. Authorities differ as to its identity; it is not likely that it is the same as our cuckoo, but probably one of the larger sea-birds. The word is rendered *"sea-mew"* in the R. V. Lev. 11:16; Deut. 14:15.

CUCUMBERS.—Probably similar to our vegetable of that name. Cucumbers are plentiful in the East, both in Egypt and in Palestine. The Egyptian cucumbers are superior to those grown in America. Num. 11:5; Isa. 1:8.

CUD.—Half-chewed food brought up from the first stomach by ruminant animals to be thoroughly masticated. Lev. 11:3-7, 26.

CU'-MI *(arise).*—See *TALITHA CUMI.* Mark 5:41.

CUMMIN.—An umbelliferous plant still cultivated in the East. Used for many of the same purposes as the anise and the caraway. Its seeds are used both in condiments and in medicines, and were so used in ancient times. Isa. 28:25, 27.

CUP.—A drinking-vessel or receptacle. Cups were used by the Jews in various forms and designs, and were usually made of horn, earthenware, or precious metal. Gen. 40:11, 13; II Sa. 12:3.

CUP BEARER.—See *BUTLER.* Neh. 1:11.

CURSE.—Execration; a reviling; *OATH* (which see). Num. 5:21, 23, 27.

CURTAIN.—Eleven of the curtains of the Tabernacle of Moses were made of goats' hair (Ex. 26:1-13; 36:8-17). In Num. 3:26, *"screen"* in the R. V.

CUSH *(black).*

1. Eldest son of Ham, and grandson of Noah; born B. C. 2250. He was a brother of Mizraim, Phut, and Canaan; and, through his five sons, ancestor of the Cushites, who, moving in a S. W. direction from Chaldea, through Arabia, crossed the Red Sea and formed an empire in the land S. of Egypt, the present *Nubia*, but then called *ETHIOPIA* (which see). Gen. 10:6-8; I Ch. 1:8-10.

2. "Cush" is a title of great antiquity. It is applied in the Hebrew original to the people that sprang from Cush; but in the English Version, it is translated *ETHIOPIAN.*

3. This name is also used to denote the land in which the descendants of Cush dwelt—Ethiopia or Abyssinia. Isa. 11:11.

4. A land encompassed by Gihon, the second river of Paradise—probably somewhere to the northward of Assyria. Gen. 2:13.

5. A Benjamite, apparently at the court of Saul, concerning whom nothing more is known than that Psalm 7, in the title of which the name occurs, is said to have been composed "concerning his words" (or affairs).

CU'-SHAN.
Perhaps the same as *CHUSHAN-RISHATHAIM* (Judg. 3:8, 10), king of Mesopotamia. This supposition seems favored by the order of events alluded to by the prophet Habakkuk. Others think the land of Midian as far as Sinai, between Elath and Moab, is meant. Hab. 3:7.

CU'-SHI *(black)*.
1. The messenger sent by Joab to announce to David the success of the battle against Absalom and the death of the young prince, B. C. 1023. II Sa. 18:21, 22, 23, 31, 32.

2. The father of Shelemiah, and great-grandfather of Jehudi, which last was sent by the Jewish magnates to invite Baruch to read his roll to them. Jer. 36:14.

3. Father of *ZEPHANIAH* the prophet. Zeph. 1:1.

CUSTOM.—In Gen. 31:35, *"manner"* in the R. V. See *PUBLICAN; TAXES; TRIBUTE.* Ezra 4:13, 20, 24—Mat. 9:9 (in this passage, "receipt of customs" is rendered *"place of toll"* in the R. V.).

CUTH, CU'-THAH.
One of the districts in Asia from which Shalmaneser transplanted certain colonists into the land of Israel, which he had desolated. Josephus (*Ant.* IX, 14:3; X, 9:7) places Cuthah in central Persia, and finds there a river of the same name. Some are inclined to seek it in Arabian Irak, where there was a town and district near the Nahr-Malka, or royal canal (the fourth of Xenophon, *Anab.* I, 7), which connected the Euphrates and Tigris to the S. of the present Bagdad. The site has been identified with the ruins of *Towibah*, adjacent to Babylon; the canal may be the river to which Josephus refers. Others identify the Cuthites with the *Cossæi* in Susiana, a warlike tribe whose lawless habits made them a terror even to the Persians. However, these people were never wholly subdued until Alexander's expedition, and it therefore appears doubtful whether Shalmaneser could have gained sufficient authority over them to effect the removal of any considerable number; but their habits would have made such a step highly expedient, if practicable. II Ki. 17:24, 30.

CYMBAL.—One of two convex pieces of brass which are struck together, giving forth a loud clanging sound, to make the rhythm or time for music. I Ch. 15:16, 19, 28—I Co. 13:1.

CYPRESS.—There is no proof that the cypress tree is meant where this word is used. It is more probable that the reference is to an evergreen tree closely resembling the Lombardy poplar. It was used for making idols, perhaps because of its durability. Isa. 44:14 (R. V., *"holm-oak,"* an evergreen common in Europe).

CY'-PRUS *(copper)*.
An island of the Mediterranean, near the E. coast of Cilicia. It was closely connected with Phœnicia, and was colonized by the Phœnicians at a very early period. Cyprus passed under the supremacy of the Syrians, the Greeks, the Egyptians, and the Persians. Upon the death of Alexander the Great, it was incorporated with Egypt; it was made a Roman province, B. C. 58; Cæsar gave it to Arsinoe and Ptolemy, the sister and brother of Cleopatra, B. C. 47; it was made an imperial province, B. C. 27, but was later, B. C. 22, given up to the senate. Paul and Barnabas visited the island, A. D. 44. Acts 4:36; 11:19, 20; 13:4; 15:39.

CY-RE'-NE.
A city of Libya in Cyrenaica, N. Africa, and chief of the five cities called *Pentapolitana*. The projecting portion of the coast called *Tripoli* corresponds to the Cyrenaica of classical writers; though on the African coast, Cyrene was a Greek city, in which Jews settled in large numbers. Under the Romans, it was connected with Crete. The Greek colonization began B. C. 631. After the time of Alexander the Great, the Jews held citizenship there on equal terms with the Greeks; they had a synagogue, and many of them accepted Christianity (Mat. 27:32; Acts 2:10; 11:20; 13:1). The city was destroyed, in the fourth century, by the Saracens.

CY-RE'-NI-AN.
A native or inhabitant of *CYRENE*. Mark 15:21.

CY-RE'-NI-US—R. V., *"Quirinius."*
The Greek form of the Latin name *Quirinius*. In the Bible, this name refers to Publius Sulpicius Quirinius, a Roman governor of Syria at the time of the birth of Christ (Lu. 2:2), and probably again (Acts 5:37), A. D. 6-11. During his first term as governor the first taxing or enrollment of the Jews under the Romans took place, which compelled Joseph and Mary to go to Bethlehem.

CY'-RUS *(sun, throne)*.
The founder of the last of the great Eastern monarchies, the Persian. After the conquest of Babylon, he allowed the Jews to return to Palestine, B. C. 536, to rebuild the Temple, and to reorganize a national existence on a theocratical basis. He was foretold by Isaiah as the deliverer of Judah (Isa. 44:28; 45:1-7); and the prophet Daniel was accorded many favors at his court (Dan. 6:28). His reputed tomb is near Murgab.

D

DAB'-A-REH *(pasture)*—R. V., *"Daberath."*
A Levitical city on the border of Issachar. See *DABERATH*. Josh. 21:28.

DAB'-BA-SHETH *(height)*.
A border city of Zebulun and Issachar. Josh. 19:11.

DAB'-E-RATH *(pasture)*.
A Levitical city on the border of Zebulun and Issachar. In Josh. 21:28 of the A. V., this name is erroneously spelled *DABAREH*. It is now called *Duburieh*. Josh. 19:12.

DAGGER.—In Judg. 3:16, 21, 22, *"sword"* in the R. V. See *SWORD*.

DA'-GON *(fish)*.
The national god of the Philistines; it had the face and hands of a man, and the body and tail of a fish. The most famous temples of Dagon were at Gaza and Ashdod. Judg. 16:23; I Sa. 5:2-7.

DAL-A-I'-AH *(Jehovah is deliverer)*—R. V., *"Delaiah."*
A son of Elioenai. In the text of the original, this name is the same as that of several persons called *DELAIAH*. I Ch. 3:24.

DALE.—See *VALLEY*. II Sa. 18:18.

DAL-MA-NU'-THA.
A village on the W. side of the Sea of Galilee, close to the shore, near Magdala, at the S. end of the plain of Gennesaret. It is now called *Ain-el-Barideh*. Mark 8:10.

DAL-MA'-TIA.
A province on the E. coast of the Adriatic Sea, extending from the Naro on the S. to the Savus on the N. It became a part of, or another name for, the Roman province of Illyricum after the expedition of Tiberius, A. D. 9. Titus was sent here by Paul to preach the gospel. II Ti. 4:10.

DAL'-PHON (prob. *dropping*).
The second of the ten sons of *HAMAN*. B. C. 482. Esth. 9:7.

DAM.—Female parent of young bird or lamb. Ex. 22:30; Deut. 22:6, 7.

DAM'-A-RIS *(a young girl ?)*.
An Athenian woman converted by Paul. Acts 17:34.

DAM'-A-SCENES.
The inhabitants of Damascus. II Co. 11:32.

DA-MAS'-CUS.
The most ancient and important city of Syria. It stands in a fertile plain surrounded by the desert, E. of the Anti-Lebanon range, at an elevation of 2260 feet, 133 miles N. E. of Jerusalem and 50 miles E. of the Mediterranean Sea. On account of its beautiful location, the Arabs speak of it as the "Eye of the Desert" or the "Pearl of the East."

According to Josephus (*Ant.* I, 6:4), Damascus was founded by Uz, son of Aram and grandson of Shem. It is first mentioned in the Bible in connection with Abraham, whose steward was a native of the place (Gen. 15:2). It was taken by David (II Sa. 8:5, 6), B. C. 1040, and garrisoned with Israelites; but during the reign of Solomon, it appears that the city passed from the control of the Hebrews (I Ki. 11:23 sq.) until the reign of Ahab, who recovered it only for a short time (I Ki. 20:13-34; 22:15-37). Jeroboam II. restored it to Israel (II Ki. 14:28), B. C. 822, but Tiglath-Pileser, king of Assyria, took it, B. C. 740, slew its king, Rezin, destroyed the city, and carried its inhabitants captive into Assyria (II Ki. 16:9; cp. Isa. 7:8; Amos 1:5). It was long before Damascus recovered from this serious blow. It remained a province of Assyria until the capture of Nineveh by the Medes, B. C. 625 (or 606). The wealth and commercial prosperity of the city appear to have declined for a considerable period, probably on account of the ravages of Tiglath-Pileser. It was afterwards held in succession by the Egyptians, Babylonians, and Persians.

Under the rule of the Persians, Damascus was the capital of the province of Syria, and the residence of the satrap. We do not know at what time the city was rebuilt, but Strabo (XVI, 2, §19) says that it was the most famous place in Syria during the Persian period. By the conquest of Persia by Alexander the Great, it became a Greek possession, B. C. 333; and by the conquest of Greece by the Romans, under Pompey, it became a province of the Roman empire, B. C. 64. In A. D. 634, it was taken by the Arabs, and, as the capital of a large Mohammedan empire, was raised to great splendor. Even under Turkish rule, it continued to be a place of considerable importance; noted, however, for the unquenchable hatred of its Mohammedan population for their Christian townsmen—which, in 1860, caused a frightful massacre. Damascus is frequently mentioned in the Acts and in the Epistles of the N. T. The conversion of Paul (then called Saul) occurred (Acts 9:1-25) on his journey from Jerusalem to Damascus, A. D. 37, and tradition still points out the spot, at the crossing of the road from Jerusalem with that from Banias, where the miracle took place (however, several other places are also shown as the scene of that event). The traditional window in the wall through which Paul was let down in a basket (II Co. 11:33), and the houses of Ananias and Judas, are also shown. Christianity was planted in Damascus by Paul himself (Acts 9:20 sq.; Gal. 1:17), and obtained a firm footing in the apostolic age. It spread so rapidly among the population that in the time of Constantine the great temple, one of the noblest buildings in Syria, was converted into a cathedral church and dedicated to John the Baptist. Its Christian population, however, was almost exterminated by the massacre alluded to above.

DAMNATION.—Condemnation. This word is generally used, in the A. V., to denote the final loss of the soul, but not always. In Mat. 23:33; Jno. 5:29; Rom. 13:2; I Co. 11:29, the word translated "damnation" in the A. V. means *"judgment,"* and is so rendered in the R. V.

DAMSEL.—See *CHILD; WOMAN.* Gen. 34:3, 4, 12—Mark 5:39, 40 (R. V., *"child"*).

DAN *(judge).*
1. Fifth son of Jacob, and first of Bilhah, Rachel's maid. He was the own brother of Naphtali. B. C. 1747. Gen. 30:6; 35:25.

2. The name is also used to denote the tribe that sprang from Dan, as well as the territory occupied by them. Though only one son is attributed to the patriarch Dan (Gen. 46:23), yet, when the people were numbered in the wilderness of Sinai, the tribe descended from him was, with the single exception of Judah, the most numerous of the twelve, containing 62,700 men able to serve (Num. 1:38, 39). The portion of the Promised Land allotted to the tribe of Dan, however, was the smallest of the twelve; but, notwithstanding its smallness, it had many eminent advantages, being surrounded by three (Ephraim, Benjamin, and Judah) of the most powerful states of the Israelitish confederacy, and containing some of the most fertile land in the whole of Palestine. In the genealogies of I Ch. 2-12, Dan is omitted entirely, which is remarkable when the great fame of Samson and the warlike character of the tribe are considered, and can only be accounted for by supposing that its genealogies had perished. Dan is also omitted from the list of those who were sealed by the angel in the vision of John (Rev. 7:5-7). The following localities were in the territory of Dan:—Ajalon, Baalath, Bene-barak, Dan, Elon, Eltekeh, Eshtaol, Gath-rimmon, Gibbethon, Ir-shemesh, Japho, Jethlah, Laish, Leshem, Mejarkon, Rakkon, Shaalabin, Timnah, Zorah, etc.

DANCE.—Among the Jews, dancing was anciently an expression of religious joy and gratitude; it also sometimes took place in honor of a conqueror (I Sa. 18:6, 7), on occasions of domestic joy, and when the vintage was gathered. The performers were usually a band of females, who, in cases of public rejoicing, volunteered their services (Ex. 15:20; I Sa. 18:6), and who, in the case of religious observances, composed the regular chorus of the Temple (Psa. 149:3; 150:4), although there are not wanting instances of men also joining in the dance on these seasons of religious festivity. Thus, David deemed it in no way derogatory to his royal dignity to dance on the auspicious occasion of the ark being brought up to Jerusalem (II Sa. 6:14, 16).

DAN'-IEL *(God is judge).*
1. The second son of David, by Abigail the Carmelitess; called *CHILEAB* in II Sa. 3:3. I Ch. 3:1.

2. A descendant of Ithamar who came up from Babylon with Ezra, B. C. 458, and sealed the covenant, B. C. 445. Ezra 8:2; Neh. 10:6.

3. The fourth and last of the "greater" prophets. He was probably born at Jerusalem (Dan. 1:3, 6; 9:24) of noble, perhaps royal, descent, and was, in the third year of the reign of Jehoiakim (B. C. 606), while still a lad, carried by Nebuchadnezzar to Babylon, where, because of his comeliness and talents, he was educated at the court and for the royal service (Dan. 1:1-4), being given the name *BELTESHAZZAR* by the Chaldeans. After interpreting a dream which the king had forgotten, he was made "ruler of the whole province of Babylon and chief of the governors over all the wise [men] of Babylon"—a position which he held during the whole reign of Nebuchadnezzar (Dan. 2). Under the succeeding ruler, Belshazzar, he had the wisdom and courage to interpret the mysterious and fateful handwriting on the wall (Dan. 5:25), and under Darius the Mede, who wrested Babylon from Belshazzar, he was made first of the "three presidents" of the empire. For refusing to obey a decree issued by Darius, forbidding all prayer save unto the king for thirty days, the prophet was thrown into a den of lions, but was miraculously preserved—a circumstance which enhanced his reputation, and again raised him to the highest posts of honor. He at last had the happiness to see his most ardent wish accomplished—to behold his people restored to their own land. Though his advanced age would not permit him to be among those who returned to Palestine, yet he never for a moment ceased to occupy his mind and heart with his people and their concerns (Dan. 10:12). At the accession of Cyrus, B. C. 538, he still retained his prosperity (6:28), though he does not appear to have remained at Babylon (cp. 1:21). In the third year of the reign of Cyrus, he had the last of his recorded visions (chs. 10, 11, 12), in which he was informed of the minutest details respecting the future history and sufferings of his nation, to the period of their true redemption through Christ,

as also a consolatory notice to himself to proceed calmly and peaceably to the end of his days, and then to await patiently the resurrection of the dead at the end of time. According to Mohammedan tradition, Daniel returned to Judæa, held the government of Syria, and finally died at Susa, where his tomb is still shown, and is visited by crowds of pilgrims. He is mentioned by the prophet Ezekiel as a pattern of righteousness (Eze. 14:14, 20) and wisdom (28:3). It is interesting to note the remarkable similarity of the life of Daniel to that of *JOSEPH* (which see).

DAN'-IEL, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

DAN'-ITES.
Patronymic of the tribe of Dan. Judg. 13:2.

DAN--JA'-AN *(Dan playing the pipe).*
A place somewhere near Dan (Laish) at the sources of the Jordan; probably *Danian,* a ruin N. of *ACHZIB.* II Sa. 24:6.

DAN'-NAH *(low).*
A city of Judah near Kirjath-Sannah. Josh. 15:49.

DA'-RA *(bearer, holder).*
Son of Zerah, son of Judah; thought by some to be the same as *DARDA* in I Ki. 4:31. I Ch. 2:6.

DAR'-DA.
An Israelite noted for wisdom; perhaps identical with *DARA* in I Ch. 2:6. I Ki. 4:31.

DA-RI'-US.
A common name among the kings of Media and Persia, three of whom are mentioned in the Bible:—

1. *Darius the Mede,* "the son of Ahasuerus of the seed of the Medes" (Dan. 9:1), who "received the kingdom" (5:31, R. V.) of Babylon for Cyrus, on the death of Belshazzar, B. C. 538, being then 62 years of age. Only one year of his reign is mentioned in Daniel's narrative (9:1; 11:1), but that was of immense importance to the Jews. Daniel was by him advanced to the highest dignity (6:1 sq.), doubtless in consequence of his former services (cp. 5:17); and, after the prophet's miraculous deliverance from the lions' den, Darius issued a decree enjoining "reverence for the God of Daniel" (6:25 sq.) throughout his dominions. According to Josephus (*Ant.* X, 11:4), this "Darius" was the *Cyaxares* II. of profane history—the son and successor of Astyages, who is commonly regarded as the last king of Media.

2. *Darius Hystaspes,* the fifth in descent from Achæmenes, and third descendant from the younger brother of Cambyses, father of Cyrus. According to Herodotus (VII, 1-4), he ascended the throne B. C. 521, and reigned 36 years, dying five years after the battle of Marathon (B. C. 485). In the second year of his reign, B. C. 520, as soon as his power had assumed some solidity, Haggai (Hag. 1:1; 2:1, 10) and Zechariah encouraged their countrymen to resume the work of restoring the Temple (Ezra 5:1 sq.), and when their proceedings came to the knowledge of Darius, he confirmed the decree of Cyrus by a new edict, and the work on the Temple was completed in four years (Ezra 6:15), B. C. 516, though it was apparently used before that time (Zech. 7:2, 3).

3. *Darius the Persian,* commonly identified with *Darius Nothus* (originally Ochus), who came to the throne in B. C. 424, and reigned nineteen years. He is mentioned only in a passage (Neh. 12:22) which merely states that the succession of priests was registered up to his reign. According to some, this monarch is identical with Darius III. Codomannus, the antagonist of Alexander the Great, and last king of Persia, B. C. 336-330. But if this view is accepted, we must either assume that Nehemiah himself attained the age of 130 years at least, or that this passage is an interpolation by a later hand.

DAR'-KON *(bearer).*
A servant of Solomon whose descendants returned from exile with Zerubbabel, B. C. 536. Ezra 2:56; Neh. 7:58.

DARLING.—Literally, *only;* hence, *beloved.* The word stands in Psa. 22:20; 35:17 for *life* (as a thing not to be replaced)

DART.—An instrument of war similar to the arrow or light spear. It is thought that the Hebrews sometimes discharged darts from the bow while on fire. These fiery darts were made of the shrub *rothem,* or Spanish broom, which grows abundantly in the Arabian desert. It is probably in reference to this practice that arrows are sometimes compared to lightnings (Deut. 32:23, 42; Psa. 7:13; 120:4, etc.). The apostle Paul alludes to these fiery darts, or those of the Romans, in Eph. 6:11-16.

DATES.—The fruit of the date-palm. See *PALM.*

DA'-THAN *(fount).*
A son of Eliab, a Reubenite. He was among the leaders of those who conspired against Moses in the wilderness (Num. 16:1 sq.). In consequence of this rebellion, Dathan and his companions, together with "their houses . . . and all [their] goods," were destroyed by an earthquake (ver. 31 sq.). This incident is alluded to in Psa. 106:17.

DAUBING.—See *PLAISTER.* Eze. 13:12.

DAUGHTER.—In the Bible, this word sometimes denotes a distant female relative, such as a niece or granddaughter, or even a more remote descendant. It is also applied to the women of a city or country (Gen. 36:2); to women in general (Prov. 31:29); to female worshippers of an idol (Mal. 2:11). In Ecc. 12:4, "daughters of music" refers to *singing-women.* See *CHILD; WOMAN.*

DA'-VID *(beloved).*
The second, but most prominent, in the line of Jewish kings. He was the youngest son, probably the youngest child, of Jesse, of the tribe of Judah, and was born B. C. 1085 (according to others, 1083), at Bethlehem. His father, Jesse, was of a great age when David was still young (I Sa. 17:12); but his parents both lived till after his final rupture with Saul (I Sa. 22:3). His mother's name is unknown; it has been conjectured by some that she had been the wife or concubine of Nahash, and had later married Jesse (cp. "Abigail" in II Sa. 17:25 and in I Ch. 2:16). We can form some opinion of her character from one or two brief allusions to her in the poetry of her son, from which we may infer that she was a righteous woman, whose devotion to God's service is commemorated by her son as at once a token of God's favor to himself, and a stimulus to him to consecrate himself to the service of God (Psa. 86:16; and perh. 116:16). Perhaps because of his being the youngest son of the family, David was never intimate with any of his seven brothers. The eldest, who alone is mentioned in connection with him, and who was afterwards made by him head of the tribe of Judah (I Ch. 27:18), treated him scornfully and imperiously (I Sa. 17:28); his command was regarded in the family as law (20:29); and the father looked upon the youngest son as hardly one of the family at all (16:11), and as a mere attendant on the rest (17:17). But the familiarity which he lost with his brothers, he gained with his nephews. The four sons of his two sisters, seemingly from the fact that their mothers were the eldest children of the family, were probably of about the same age as David himself; and they accordingly were to him—especially the three sons of Zeruiah—throughout his life, in the relation usually occupied by brothers and cousins.

David was probably of short stature, thus contrasting with his tall brother, Eliab, with his rival, Saul, and with his gigantic enemy of Gath. He had red or auburn hair, as is occasional in the East; or at least a rufous complexion and sanguineous temperament. Later, he wore a beard. His bright eyes are especially mentioned (I Sa. 16:12), and generally he was remarkable for the grace of his figure and countenance (16:12, 18; 17:42), being well-made and of great strength and agility. His swiftness and activity made him (as his nephew, Asahel) like a wild gazelle, his feet like those of the hart, and his arms strong enough to break a bow of steel (Psa. 18:33, 34). When sent for and anointed by Samuel, he was engaged in tending his father's sheep—an occupa-

tion usually allotted, in Eastern countries, to the slaves, the females, or the despised of the family (cp. the case of Moses, of Jacob, of Zipporah, and of Rachel; and, in later times, of Mohammed). The recollection of his sudden and great elevation from this humble station in life is deeply impressed on his after life: "The man who was raised up on high" (II Sa. 23:1)—"I took thee from the sheep-cote" (II Sa. 7:8)—"I have exalted one chosen out of the people" (Psa. 89:19). The very humbleness of David's early life prepared him to do that in which Saul had so eminently failed; viz., to reconcile his own military government with a filial respect for the prophets and an honorable patronage of the priesthood. But there was another preparation still more needed for his office. When the body-guard of Saul were discussing with their master where the best minstrel, or musician, could be found to drive away his madness, one of the young men in the guard suggested David. Saul, with the absolute power common to the Oriental kings, instantly sent for him; and in the successful effort of David's harp, we have the first glimpse into that genius for music and poetry which was afterwards consecrated in the Psalms.

Only one incident of his solitary shepherd life is recorded in the Scriptures—his conflict with the lion and the bear in defense of the flocks entrusted to his care (I Sa. 17:34, 35). But he was already known to Saul's guards for his martial exploits, probably against the Philistines (16:18), and when he suddenly appeared in the camp, his elder brother immediately guessed that he had left the sheep in his ardor to see the battle (17:28). The employment of David as musician at the court of Saul marked the turning-point of his life, and may be considered as the first step toward that high position which he afterward attained. During his stay at court, the Philistines made war against the Israelites, and pitched their camp between Shochoh and Azekah, about 20 miles S. W. of Jerusalem, and a little more than 15 miles from Bethlehem, where David's father still resided. Their position was on rising ground on one side of a valley called Elah, and Saul and the men of Israel drew up on the opposite eminence. Owing to the activities incident to the invasion of his kingdom, King Saul no longer required the services of the youthful musician; so "David went and returned from Saul to feed his father's sheep at Bethlehem." The two armies retained their respective positions; and for forty days, morning and evening, Goliath of Gath, the giant-champion of the Philistines, appeared in the intervening plain, and tauntingly challenged the men of Israel to engage with him in single combat. But no one could be found who was willing to encounter the huge adversary. Just at this juncture, David appeared in the camp, sent by his father with ten loaves and ten slices of cheese to his three eldest brothers. Just as he arrived at the circle of wagons which formed, as in Arab encampments, a rude fortification around the camp of Israel (I Sa. 17:20), he heard the well-known shout of the Israelite war-cry (cp. Num. 23:21). Then,—hearing the challenge—seeing the dismay of his countrymen—hearing of the reward proposed by the king—he went, with the impetuosity of youth, from soldier to soldier talking of the event, in spite of his brother's rebuke; and finally, being introduced to Saul, he undertook the combat. His victory over the gigantic Philistine is rendered more conspicuous by his own diminutive stature, and by the simple weapons with which it was accomplished—not the armor of Saul, which was of course too large to be of service, but the shepherd's sling, which he always carried about with him, and the five polished pebbles which he picked up as he went from the watercourse of the valley. Two trophies long remained of the battle—one, the huge sword of the Philistine, which was hung up behind the ephod in the Tabernacle at Nob (I Sa. 21:9); the other the head, which he bore away himself, and which was either laid up at Nob, or subsequently at Jerusalem.

After his victory over Goliath, David was not recognized at first sight by Saul and his general, Abner; but as soon as the king learned who the youthful conqueror was, he took him under his own especial care, and permitted him to return home no more. The noble and generous character and conduct of the gallant youth soon gained for him the affection and esteem of all whom he met—from Jonathan the prince, who "loved him as his own soul," to the humblest of the court-servants, "in whose eyes he was accepted." Saul, however, having been displeased by the especial honors accorded David by the people when the army had returned from battle, twice made attempts against the life of his benefactor. Failing in these, he made David captain over a thousand soldiers, in the hope that he might fall at the head of his troops in some early skirmish; but, like many other human devices, it became the means of advancing, rather than checking, the position and honor of the object of his hatred. The jealousy and fears of Saul increased; he urged the lad to deeds of valor, and proposed, as a reward, to give him his daughter Merab to wife. Notwithstanding this promise, however, the king gave her to another; but having heard that a second daughter, Michal, had become fond of the young hero, he was pleased, hoping, through her, to effect his overthrow. He employed his servants to urge her acceptance upon David; but finding that the lad's independent spirit would not permit him to enter the royal family as a matter of favor, the king proposed that he should earn her by the slaughter of 100 Philistines. David took the field, slew twice the number of Philistines required, and became the husband of Michal. (I Sa. 18.)

Saul next attempted to induce his son Jonathan and some of his attendants to rid him of the object of his hatred. The prince refused, interceded with his father for David, and prevailed; and "Saul sware, As the Lord liveth, he shall not be slain." Soon after this, David and his troops were again successful in battling against the Philistines, who had waged war on Israel in return for their recent injuries. As before, the success of the young warrior but served to intensify the envy and hatred of the ungrateful monarch toward him, causing him to make another attempt upon his life. He escaped the king's javelin; but was pursued to his own house by royal messengers with instructions to slay him. But aided by his wife, Michal, David evaded his pursuers and fled to Samuel, who was then presiding over a school of the prophets at Naioth in Ramah, about 6 miles N. of Jerusalem. Through a singular interference of divine agency, three other parties sent by the king, and even Saul himself, failed in subsequent attempts upon the life of David (ch. 19). Soon after this, David returned and sought an interview with his beloved friend, Jonathan, to find out why he was thus persecuted. Jonathan readily undertook to ascertain his father's attitude toward his friend; but the result was unfavorable, so, after renewed expressions of abiding fidelity and amity, David took his leave. (ch. 20.)

David then went to Nob, where he was treated with kindness by Ahimelech, a priest, who allowed him to take the sword of Goliath, which had been here since the slaying of the giant, after first having refreshed him, contrary to the Jewish law (Mat. 12:4), with the hallowed shew-bread. Taking leave of Ahimelech, the fugitive next went to the court of Achish, king of Gath; but, being recognized as the youth who had slain the Philistine champion, he became alarmed, and resorted to duplicity to obtain a dismissal. (I Sa. 21.)

He next took up his residence in the cave of Adullam, where he was visited by his family, and was joined by 400 others of the disaffected and distressed. While making this his headquarters, David entrusted the care of his parents to the king of Moab—who, no doubt, was persuaded to accept this charge because of the fact that Ruth, David's great-grandmother, was a Moabitess. Being warned by the prophet Gad, the exile left his hiding-place (it was while in this hiding-place that the incident recorded in ■ Sa. 23:14-17 took place) and came into the forest of Hareth, in the land of Judah. Saul, being informed of his place of refuge, but being

unable to apprehend him, gave vent to his vengeful hatred by slaying the priests of Nob, for the kindness shown to David by Ahimelech. Abiathar, son of Ahimelech, alone escaped, informed David of the massacre, and became a member of his band. (ch. 22.)

The Philistines having attacked the city of Keilah, David and his men went to the rescue of the inhabitants and succeeded in overcoming the invaders, gaining a great victory. Saul, with his usual ungratefulness, prepared to lay siege to the recovered city and capture David; but the latter, being informed by divine agency of the king's designs, and of the probable treachery of the people whom he had delivered from the enemy, fled with his band, which had increased to 600 men, across the hill-country to the wilderness of Ziph. But the Ziphites informed Saul of David's presence among them, and offered to give him up, causing the fugitive to take refuge in the wilderness of Maon, where he was also followed by Saul, who, however, was forced to give up the chase on account of another invasion by the Philistines—David moving to the strongholds of Engedi, near the Dead Sea. (ch. 23.)

As soon as Saul had returned from pursuing the Philistines, he took 3000 chosen men and again set out in pursuit of David, having previously been informed of his location. While searching for the object of his hatred, the king entered the very cave in which David and his men were hiding, without perceiving them. David cut off the skirt of his robe, but allowed him to depart unharmed, though his followers would gladly have slain their enemy. Not only did David refrain from allowing Saul to be harmed, but he followed immediately after him, showed the king the strip from his skirt, appealed to the act as a proof of his good-will, reproved his conduct with cutting satire, and declared his confidence in the judgment and protection of the Lord. Saul was moved to tears by the words of David, acknowledged his criminality, and entreated the future king to swear that he would not destroy him and his house when he should come into power. The request was granted; and David returned with his men to his stronghold. (ch. 24.)

The band of fugitives, upon leaving Engedi, appear to have spent considerable time to the S. of Carmel, in Maon, and more particularly in the wilderness of Paran. There David won the friendship of the shepherds by affording them protection; but upon demanding a tribute from Nabal, one of the rich shepherds in that region, in return for his services, it was indignantly refused. Such gross ingratitude on the part of Nabal would have led to the immediate destruction of him and his possessions, but for the timely intervention of his wife, Abigail, who met David with the provisions requested, and dissuaded him from his purpose. Very soon after this, Nabal died, and Abigail became a wife of David, who also married Ahinoam of Jezreel; but, in the meantime, Saul had given Michal, David's first wife, to another, Phalti of Gallim. (ch. 25.)

For the second time, the Ziphites, into whose neighborhood David had again come, sent information to Saul, informing him that the young chieftain was lodging in the hill of Hachilah, near Jeshimon. The ungrateful king, forgetful of the many favors he had received at the hands of David, immediately set out, with his 3000 chosen men, upon another expedition to capture him; encamping on the hill where the fugitives were sheltered. David, with only one companion, Abishai, succeeded in entering the camp of Saul at night and making his way to the spot where the king slept, surrounded by the men of his army. Though Abishai sought permission to slay the persecutor of his chief, David again spared the life of his enemy, and, taking Saul's spear and cruse of water, returned to his own camp. This renewed act of singular forbearance deeply affected the king, who again felt and confessed his folly, and urged his persecuted benefactor to return to the palace; promising him immunity from harm at his hands in the future. David returned the articles he had taken from Saul, but "went on his way, and Saul returned to his place" —leaving with David his paternal benediction. (ch. 26.)

It soon became apparent, however, that Saul's promise, as usual, was made only to be broken; so David, wearied with his wandering life, and looking, perhaps, to some new scheme which had been laid by the king for his destruction, at last crossed the Philistine frontier to Gath, and solicited the protection of its king, Achish, who, after the manner of Eastern potentates, gave him a city for his support—Ziklag, on the frontier of Philistia. Here we meet with the first note of time in David's life—he was settled there for a year and four months, and his increasing importance is indicated by the fact that a band of Benjamite archers and slingers, twenty-two of whom are specially named, joined him from the very tribe of his rival (I Ch. 12:1-7). Upon hearing of David's self-imposed exile, Saul "sought no more again for him." From Ziklag, David and his band made a sally into the territory of the Geshurites, the Gezrites, and the Amalekites, old inhabitants of Canaan, who had not yet been dispossessed, despite the express command of the Lord (Num. 33:50-56). On his return from the pillaging of these tribes, David deceived Achish with reference to his expedition, and gained the king's entire confidence by leading him to suppose that he had attacked and plundered his own countrymen. (I Sa. 27.)

Soon after, the Philistines prepared to invade Israel; and Achish urged David to bring his forces and join in the campaign against his native land. But the confidence of Achish in the fidelity of David was not shared by the Philistine nobles, and accordingly David was sent back from this last victorious expedition against Saul. David thus escaped the difficulty of being present at the battle of Gilboa, but found that during his absence the Bedouin Amalekites, whom he had plundered the previous year, had made a descent upon Ziklag, burnt it to the ground, and carried off the wives, children, and possessions of the new settlement. Being encouraged by Jehovah, through the ephod of Abiathar, to pursue the invaders, David overtook them in the desert, and recovered the spoil. Returning, he restored to every man what had been taken from him, together with his share of the booty—dividing his own share of the spoil among the friendly inhabitants of the scene of his wandering. Two days after this victory, a Bedouin arrived from the north with the fatal news of the defeat and death of Saul at Gilboa. The reception of the tidings of the death of his rival, and of his friend Jonathan, the solemn mourning for them, the vent of his indignation against the bearer of the message, the pathetic lamentation that followed, form an appropriate closing of the second period of David's life. (chs. 28-31; II Sa. 1.)

David's Reign at Hebron (II Sa. 2:1–5:5). 7½ (7, according to I Ki. 2:11) years, B. C. 1055-1048 (according to Kautzsch, B. C. cir. 1000–).—David was first anointed king at Hebron—by whom, it is not stated; Samuel had died some time previous (I Sa. 25:1; 28:3)—and his dominion was nominally confined to Judah. His influence in the more remote sections of the kingdom was now, according to Eastern custom, increased by his marriage to Maacah, daughter of Talmai, king of Geshur, a region on the N. E. confines of Palestine. His harem grew with his royal state; and while in Hebron, he became the father of six sons by six different mothers. In the meanwhile, Ishbosheth, son of the late King Saul, had been made king of the other tribes of Israel by Abner, captain of the host. The rival kings of Palestine, naturally, did not live long in peace with each other. The chief jealously was between the two tribes of Benjamin and Judah, as Saul had belonged to the former, while David was of the latter; and a tournament was turned by mutual ill-will into a battle, in which Abner unwillingly slew young Asahel, brother of Joab. After this, "long war" was carried on between "the house of Saul and the house of David;" but the skill and age of Abner could not prevail against the vigor and popular fame of David. First came a successful

inroad into the territory of Ishbosheth; next occurred the defection of Abner, who, owing to a quarrel between himself and Ishbosheth, decided to bring the kingdom over to David. The latter refused to treat with him, however, until Michal, daughter of Saul, was restored to him, as a preliminary proof of Abner's sincerity. After giving her back, Abner proceeded to win the elders of Israel over to David; but Joab, David's chief captain, perceived that if this should be so brought about, Abner of necessity would displace him from his post of honor and power. He therefore seized the opportunity of murdering him when he had come on a peaceful mission, and covered the atrocity by pleading the duty of revenging his brother's blood. This deed was perhaps David's first taste of the miseries of royal power; he vented his abhorrence in a solemn curse on Joab and his posterity, and followed the body of Abner to the grave weeping. The feeble Ishbosheth, deserted by his captain and the other powerful men of his kingdom, was unequal to the government; and shortly suffered the same fate of assassination. David, in accordance with his profound sense of the sacredness of royalty, took vengeance on the murderers, and buried Ishbosheth in Abner's tomb at Hebron. The throne, so long waiting for him, was now vacant; the united voice of all Israel at once called him to occupy it, and a solemn league was made between him and his people.

David's Reign at Jerusalem (II Sa. 5:3–I Ki. 2:11), 33 years, B. C. 1048-1015.—For the third time, David was anointed king, and a festival of three days celebrated the joyful event (I Ch. 12:39). His little band had now swelled into "a great host, like the host of God" (ver. 22). The command of it, which had formerly rested principally upon David himself, now devolved upon his nephew Joab. Being surrounded on all sides by powerful and warlike enemies—the Philistines, the Moabites, the Ammonites, the Edomites, and the kings of Zobah—David at once perceived that so southerly a position as Hebron was not suitable as the capital of his extended dominions. One fastness alone, in the center of the land, had hitherto defied the arms of Israel; namely, Jebus. By one sudden assault, this stronghold was taken, and became henceforth known by the names (whether borne by it before or not, we cannot tell) of *JERUSALEM* and *ZION*. The royal residence was immediately fixed there, fortifications were added by the king and his chief captain, Joab, and it became known by the special name of the "city of David." The capture of this hitherto impregnable city filled the neighboring nations with mingled emotions of rage and awe. The Philistines had already made two ineffectual attacks on the new king, both near the valley of Rephaim; and these were probably the first battles fought by David after becoming king of all Israel. A retribution for their former victories now took place by the capture and burning of their own idols (I Ch. 14:12). Tyre, now for the first time appearing in the sacred history, became an ally of Israel; and its king, Hiram, sent cedar-wood for the building of the new capital, especially for the palace of David himself. The trade between Tyre and Israel became at once extremely profitable to both, and the friendship between the two states was soon very intimate. The city of Jerusalem was at once elevated to a sanctity which it has never lost, above any of the ancient sanctuaries of the land. The ark was now removed, with marked solemnity, from its obscurity at Kirjath-jearim. After being temporarily detained at the house of Obed-edom, owing to the death of Uzzah, it again moved forward with great state to Jerusalem—David himself, with unreserved enthusiasm (see *DANCE*), taking the most prominent part in the impressive ceremonies attending its arrival. In the same spirit of uniting the sacerdotal with the royal functions, he offered sacrifices on a large scale, and himself gave the benediction to the people. As if to mark the new era, he had not brought the ancient Tabernacle from Gibeon, but had erected a new one for the reception of the ark (I Ch. 15:1). One incident, only, tarnished the splendor of this great inauguration—the reproach of Michal, his wife, as he was finally entering his palace, to carry to his own household the benediction which he had already pronounced on his people (see *MICHAL*). David forthwith proceeded to organize the different orders of priests and singers, and other officers, according to the varied services of the sanctuary—a work which he ultimately brought to great perfection (I Ch. 23-26).

David now began to think of his duties to the One from whom all of his success had come. Contrasting the splendors of his magnificent palace with the frail curtains which enshrouded the ark of the Lord, he conceived the noble design of building a grand and durable edifice for its reception. Nathan the prophet, David's chief adviser, at first approved of his plans; but was forthwith instructed by Jehovah to inform the king that, though the meditations of his heart were acceptable, yet, on account of the blood with which his hands were stained, he could not be allowed to build the house himself—at the same time promising many and rich blessings to him and his house. Accordingly, David contented himself with making elaborate and extensive preparations—accumulating large amounts of both money and materials—for the magnificent undertaking which awaited his son.

Soon after this, the Israelitish monarch took the field and fought successively with the Philistines, the Moabites, the Zobahites, and the Edomites—being successful in each instance. As a result of these victories, many towns, including Damascus, became tributaries of Israel, and much spoil was captured, which was dedicated to God, and afterwards employed by Solomon in the erection of the Temple (I Ch. 18:8). It was during the brief interval following these conquests that David found time to remember his beloved Jonathan, and to show kindness to Mephibosheth, the only remaining son of his friend, for his father's sake. The Israelites next became embroiled in a conflict with the Ammonites, who had engaged the assistance of the Syrians of Beth-rehob, Zobah, Maacah, and Ishtob, and whose united forces far exceeded those of Joab, whom David sent against them. The Syrians, however, fled at the approach of the Hebrew general, and the Ammonites, discouraged by their conduct, soon followed in their wake. But the Syrians soon came forth again, having received vast reinforcements from beyond the Euphrates, under the leadership of Shobach. David put himself at the head of his army, met the enemy at Helam, and overthrew them with immense slaughter. This put an end to Syrian hostility, and ended the campaign for a season.

At the close of winter, David again sent his forces against the Ammonites, under the leadership of Joab, who destroyed many of them, and besieged their chief city, Rabbah. It was during this siege that David seduced Bathsheba, and caused the murder of her husband, Uriah the Hittite—crimes of which the misguided king was destined to bitterly repent, and for which he was led to condemn himself through the well-known parable of Nathan (II Sa. 12:1 sq.; see also Psa. 51, which is attributed to this occasion). Meanwhile, Joab still prosecuted the siege of Rabbah; and having nearly taken the city, sent for the king to come with reinforcements to complete the victory. This David did—capturing the city, spoiling it, and reducing its inhabitants to slavery. This decisive victory apparently served to restrain the neighboring nations in their attacks upon Israel; during twelve or fourteen years, the kingdom was free from foreign aggression.

David, however, was soon occupied with troubles at home. The first outbreak was in the palace itself. Amnon, his eldest son, by Ahinoam, deceived and violated Tamar, full sister of Absalom, son of David by Maacah. This enraged Tamar's brother, who, after awaiting his opportunity for two years, took vengeance for his sister's wrong by slaying the ravisher. Immediately the fratricide fled to his grandfather, Talmai, king of Geshur, for protection. But these were only the beginnings of sorrow. After three years,

by an artifice of Joab, Absalom was allowed to return to Jerusalem, though not until two years later was he admitted to the presence of his father (see *ABSALOM*). From this time forward, this son, though the favorite of the father, became a thorn in the side of David. Owing to his great personal beauty and gracious manners, he was soon enabled to ingratiate himself into the favor of the people, and to acquire great influence. When the time was ripe, he headed a revolt against the rule of his father, who, upon receipt of the news of his son's actions, fled from his capital, accompanied only by his body-guard and 600 Gittites who had followed him from Gath. The Levites would have gone also, but were forbidden to do so by the king, who proceeded on his way to Bahurim, a town of Benjamin, three or four miles N. of Jerusalem. Meanwhile, the rebels had taken possession of the capital city, and were preparing to set out in pursuit of the fugitive monarch. David hastened to Mahanaim, on the E. side of the Jordan, where his followers were plenteously supplied with provisions by Shobi, a prince of the Ammonites, and by Barzillai and Machir, wealthy chiefs of Gilead. Absalom soon likewise crossed the Jordan, with all his forces under Amasa, nephew of David, and pitched in the land of Gilead. The short respite afforded by the delay of Absalom in Jerusalem, however, had given David time to collect thousands of followers; and with his experienced commanders, Joab, Abishai, and Ittai the Gittite, he did not hesitate to meet the rebels in the field. At the request of his friends, the king remained in the town, sending his forces out with instructions to deal gently with his son Absalom. The contending forces met in a wood; a decisive victory was gained by the royalists; and, notwithstanding his father's orders, Absalom was slain by the hand of Joab. The aged parent bewailed the loss of his son in strains of tenderness which have never been surpassed. This conduct greatly disheartened his followers, on account of which Joab ventured to administer a sharp reproof to his sovereign. Thereupon, David suppressed his grief, and, invited by the people, returned to his throne—being met by the men of Judah at Gilgal, and conducted to Jerusalem with great acclamation. The other tribes of Israel, perceiving that they had been anticipated by the men of Judah in manifestations of loyalty, became offended, and complained against their brethren. This slight incident led to another revolt, in which the worthless Sheba, son of Bichri, a Benjamite, led the disaffected forces; while Amasa, who had been appointed to supplant Joab as chief captain of the host, was commissioned to assemble the men of Judah, and be present at their head in three days. Amasa did not arrive at the appointed time, so Abishai was sent with the king's guard to pursue Sheba. As soon as the opportunity presented itself, at Gibeon, Joab succeeded in slaying Amasa, his unsuspecting cousin; and, with his usual vigor and efficiency, pursued Sheba, and blockaded him in Beth-maachah before he could collect his men for the fray. The inhabitants of Abel, dreading the hardships and peril of a siege, and advised by a wise woman, beheaded Sheba, and cast his head over the wall. Thus ended the new rebellion.

A short time after this, if we follow the order of narration in II Sa., the land of Israel was visited with three years of famine. Upon inquiring of Jehovah concerning the causes of the affliction, and entreating its removal, David was informed that the punishment for the iniquities of Saul and his house had not yet been completed. Accordingly, David gave up seven of the late king's descendants to the Gibeonites, whom Saul had nearly extirpated, contrary to Joshua's agreement with them (Josh. 9), and they were hung in Gibeah by the remnant of that people. David also gathered together the bones of Saul and Jonathan, and those of the seven who had just perished, and buried them in Zelah, near the S. borders of Benjamin, in the sepulchre of Kish, Saul's father. Though the famine now ended, the troubles of David and his people continued. Four sons of the giant Goliath had grown up to seek vengeance for the death of their father. They invaded Israel; and four successive battles were fought, in the first of which the aged David came near being killed. After this, his faithful officers kept their sovereign away from all risks; and the Philistines were finally overcome (Psa. 18 is attributed to this time). David was thus delivered entirely out of the hands of all his enemies; and through a feeling of vanity, owing to the successful conclusion of his campaigns, the warlike monarch wished to know the number of his fighting-men. A census was taken; but Jehovah was displeased at this act of presumption, and sent a plague upon the people which cut off 70,000 persons. David repented, prayed for forgiveness, and offered sacrifices to the Lord; and the hand of the destroying angel was stayed, the plague having lasted three days. See *NUMBERING*.

Death of David (I Ki. 1:1–2:11), B. C. 1015 (according to Kautzsch, B. C. cir. 970).—David had now nearly reached the age of 70, and was beginning to feel that the end of his days on this earth was near. An attempt was made to restore warmth to his exhausted frame by the introduction of a young Shunamite maiden, of the name of *ABISHAG* (which see), but without avail. This damsel is apparently here specially mentioned for the sake of an incident which grew up in connection with her out of the later events (I Ki. 2:17). The last recorded commotion of the reign of David took place a short time before his death. Adonijah, the fourth, but eldest surviving, son of David, feared that the influence of Bathsheba might gain the kingdom for her own son, Solomon. His conspiracy for the usurpation of the throne was joined by Abiathar, one of the two chief priests, and by the redoubtable Joab; upon which, David took the decisive measure of raising Solomon at once to the throne. The cause of Adonijah immediately fell to the ground; Zadok, Nathan, Benaiah, Shimei, and Rei remaining firm, the plot was stifled, and Solomon's inauguration took place, under his father's auspices.

David died, B. C. 1015 (according to some, 1013; Kautzsch, cir. 970), at the age of 70, after having reigned 7 (I Ki. 2:11; according to II Sa. 2:11, 7½) years at Hebron and 33 at Jerusalem, and was buried in the "city of David." His last words, as recorded, to his successor are general exhortations to his duty, combined with warnings against Joab and Shimei, and charges to remember the children of Barzillai. After the return from the Captivity, "the sepulchres of David" were still extant (Neh. 3:16); and his tomb, which became the general sepulchre of the kings of Judah, was pointed out in the latest times of the Jewish people (Acts 2:29). Josephus (*Ant.* VII, 15:3; XIII, 8:4; XVI, 7:1) states that, Solomon having buried a vast treasure in the tomb, one of its chambers was broken open by Hyrcanus, and another by Herod the Great. It is said to have fallen into ruin in the time of Hadrian (Dio Cassius, LXIX, 14). The edifice shown as such from the Crusades to the present day is on the S. hill of modern Jerusalem, commonly called "Mount Zion" or the "City of David," under the so-called "Cœnaculum" (see "PHOTOGRAPHS OF THE HOLY LAND").

The character of David has been so naturally brought out by the incidents of his life that it seems unnecessary to describe it in detail. Seventy-three of the *PSALMS* (which see) have his name prefixed to them, and remain imperishable monuments of his poetic genius, and his sincere piety, repentance, and hope in God—although the story of his life is marred by grievous follies and crimes against both God and man. In the complexity of the predominating elements of his character—passion, tenderness, generosity, fierceness (the shepherd, the priest, the prophet, the soldier, the statesman, the king—the romantic friend, the chivalrous leader, the devoted father)—there is no character of the O. T. at all to be compared to it.

DA'-VID, *CITY OF*. See *CITY OF DAVID*. II Sa. 5:7—Lu. 2:11.

DAY.—The day (one revolution of the earth) has, from the very earliest times, been used as a standard of time. The Babylonian civil day was reckoned from sunrise to sunrise; the Umbrian, from noon to noon; the Roman, from midnight to midnight; the Athenian and the Hebrew, from sunset to sunset. "Day" is often used to denote only the hours of light, as "night" is used in reference to the hours of darkness. It is questionable whether the Jews always began their calendar day with the night. In Lev. 7:15, the night appears to be reckoned as following, not preceding, the day. Where "day" and "night" are both mentioned, the former usually precedes the latter; as in Psa. 1:2, etc. See *HOUR*. Gen. 1:5; Lev. 23:3, 6-8—Mat. 24:36, 38, 50.

DAY, *LORD'S*.—See *SABBATH*. Rev. 1:10.

DAYSMAN.—A judge between contending parties; an *"umpire,"* as in the R. V. Job 9:33.

DAY STAR or MORNING STAR.—In II Pe. 1:19, "daystar" is used figuratively to denote the light which shines on the soul of the believer, cheering him with the anticipation of the perfect day to come. In Rev. 22:16, Christ is called "the bright and morning star."

DEACON.—The qualifications and duties of deacons are set forth in I Ti. 3:8-13. The female ministers or deaconesses there alluded to were probably employed in attending upon those of their own sex, in much the same manner in which the deacons served their brethren. After the period of the apostles, deaconesses were for a long time an established order of office-bearers. Phil. 1:1.

DEAD.—See *BURYING; SEPULCHRE*. Gen. 23:3 sq.—Jno. 5:21, 25.

DEAF.—Those who have lost their sense of hearing. Moses extended the protection of a special statute to the deaf mute (Lev. 19:14).

DEARTH.—*"Famine"* in the R. V. See *FAMINE*. Gen. 41:54—Acts 7:11.

DE'-BIR *(speaker)*.
1. An Amorite, king of Eglon, slain by Joshua, B. C. 1450. Josh. 10:3.

2. A city in the S. of Judah, near Hebron; the same as *KIRJATH-SEPHER*, or *KIRJATH-SANNAH*. Josh. 10:38, 39.

3. The "border of Debir" is mentioned as part of the boundary of Gad, and as not far from Mahanaim. Josh. 13:26.

DE-BO'-RAH *(bee, wasp)*.
1. Nurse of *REBEKAH*. B. C. 1732. Gen. 35:8.

2. A prophetess who judged Israel. Her name was an Egyptian symbol of regal power; and among the Greeks, it was applied to the poets and those peculiarly chaste, but especially to the priestesses of Delphi, Cybele and Artemis. She was probably of Ephraim, though some suppose, from the expression in Judg. 5:15, that she belonged to the tribe of Issachar. She was the wife of Lappidoth (though some think the passage in Judg. 4:4 should read "a woman of Lappidoth"), and judged the people of Israel under a palm-tree, which is hence called by her name (ver. 5). Under divine direction, she was enabled to bring about the defeat of Sisera, B. C. 1296, captain of the army of Jabin, a Canaanitish king, under the oppressive bondage of whom the Israelites were at that time suffering (ver. 3 sq.). The triumphal song composed or dictated by Deborah on that occasion is an early specimen of Jewish poetry (ch. 5).

DEBT, DEBTOR.—In comparison with other laws of the time, the Mosaic code was indeed mild in its dealings with the debtor. The Roman laws governing debtors and creditors were very severe, and the former could sometimes be put to death for failure to pay a debt. The Hebrew law allowed the debtor to be taken into slavery, but there were certain conditions under which this could not be done (Lev. 25:39-41). See *LENDER; USURY*.

DE-CAP'-O-LIS—*(ten cities*—collectively).
A district containing ten cities—whence its name—which were mostly on the E. of the Jordan, extending from near Damascus to near the N. end of the Salt (Dead) Sea. Mat. 4:25; Mark 5:20; 7:31.

DECREE.—Royal decrees or proclamations were made public by criers (called "heralds"), and by messengers sent out through the land. Ezra 5:13, 17; Dan. 3:10, 29—Lu. 2:1.

DE'-DAN *(low)*.
1. A grandson of Cush, son of Ham. Gen. 10:7; I Ch. 1:9.

2. A son of Abraham by Keturah. Gen. 25:3; I Ch. 1:32.

3. A district near Edom between Sela and the Salt (Dead) Sea. Jer. 25:23; Eze. 25:13.

DE-DA'-NIM—R. V., *"Dedanites."*
Descendants of Raamah, grandson of Ham. Isa. 21:13.

DEDICATION.—There are four dedications of the Temple recorded. (1) The dedication of the Solomonic Temple (I Ki. 8) occurred in the seventh month of B. C. 1003. It was coincident with the Feast of Tabernacles. (2) The dedication at the time of Hezekiah (II Ch. 29), at which time the Temple was purged of the abominations which his father, Ahaz, had instituted, took place in the first month of B. C. 726. (3) The dedication of Zerubbabel's Temple (Ezra 6) occurred in the month of Adar (see *MONTH*), B. C. 517, after the Captivity. (4) The dedication of Herod's Temple (Josephus, *Ant.* XV, 11:6) occurred in B. C. 18. Similarly, Moses dedicated the Tabernacle in the wilderness (Ex. 40; Num. 7); and the Maccabees dedicated the altar of the Temple (I Macc. 4:52-59), after having cleansed the sacred edifice from its pollutions under Antiochus Epiphanes (see *DEDICATION, FEAST OF THE)*, B. C. 164.

DEDICATION, *FEAST OF THE*.—A festival inaugurated in commemoration of the purifying of the Temple and rebuilding of the altar after the driving out of the Syrians by Judas Maccabæus, B. C. 164. It began on the 25th day of Chisleu (see *MONTH)*, and lasted eight days. It was an occasion of much festivity. Jno. 10:22.

DEFENCE.—In Job 22:25, *"treasure;"* and in Psa. 7:10, *"shield,"* in the R. V. See *ARMOR; FORT*, etc.

DEGREES.—In II Ki. 20:9; Isa. 38:8, this word refers to the graduated scale of the dial of Ahaz (see *DIAL)*, and is rendered *"steps"* in the R. V.

DEGREES, *SONG OF*.—A title given to fifteen Psalms (120-134), and the meaning of which has afforded a subject for much discussion. The most probable theory, however, appears to be that adopted by Gesenius *(Thes. Heb.* p. 1031 sq.), that they are so called from a certain rhythm obvious in several of them, by which the sense, as it were, ascends by degrees or steps, the first or last words of a preceding clause being often repeated at the beginning of the succeeding one.

DE-HA'-VITES.
One of the Assyrian tribes from which a colony was led out by Asnapper to repopulate Samaria, and who there joined their neighbors in opposing the reconstruction of the Temple at Jerusalem. Ezra 4:9.

DE'-KAR *(piercing)*—R. V., *"Bendekar."*
Father of one of Solomon's officers at Makaz. I Ki. 4:9.

DE-LA'-IAH *(Jehovah is deliverer)*.
1. One of the priests of David. I Ch. 24:18.

2. Founder of a family whose genealogy was lost. Ezra 2:60; Neh. 7:62.

3. One who counseled Nehemiah to escape into the Temple from the threats of Sanballat. Neh. 6:10.

4. A prince of Judah under Jehoiakim. Jer. 36:12, 25.

DE-LI'-LAH *(languishing)*.
A woman, probably a Philistine, who dwelt in the valley of Sorek, and who was beloved by Samson, whom she inveigled and betrayed, B. C. 1120. See *SAMSON*. Judg. 16:4 sq.

DELIVERER.—A rescuer; savior. The word is usually applied to the Savior, Jesus Christ, or to the Lord, God. Psa. 18:2; 40:17—Rom. 11:26.

DELUGE.—See *FLOOD*.

DE'-MAS.
A companion of the apostle Paul during his first imprisonment at Rome, and a fellow-laborer with him (Phm. :24; see also Col. 4:14). At a later period, he is mentioned (II Ti. 4:10) as having deserted the apostle, through love of worldly things, and gone to Thessalonica.

DE-ME'-TRI-US.
1. A silversmith of Ephesus who opposed Paul. Acts 19:24, 38.

2. A Christian, mentioned with commendation in III Jno. :12.

DEMONS.—See *DEVILS*.

DEN.—In Jer. 9:11; 10:22, "den of dragons" is rendered *"dwelling-place of jackals"* in the R. V. See *CAVE; DANIEL*.

DENARIUS.—The principal silver coin of the Romans, which took its name from having been originally equal to *ten* times the *as*, which was the unit. It was in later times (after B. C. 217) current also among the Jews, and is the coin which is called "a penny" in the A. V. and "a shilling" in the R. V. This coin was worth from 15 to 17 cents, according to the period in which coined. See *WEIGHTS AND MEASURES*.

DEPUTY.—In Esth. 8:9, this word is rendered *"governors;"* and in Acts 13:7, 8, 12, *"proconsul,"* in the R. V. See *GOVERNOR*.

DER'-BE.
A small town of Lycaonia, not far from Pisidia; but its exact position is not known. It was situated somewhere in the E. part of the great upland plain of Lycaonia, which stretches from Iconium E. along the N. side of the chain of Taurus. Paul and Barnabas fled to Derbe from Lystra (Acts 14:20). Acts 14:6; 16:1; 20:4.

DESCRY.—In Judg. 1:23, *"spy out"* in the R. V.

DESERT.—In the Bible, this word usually denotes an uncultivated tract or pasture-land, though it is also used in its modern sense. In Ex. 3:1; 5:3; Jno. 6:31, etc., the word is rendered *"wilderness"* in the R. V. See *WILDERNESS*.

DESERT OF THE SEA.
An unknown section of Arabia; rendered *"wilderness of the sea"* in the R. V. Isa. 21:1.

DESTITUTE.—See *POOR*. Psa. 102:17.

DE-U'-EL *(God is knowing)*.
Father of Eliasaph, prince of Gad. Num. 1:14; 7:42, 47.

DEU-TE-RON'-O-MY *(second law), BOOK OF.*—See *BIBLE, BOOKS OF THE*.

DEVICE.—In Jer. 51:11, *"purpose"* in the R. V.

DEVILS.—A name applied to certain idols worshipped by the Israelites while in Egypt, and also to those set up by Jeroboam (Lev. 17:7; Psa. 106:37). The original is translated "satyrs" (R. V., *"wild goats"*) in Isa. 13:21; 34:14. "Devils" is often used for *"demons"* (as in the R. V.), or evil spirits (Lev. 17:7; Deut. 32:17; Mat. 7:22; I Co. 10:20, 21). See *POSSESSED WITH DEVILS*.

DEW.—From April to September, there is very little rain in Palestine, but this deficit is made up for by the extremely heavy dews, which are often so heavy as to wet like a moderate rain. Were it not for the cooling and refreshing effects of these heavy dews, practically all vegetation would become parched and dried up, and the land would be well-nigh untenable. See *CLIMATE*. Gen. 27:28, 39; Judg. 6:37-40; Hos. 6:4.

DIADEM.—Royal tiara; mitre. The diadem of the Hebrews consisted of a fillet of white silk richly ornamented with precious gems and gold. In some countries, possibly Palestine also, blue silk was used instead of white (as that of Darius). In Eze. 21:26, the word is rendered *"mitre"* in the R. V. Isa. 28:5.

DIAL.—An instrument which shows the hour of the day by means of the progress of the shadow of the sun on its dial. The sun-dial was known in very early times, and was probably invented by the Babylonians. The form of the dial used by Ahaz (II Ki. 20:11; Isa. 38:8) is unknown.

DIAMOND.—Our diamond is supposed to have been unknown to the ancient Hebrews; the art of polishing the diamond was not discovered until the 15th century. Some hard precious stone is meant. Ex. 28:18; 39:11; Eze. 28:13.

DI-AN'-A.
A heathen goddess extensively worshipped by the Greeks and Romans, the former of whom called her *Artemis*. Her most magnificent temple was at Ephesus, and was one of the seven wonders of the world; it was 420 feet long, 220 feet broad, had 127 columns 60 feet high, and was the treasury of the Pan-Ionian League. The worship here, around the statue of the goddess, was celebrated with great splendor. Small silver models of the temple, enclosing the image of the goddess, were spread all over the world, and her worship was so earnest that the preaching of Paul in Ephesus led to a great uproar. See *EPHESUS*. Acts 19:24, 27, 28, 34, 35.

DIB'-LA-IM *(double embrace)*.
Father of Gomer, wife of Hosea the prophet. Hos. 1:3.

DIB'-LATH *(circle)*—R. V., *"Diblah."*
Properly *RIBLAH* (which see); it has been identified with *Dibl*, which is now in ruins. Eze. 6:14.

DIB-LA-THA'-IM. See *ALMON-DIBLATHAIM*. Num. 33:46.

DI'-BON *(river course)*.
1. A city N. of the Arnon, S. W. of Heshbon, rebuilt by Gad, given to Reuben, and retaken by Moab. Now *Dhiban*. See *MOAB*, No. 2. Num. 21:30; 32:3, 34; Isa. 15:2.

2. A city, perhaps the same as No. 1. Josh. 13:9, 17.

3. A town in the S. of Judah. See *DIMONAH*. Neh. 11:25.

DI'-BON--GAD.
The 38th station of the Israelites after they left Egypt. See *DIBON*, No. 1. Num. 33:45, 46.

DIB'-RI *(eloquent)*.
A Danite whose daughter had married an Egyptian, and whose son was stoned for blasphemy. Lev. 24:11.

DID'-Y-MUS *(a twin)*.
The surname of the apostle *THOMAS* (see *APOSTLES AND DISCIPLES*). Jno. 11:16; 20:24; 21:2.

DIET.—A ration or *"allowance"* (as in the R. V.) of daily food. As compared with our own, the food of Eastern nations has always been very light and simple. They eat very little meat, bread being their chief article of food. See *FOOD*. Jer. 52:34.

DIK'-LAH *(palm-grove)*.
A son of Joktan of the family of Shem, whose offspring inhabited a district in Arabia. Gen. 10:27; I Ch. 1:21.

DIL'-E-AN *(gourd)*.
A city in the plains of Judah. Josh. 15:38.

DIM'-NAH *(dung).*
A Levitical city of Zebulun. In I Ch. 6:77, it is called *RIMMON;* now *Rummaneh.* Josh. 21:35.

DI'-MON *(river bed).*
A city of Moab; same as *DIBON,* No. 1. Isa. 15:9.

DI-MO'-NAH.
A city in the S. of Judah; probably the same as *DIBON,* No. 3. Josh. 15:22.

DI'-NAH *(judged* or *avenged).*
Daughter of Jacob by Leah. She was violated by Shechem, son of Hamor, when about 14 or 15 years of age. See *JACOB; SHECHEM.* Gen. 30:21; 34:1 sq.; 46:15.

DI'-NA-ITES.
One of the Assyrian tribes carried to Samaria by Shalmaneser. Ezra 4:9.

DIN'-HA-BAH.
The capital and probably the birthplace of Bela, son of Beor, king of Edom, a Horite. Gen. 36:32; I Ch. 1:43.

DI-O-NYS'-I-US *(belonging to Dionysus).*
A convert to Christianity, and a member of the court at Athens. Acts 17:34.

DI-OT'-RE-PHES *(Jove-nourished).*
A person, apparently a presbyter or deacon, who seems to have been one of the false teachers condemned by the apostle John in his third epistle. Nothing is known of him except what is told in III Jno. :9.

DIRT.—In Judg. 3:22, "the dirt came out" is rendered *"it came out behind;"* and in Psa. 18:42, "dirt in the streets" is rendered *"mire of the streets,"* in the R. V. See *PALESTINE* for information about the soil of that country.

DISCIPLE.—Anyone who receives or professes to receive instruction from another. In the N. T., this term usually has reference to the professed followers of Christ; though they were not always real followers of Him (Mat. 26:20, 21; Jno. 6:66). The followers of John the Baptist are so designated in Mat. 9:14; thus it seems that the followers of any teacher were so called. The word is frequently applied to the apostles and the body of believers contemporaneous with them (Acts 9:1). See *APOSTLES AND DISCIPLES.* Mat. 5:1; 8:21, 23, 25 (R. V., *"they"* in ver. 25); Jno. 1:35, 37.

DISCOVER.—In Deut. 22:30; Jer. 13:26, etc., *"uncover"* in the R. V.

DISEASES.—The ancients were accustomed to attribute the origin of diseases, particularly of those the natural causes of which they did not understand, to the immediate interference of the Lord (Deut. 28:60; II Ki. 19:35; Acts 12:23). Hence they were frequently denominated "scourges" of God, a word which is employed by the physician Luke (7:21) himself, and also in Mark 5:29, 34. Two of the plagues of Egypt were of this nature (see *PLAGUE*). The most prevalent diseases of the East at the present day are cutaneous diseases, malignant fevers, dysentery, and ophthalmia. Of the first of these, the most remarkable are *LEPROSY* (which see) and elephantiasis. The Egyptians are subject to an eruption of red spots and pimples, which cause a troublesome smarting. The eruption returns every year towards the end of June or the beginning of July, and is hence attributed to the rising of the Nile. Malignant fevers are very common, and to this class belongs the great scourge of the East, the plague, which surpasses all others in virulence and contagiousness. The Egyptian ophthalmia is prevalent throughout Egypt and Syria, and is the cause of blindness being so frequent in those countries. Epilepsy and diseases of the mind are frequently met with. Melancholy monomaniacs are sacred to the Egyptians, and are held in the highest veneration by all Mohammedans. See *FEVER; ISSUE; MEDICINE,* etc.

DISH.—*BOWL, CRUSE, CUP, PAN* (each of which see), etc. In ancient times, dishes were made of various materials, and in many different forms. Earthenware was used most extensively, but metal was also employed. See *POT.* Judg. 5:25—Mat. 26:23.

DI'-SHAN *(antelope).*
The youngest son of Seir the Horite. Gen. 36:21, 28, 30.

DI'-SHON *(antelope).*
1. Fifth son of Seir the Horite. In the original of Gen. 36:26, where his four sons are mentioned, the name is, by some transposition, *DISHAN,* which the translators (following the LXX. and the parallel passage I Ch. 1:41) have correctly changed to "Dishon." Gen. 36:21, 26, 30.

2. Son of Anah, and grandson of Seir. Gen. 36:25.

DISPENSATION.—A word sometimes having reference to the management of household affairs; properly, *economy.* By "divine dispensations" is usually meant a plan or system of precepts and principles prescribed and revealed by God for the glory of his name and the betterment of his people. The word has the meaning of *"stewardship"* (as in the R. V.) in I Co. 9:17. Eph. 1:10; 3:2; Col. 1:25.

DISPERSION.—A term applied to the Jews who failed to return to Palestine after the *CAPTIVITY* (which see). They were ultimately scattered to the "four corners of the earth." Jer. 25:34.

DISPUTER.—A joint-seeker; debater. I Co. 1:20.

DISSEMBLERS.—Hypocrites. Psa. 26:4.

DISTAFF.—The staff for holding a bunch of flax, tow, or wool, from which the thread is drawn in spinning by hand. The Hebrews doubtless learned the art of spinning during their sojourn in Egypt. The Egyptians were very skillful in the manipulation of the spindle, as is evidenced by specimens of their work which are still preserved. See *SPINDLE.* Prov. 31:19.

DITCH.—In II Ki. 3:16, a *"trench"* (as in the R. V.) for cistern water; in Mat. 15:14, a *"pit"* (as in the R. V.) for holding water or for catching animals. Job 9:31.

DIVERS.—Many; various; in II Ch. 30:11, *"certain"* in the R. V. Mat. 4:24.

DIVINERS.—Those who profess to be able to see into the future. Against every species and degree of this superstition, the sternest denunciations of the Mosaic law were directed (Ex. 22:18; Lev. 19:26, 31; 20:27; Deut. 18:10, 11), as fostering a love for unlawful knowledge; because prying into the future beclouds the mind with superstition, and because it would have been (as indeed it proved to be, II Ki. 21:6; Isa. 2:6) an incentive to idolatry.

DIVORCE.—A cutting-off; the dissolution of the marriage relation. Divorces were permitted under the Mosaic law, for special reasons (Deut. 24:1-4); cp. Mat. 19:8). This law came to be greatly abused by the licentious; and Christ reprimanded the Jews very severely for their conduct (Mat. 19:3-9; Mark 10:2-12). Apparently, the woman also had the privilege, in the time of Christ, to divorce her husband (Mark 10:12). In Jer. 3:8, etc., *"divorcement"* in the R. V.

DIZ'-A-HAB *(golden).*
A place in the wilderness of Sinai, not far from the Red Sea, over against Suph; probably the modern *Dahab,* a cape on the W. shore of the Gulf of Akabah. Its name is indicative of the presence of gold there. Deut. 1:1.

DOCTORS.—*"Teachers"* (as in the R. V.) of the law of Moses. They were held in high esteem by the Jews, and were usually, perhaps always, of the sect called *PHARISEES* (which see). Lu. 2:46.

DOCTRINE.—This word means *"the teaching"* (as frequently in the R. V.) or *what is taught;* literally, *what is (to be) received.* In Jer. 10:8, "the stock [is] a doctrine of vanities" is rendered *"the instruction of idols! it is but a stock"* in the R. V. Mat. 7:28; Jno. 7:16, 17.

DO'-DAI *(beloved of Jehovah).*
An Ahohite, one of the captains of David. I Ch. 27:4.

DO'-DA-NIM or RO'-DA-NIM.
A race descended from Javan, son of Japhet. Authorities differ as to the proper form of the name—the Hebrew text has both—but the weight of argument appears to be in favor of *Dodanim.* The R. V. follows the original. Gen. 10:4; I Ch. 1:7.

DO'-DA-VAH *(beloved of Jehovah).*
An Inhabitant of Mareshah, and father of the Eliezer who predicted the wreck of Jehoshaphat's fleet auxiliary to Ahaziah. II Ch. 20:37.

DO'-DO (perh. *amatory).*
1. Grandfather of the judge Tola, of the tribe of Issachar. Judg. 10:1.

2. Father of the second of David's thirty valiant men. II Sa. 23:9; I Ch. 11:12.

3. Father of another of David's thirty heroes. II Sa. 23:24; I Ch. 11:26.

DO'-EG *(fearful).*
An Edomite, and chief overseer of King Saul's flocks, which is an important trust in Oriental courts. He was witness of the assistance which the high-priest Ahimelech afforded to the fugitive David at Nob—by furnishing him with the sword of Goliath, and by allowing him to eat of the holy bread (I Sa. 21:7)—and informed the king of the act, which afterwards led to the massacre of Ahimelech and his priests. This task was executed with equal readiness by the Edomite himself (I Sa. 22:18 sq.). This truculent act called forth one of David's most severe imprecative prayers (Psa. 52).

DOG.—An "unclean" animal among the Jews (Ex. 22:31) which was looked down upon with particular contempt. It is so regarded today by the Turks. The dogs of Eastern countries are savage, much like wolves, are scavengers, and live wholly out-of-doors and in a wild state. However, the words of Christ to the Syro-Phœnician woman, and her answer (Mat. 15:26, 27), certainly imply a domestication and domiciliation of dogs; but simple toleration of their presence is all that can be deduced from the Scriptural narrative. The dog was used by the Hebrews as a watch for their houses (Isa. 56:10), and for guarding their flocks (Job 30:1). In Eastern countries, "dog" is used as a term of reproach for impure and profane persons, and in this sense is applied by the Jews to the Gentiles (cp. Mat. 15:26). The dog and the sow are mentioned together in Isa. 66:3; Mat. 7:6; II Pe. 2:22, as being alike impure and unacceptable. False apostles are called "dogs" by Paul (Phil. 3:2), because of their impurity and love of gain. It is a deplorable fact that the name of one of the noblest creatures in the world is still used as a term of contempt, even in our own country.

DOMINION.—The possession and exercise of the power to rule; the highest authority. In Judg. 14:4, *"rule;"* and in II Co. 1:24, *"lordship,"* in the R. V.

DOOR.—In ancient times, doors to the Jewish dwellings were very small, and it was usually necessary to stoop, or even crawl, in order to enter through them. It is likely that this was because of the many wild beasts which roamed the country, a small entrance being more easily protected than a large one. In I Ki. 14:17, "threshold of the door" is rendered *"threshold of the house"* in the R. V. Job 31:32; Eze. 41:23-25—Mat. 6:6.

DOOR KEEPER.—A *gate*-keeper, or "porter"—a position which was considered both dignified and respectable by the Hebrews. The proper meaning of the original word is not evidenced in Psa. 84:10, as the psalmist obviously had reference to a very lowly office. Doubtless the door-keeper, or porter, was originally a male, but the situation was in later times often given to a female (Jno. 18:16, 17)—a custom practiced by the Greeks and Romans. I Ch. 15:23, 24.

DOOR POST.—Moses enjoined the Hebrews to write the divine commands upon the posts of their doors for the purpose of teaching their children the law (Deut. 6:9). In Ex. 12:7, "upper door post" is rendered *"lintel;"* and in Eze. 41:16, "door posts" is rendered *"thresholds,"* in the R. V.

DOPH'-KAH *(cattle-driving).*
The eighth station of the Israelites after leaving Egypt, between Sin and Sinai. Num. 33:12, 13.

DOR *(dwelling).*
An ancient royal city of the Canaanites, the ruler of which was an ally of Jabin, king of Hazor, against Joshua. It was the most southern settlement of the Phœnicians on the coast of Syria, and a maritime city on the W. border of Manasseh and the N. border of Dan. Josh. 11:2; 12:23; 17:11.

DOR'-CAS *(doe, gazelle).*
A Christian widow at Joppa whom Peter miraculously restored to life. She was probably a Hellenistic Jewess, and was called "Dorcas" by the Greeks, but was known to the Jews by the name of *TABITHA.* Acts 9:36, 39.

DO'-THAN *(double feast).*
A city of Manasseh, W. of the Jordan, near Mount Gilboa, and N. E. of Samaria; still called *Dothan.* Gen. 37:17; II Ki. 6:13.

DOUGH.—See *BREAD.* Ex. 12:39; Num. 15:20.

DOVE.—A "clean" bird, and often used in sacrifices. In the Bible, "dove" probably includes all species of doves or pigeons common in Palestine, with the exception of the *TURTLE-DOVE* (which see), which is properly so called. The dove or pigeon was domesticated in the most ancient times; and all breeds are derived from the rock-dove, which haunts the rocks and caves of Palestine in large droves the whole year round. The turtle-dove, however, is migratory; leaving the country in early winter and returning in the spring. It was a dove that Noah sent out of the ark in order to ascertain whether dry land had appeared. He had previously sent a raven, which failed to return. The dove returned the first time without evidence of dry land; but the second time, seven days after the first, she returned to the ark, and "in her mouth was an olive leaf pluckt off;" the third time, seven days after the second, she "returned not again unto him any more" (Gen. 8:7-12). The dove is a noted symbol of tender and devoted affection (Song 1:15; 2:14, etc.); and her conjugal fidelity has been celebrated by every writer who has described or alluded to her character. The mournful note of the dove is sometimes alluded to in the Bible (Isa. 38:14); and her timidity is noticed by the prophet Hosea (7:11; 11:11). The Holy Spirit descended upon the Savior at his baptism "like a dove" (Mat. 3:16; Mark 1:10; Lu. 3:22; Jno. 1:32)—visibly, with that peculiar hovering motion which distinguishes the descent of a dove.

DOVE'S DUNG.—This term is generally supposed to denote a kind of lentil or tare which appears much like dove's dung. The Arabs still call two or three vegetables by that name. Some think the use of dove's dung as *FUEL* (which see) is referred to. II Ki. 6:25.

DOWRY.—Among ancient nations, the bridegroom was required to pay the father of his betrothed a certain amount of money or property, according to the rank of her family (Gen. 29:18-27; 34:12). Frequently, the father gave presents to the daughter, as in Judg. 1:15; I Ki. 9:16. According to Ex. 22:16, 17, a man was required to forfeit a certain amount as dowry for a maid seduced by him.

DO YOU TO WIT.—In II Co. 8:1, *"make known to you"* in the R. V.

DRAG.—A suspended net drawn near the bottom. Hab. 1:15, 16.

DRAGON.—A serpent of ancient imagery, especially in mythology, supposed to be supplied with feet and often with wings. The name is applied to Satan in several passages in Revelation (12:3-17; 13:2, 4, 11). In Mic. 1:8; Mal. 1:3, "dragons" is rendered *"jackals"* in the R. V.

DRAG'-ON WELL *(fountain of jackals).*
The name of a fountain situated opposite or near the Valley Gate of Jerusalem. It is probably identical with the modern *Upper Pool of Gihon,* on the N. W. side of the city, and also with the "Serpent's Pool" mentioned by Josephus (*War,* V, 3:2). Neh. 2:13.

DRAM.—A Persian gold coin, equal to about $5.58; *"daric"* in the R. V. See *WEIGHTS AND MEASURES.* I Ch. 29:7; Ezra 2:69; Neh. 7:70-72.

DRAUGHT.—In Mat. 15:17, "draught" refers to a drain for catching filth. A "draught of fishes" is the *catch* taken at one drawing of the net. Mark 7:19; Lu. 5:4, 9.

DRAUGHT HOUSE.—Cesspool; depository of drainage. II Ki. 10:27.

DRAWER.—Water-carrier, a hard and servile employment to which the Gibeonites were condemned by the Israelitish "princes of the congregation" (Josh. 9:21, 27). In the East, water is obtained almost entirely from rivers or public wells. In towns, the water is rarely ever fetched by householders themselves or by their servants, this being done by persons who make a business of it. The water is carried in a bag made of goat-skin, usually; for there are no vehicles of draught in Asiatic towns. Deut. 29:11.

DREAM.—Dreams and visions are often mentioned in the Bible, and were sometimes employed by God as a means to reveal his purposes or requirements to individuals. See *VISION.* Gen. 20:3, 6; Judg. 7:13, 15; Dan. 4:5-9, 18, 19—Mat. 1:20.

DREAMER.—In Jude :8, "[filthy] dreamers" is rendered *"in their dreamings"* in the R. V. See *DREAM.* Deut. 13:1, 3, 5.

DREGS.—Sediment; *LEES* (which see); that which settles to the bottom. Psa. 75:8; Isa. 51:17, 22 (R. V., *"bowl"*).

DRINK.—The principal drinks of the Hebrews were water, milk, wine, and artificial liquor. For drinking utensils they had the *cup* (a general term); the *goblet* (a covered tankard); the *mug* ("cruse") or *pitcher;* and the *saucer* (a shallow dish). See *MILK; WATER; WINE.* Isa. 32:6; Dan. 1:10—Rom. 14:17.

DRINK OFFERING.—An offering which consisted only of the best kinds of wine. According to Josephus (*Ant.* III, 9:4), the wine was poured or sprinkled around the altar; but according to the Jewish understanding (Mishna, *Succah,* IV, 9), it was poured into a channel or tube of the altar. This offering was usually offered in conjunction with meat as a burnt- or thank-offering, being sometimes presented by individuals and sometimes in the name of the people. Gen. 35:14; Ex. 29:40, 41; II Ki. 16:13, 15; Ezra 7:17.

DRINK, *STRONG.*—Any intoxicating beverage. See *DRUNKARD; WINE.* Lev. 10:9; Prov. 20:1—Lu. 1:15.

DRINKERS.—See *DRUNKARD.* Joel 1:5.

DRIVER.—See *CHARIOT; GOAD.* I Ki. 22:34; Job 39:7.

DROMEDARY.—Properly speaking, the dromedary is the African or Arabian species of camel, which has only one hump and is very swift. In I Ki. 4:28, *"swift steeds"* in the R. V. See *CAMEL.* Isa. 60:6; Jer. 2:23.

DROPSY.—A disease manifested by an unnatural accumulation of serous fluid in the cavities of the body. A man was healed of this disease by the Savior, on the Sabbath-day. Lu. 14:2.

DROSS.—The impurities of silver separated from the ore. See *REFINER; SILVER.* Psa. 119:119; Prov. 25:4.

DROUGHT.—From the middle of May to the middle of August, most of the land of Palestine is extremely dry and parched; and were it not for the heavy dews no living thing could survive. See *CLIMATE; DEW.* Gen. 31:40; Jer. 2:6; Hag. 1:11.

DROVE.—In Gen. 33:8, *"company"* in the R. V.

DRUNKARD.—One who habitually becomes intoxicated; one *softened* (with drink). Wine, diluted with two to three parts water, was a common drink among the Hebrews; but, at the same time, they were awake to the danger and sin of excessive indulgence in intoxicating liquors, and drunkenness was looked upon with contempt and aversion. Deut. 21:20; Prov. 23:21; 26:9; Isa. 28:1, 3—I Co. 5:11; 6:10.

DRU-SIL'-LA.
A daughter of Herod Agrippa I., and wife of Felix, governor of Judæa. Acts 24:24.

DUKE.—A commander, leader, or *"chief"* (as rendered in the R. V.); but not an order of nobility. Gen. 36:15 sq.; Ex. 15:15; Josh. 13:21.

DULCIMER.—A musical instrument resembling the bagpipe; altogether unlike the modern dulcimer. Dan. 3:5, 10.

DU'-MAH *(silence).*
1. Son of Ishmael, son of Abraham by Hagar. Gen. 25:14; I Ch. 1:30.

2. A city of the tribe of Judah; probably the modern *ed-Daumeh,* 6 miles S. W. of Hebron. Josh. 15:52.

3. A city, tribe, or region about which nothing is known except what can be gleaned from Isa. 21:11, where the "burden of Dumah" is coupled with Seir, the forest of Arabia, and Kedar.

DUMB.—See *DEAF.* Ex. 4:11—Mark 7:37; 9:17, 25.

DUNG.—Human or animal excrement. Dried dung was used in the Holy Land for fuel. Dung was also used for manure (see *DUNGHILL*). Ex. 29:14; Lev. 4:11—Lu. 13:8; Phil. 3:8 (R. V., *"refuse"*).

DUNGEON.—Pit; deep cell or cistern. These pits or cells were often made more unpleasant by the presence of mud or mire in the bottom. In the days before the Exile, they were used mostly for the purpose of retaining prisoners until they had received their sentence; but in later days, they were sometimes employed as a means of punishment, being often used to punish too plain-spoken prophets and other religious offenders. Gen. 40:15; 41:14; Jer. 38:6, 7, 9-11, 13; Lam. 3:53, 55.

DUNGHILL.—Dung-heap. The bulk of dung, when used for manure, was usually increased by the addition of straw. The mixture was then left in piles or heaps called "dunghills" to rot before being scattered over the land to be cultivated. I Sa. 2:8; Isa. 25:10—Lu. 14:35.

DUNG GATE or PORT.
A gate at the S. W. of Jerusalem, 1000 cubits (about 1500 feet) from the Valley Gate. It was probably so named from the heaps of refuse deposited in the Valley of Tophet below. Neh. 2:13; 3:13, 14; 12:31.

DU'-RA *(circle).*
A plain in the province of Babylon where Nebuchadnezzar set up a golden image. It has been identified by some with the plain of *Dowair,* S. E. of Babylon. See *DANIEL.* Dan. 3:1.

DURETH.—In Mat. 13:21, *"endureth"* in the R. V.

DUST.—Among the various fearful punishments with which the Hebrews are threatened in the event of their forsaking Jehovah, is that their land shall become "powder and dust" (Deut. 28:24). In some parts of the Holy Land, particularly in the immediate vicinity of Judæa, there are vast plains or deserts of fine sand, which, when agitated by a violent wind, makes most terrific and desolating storms, often more dreadful even than storms at sea. With this in mind, we are enabled to imagine something of the nature and horrors of the plague mentioned in Ex. 8:16, 17 (see *PLAGUE*, No. 3). Sitting in the dust (Lam. 3:29) was a token of deep humiliation; while the putting of ashes upon the head (Josh. 7:6) was a symbol of mourning. To "cast dust" at or upon a person (II Sa. 16:13; cp. Acts 22:23) was a mode of denunciation and derision. To shake off the dust of one's feet when departing from a person or place (Mat. 10:14; Mark 6:11; Acts 13:51) was expressive of entire renunciation.

DWARF.—In Lev. 21:20, this word is put for a *lean* or emaciated person—i. e., by disease—and does not signify a "dwarf" according to the proper meaning of the word.

DWELLING.—Place of habitation. "Dwellings" is rendered *"cottages"* in Zeph. 2:6 of the R. V. See *HOUSE*. Ezq. 25:4; 48:15—Mark 5:3.

DYED ATTIRE.—In Eze. 23:15, *"flowing turbans"* in the R. V. The Phœnicians and Egyptians excelled in the art of dyeing, which was well understood in very early times. The Israelites apparently had a knowledge of the methods of dyeing at the time of the Exodus (26:14). The city of Thyatira was noted for its dyers, and Lydia, one of its inhabitants, is mentioned as "a seller of purple" in Acts 16:14.

E

EAGLE.—An "unclean" bird of the eagle family. The most frequent allusion, however, is to the griffon vulture, a noble, majestic bird common in Palestine, which is much larger than any eagle, having a wing-spread of 8 feet. Its head and neck are devoid of feathers, being covered with a soft down. It has been known to live in captivity for over 100 years. The griffon-eagle was the emblem and standard of Assyria, Persia, and Rome; and the griffon-headed god of the first-named country is frequently to be found upon their monuments. Ex. 19:4; Lev. 11:13; Deut. 32:11—Mat. 24:28; Rev. 12:14.

EAR.—When a servant voluntarily relinquished the privilege of being free from servitude, in the sabbatical year, his ear was publicly bored by his master with an awl (Ex. 21:6); this being done in order that it might be shown to be a voluntary act. In Isa. 6:10, "make their ears heavy" means to *make their minds dull* or inattentive; with a similar meaning, the prophet Jeremiah (6:10) speaks of "ears uncircumcised." See *EAR RING*.

EAR OF CORN.—Ear of grain. See *CORN; GRAIN*. Mat. 12:1; Mark 2:23; Lu. 6:1.

EARING.—An old English word for *"plowing"* (as in the R. V.). Gen. 45:6; Ex. 34:21.

EAR RING.—An ornament worn suspended from the ear. "Nose jewels" are also mentioned, in Isa. 3:21. Even at this day, women of the East wear ornaments of this kind, some of them of very great weight. They are usually made of gold or silver, but the poorer classes sometimes use glass or horn. In Gen. 24:22, 30, "earring" is rendered simply *"ring;"* and in ver. 47, "earring upon her face" is rendered *"ring upon her nose,"* in the R. V. Ex. 32:2, 3; Judg. 8:24-26; Hos. 2:13.

EARTH.—Dirt; ground; the globe or planet which we inhabit. There was a three-fold division of the earth under the sons of Noah (Gen. 10); Canaan apparently being the divine allotment of the Jewish race. Western Asia was inhabited by the posterity of Shem; a portion of Europe, by the descendants of Japheth; while the descendants of Ham settled the hot regions of the South. However, Nimrod, grandson of Ham, was the founder of Babylon, and the plain of Shinar was first inhabited by Cushites (Gen. 10:10; 11:2). "Lower parts of the earth" (Psa. 63:9; Isa. 44:23; Eph. 4:9) probably has reference literally to the valleys, figuratively to the grave; or it may be an image of *intense humiliation*. Gen. 1:1; Ex. 20:24—Mat. 5:5 sq.; Acts 7:49.

EARTHQUAKE.—Earthquakes are probably caused by the action of internal heat or fire. The scarred and torn character of its surface is conclusive evidence that the earth was at one time subjected to the action of a gigantic internal force, created, no doubt, by the development of internal heat. Earthquakes and volcanos are both actuated by the same forces, and volcanic agency is an indication of earthquakes, actual or probable. Earthquakes seem to have frequently shaken the land of Palestine in ancient times, for they were a source of religious admonition and devout emotion in the poetical imagery of the Jews. There is an abundance of volcanic appearances to be found in Palestine today; the district between the Jordan River and Damascus is decidedly volcanic in aspect; so also is the country surrounding the Dead Sea. There are numerous references to earthquakes in the Bible (Num. 16:32; Judg. 5:4; II Sa. 22:8; I Ki. 19:11, 12; Mark 15:38; Lu. 23:44, 45; Heb. 12:26).

EASTER (the *PASSOVER*).—The word *Easter* is of Saxon origin, being derived from *Estera*, a Saxon goddess to whom sacrifices were offered annually about the same time that the Jewish Passover was being observed. Through association of ideas, this name became attached to the Christian celebration of the Resurrection, which took place at the time of the Passover. The word "Easter" occurs only once in the A. V., and this fact is only significant as an example of inconsistency on the part of the translators, for, in the Bible, the word here so rendered always has reference to the Passover. Easter is now observed by Christians of every faith in commemoration of the resurrection of the Savior. It came into existence through the fact that Christ was typified by the paschal lamb slain at the Passover; this custom having been instituted by Moses in accordance with God's command (Ex. 12:1-6). Acts 12:4 (R. V., *"Passover"*).

EAST SEA.—The Dead Sea. Eze. 47:18; Joel 2:20.

EAST WIND.—Mentioned as being a very violent wind. Gen. 41:6, 23, 27; Job. 27:21; Psa. 78:26.

EATING.—To eat with people of another religion or with those who, according to Jewish belief, were unclean or not respectable was looked upon by the Jews as defiling; consequently, to refuse to eat with a person was to insult that person (Mat. 9:11; I Co. 5:11). In ancient days, the Jews *sat* while eating, but in later times, they adopted the custom of the Persians, Romans, etc., of *reclining* on table-beds or divans. They rested on the left elbow and used the right hand to take food. Ex. 12:4; 16:16, 18, 21; I Co. 8:4; 11:21.

E'-BAL *(bare)*.
1. Son of Shobal, son of Seir the Horite. Gen. 36:23; I Ch. 1:40.

2. A rocky mountain in Ephraim. Deut. 11:29; 27:4, 13; Josh. 8:30, 33.

3. A son of Joktan, son of Eber, grandson of Shem. I Ch. 1:22.

E'-BED *(servant, slave)*.
1. An Ephraimite, and father of Gaal, who rebelled against Abimelech when he was reigning in Shechem. Judg. 9:26, 28, 30, 31, 35.

2. One of the Bene-Adin that came up from Babylon with Ezra, B. C. 458. Ezra 8:6.

E'-BED--ME'-LECH *(servant of the king)*.
An Ethiopian eunuch in the service of Zedekiah, through whose aid the prophet Jeremiah was released from prison. Jer. 38:7, 8, 10-12.

EB'-EN--E'-ZER *(stone of help).*
A stone set up by Samuel, after a defeat of the Philistines, as a memorial of the help received. It stood between Mizpeh ("the watch-tower," a few miles N. of Jerusalem) and Shen ("the tooth" or "crag"). I Sa. 4:1; 5:1; 7:12.

E'-BER, HE'-BER *(a shoot)*—R. V., *"Eber."*
1. A great-grandson of Shem. B. C. 2281-1817. Gen. 10:21, 24.

2. The head of a family in Gad. I Ch. 5:13.

3. A son of Elpaal, a Benjamite. I Ch. 8:12.

4. A son of Shashak, a Benjamite. I Ch. 8:22.

5. A priest of the family of Amok. Neh. 12:20.

6. This name seems used as a patronymic denoting the descendants of Eber; but it may also be understood as referring to those "beyond the river." Num. 24:24.

E-BI'-A-SAPH *(father of gathering).*
A great-grandson of Korah. See *ABIASAPH.* I Ch. 6:23, 37; 9:19.

EBONY.—A hard, heavy, and durable wood which is capable of receiving a fine polish or gloss. The usual color is black, but it also occurs in red or green. The finest black ebony comes from the Mauritius; the East Indies and Ceylon also produce a good grade of black ebony. Ebony is mentioned but once in the Bible (Eze. 27:15).

EB-RO'-NAH *(bank, beach, coast)*—R. V., *"Abronah."*
The thirtieth station of the Israelites in the wilderness, and the nineteenth from Sinai, near Ezion-geber on the Red Sea. Num. 33:34.

EC-CLE-SI-AS'-TES *(the preacher), BOOK OF.*—See *BIBLE, BOOKS OF THE.*

ED *(witness).*
Name given by the Gadites and Reubenites to the "altar of testimony" erected by them on the banks of the Jordan. Josh. 22:34.

E'-DAR *(flock)*—R. V., *"Eder."* See *EDER.* Gen. 35:21.

E'-DEN *(delight).*
1. The place of man's creation and first abode; the situation of which is uncertain. It was probably situated in the highlands of Armenia or in the valley of the Euphrates, but the exact location has not been identified, notwithstanding the definite description of it given in Gen. 2:8-15. Gen. 3:23, 24; 4:16; Isa. 51:3; Eze. 28:13; 31:9, 16, 18; 36:35; Joel 2:3.

2. A Gershomite, son of Joah. II Ch. 29:12.

3. A Levite in the time of Hezekiah appointed to distribute the oblations. II Ch. 31:15.

4. A mart that supplied Tyre with richly embroidered articles. It is associated with Haran, Sheba, and Asshur. The sons of Eden are mentioned with Gozan, Haran, and Rezeph as victims of Assyrian conquest. It probably lay to the N. W. of Mesopotamia, or near Damascus. II Ki. 19:12; Isa. 37:12; Eze. 27:23; Amos 1:5.

E'-DER, E'-DAR *(flock)*—R. V., *"Eder."*
1. A place near Ephrath in Bethlehem. Gen. 35:21.

2. A border-city in the S. of Judah towards Edom. See also *ADAR* and *ARAD.* Josh. 15:21.

3. A grandson of Merari, son of Levi. I Ch. 23:23; 24:30.

EDIFICATION.—*"Building up"* (as sometimes rendered in the R. V.); the process by which believers are progressively advanced in wisdom and righteousness. Rom. 15:2; I Co. 14:3; II Co. 10:8; 13:10.

E'-DOM *(red).*
1. *ESAU,* the elder son of Isaac, and so named from the color of the lentil pottage for which he sold his birth-right to his twin brother, Jacob. Gen. 25:30; 36:1, 8, 19.

2. This name is also employed to designate both the people that sprang from Esau and the country in which they lived. (In Mark 3:8 only, is the country called *IDUMEA.*) Previously, the country was called "Mount Seir," from the progenitor of the Horites, who had their name from Hori, grandson of Seir, because it was descriptive of their habits as dwellers in caves. Gen. 32:3; 36:16, 17, 21, 31, 32, 43; Num. 24:18; I Sa. 14:47; I Ki. 11:14-16; Mal. 1:4.

E'-DOM-ITES.
The patronymic of the descendants of Edom, or Esau. Their first form of government resembled that of the modern Bedawin, each tribe having a petty chief or Sheikh. Gen. 36:9, 43; I Ki. 11:1, 14; II Ch. 21:8-10.

ED'-RE-I *(sown land).*
1. A city of Og, in the S. of Bashan, and N. of the river Jabbok, given to Manasseh. It is 25 miles from Bozrah and 9 from Abila (now *Draa*), which is itself 24 from Damascus. Num. 21:33; Deut. 1:4; Josh. 13:12, 31.

2. A city of the tribe of Naphtali. Josh. 19:37.

EGG.—Eggs of a bird (Deut. 22:6); of the ostrich (Job 39:14); once of the cockatrice (Isa. 59:5). It has been said that scorpions in Judæa were about the size of an egg and somewhat similar in form; hence the comparison in Lu. 11:12. Eggs are considered a delicacy in the East, often being served, together with fish and honey, at entertainments. Eggs were hatched by artificial means in very ancient times by the Egyptians, who apparently dealt extensively in poultry. The fowl of the East, however, is inferior both in size and flavor to that of America and Europe. Job 6:6; Isa. 10:14.

EG'-LAH *(calf).*
One of David's wives, and mother of his 6th son, Ethream. II Sa. 3:5; I Ch. 3:3.

EG'-LA-IM *(double spring).*
A city of Moab, eight miles S. of Areopolis. Isa. 15:8.

EG'-LON *(circle).*
1. An Amorite city in N. W. of Judah (now *Ajlan*), in the *Shefelah* or "low country." King Debir was its ruler when Joshua conquered it and its four confederate cities. Josh. 10:3, 5, 23, 34, 36, 37.

2. A king of the Moabites who, aided by the Ammonites and Amalekites, crossed the Jordan and took "the city of palm-trees," or Jericho, where he built a palace and continued for eighteen years to oppress the Israelites. He was slain by Ehud, son of Gera, a Benjamite, B. C. 1336. Judg. 3:12, 14, 15, 17.

E'-GYPT *(black).*
A county at the N. E. angle of Africa. Its limits appear to have been almost always the same. In Eze. 29:10 and 30:6, the whole country is spoken of as extending from Migdol to Syene, which indicates the same limits to the E. and S. as at present. The tract irrigated by the Nile was, in ancient times, the real extent of Egypt. In modern times alone has the name been used in a more extended sense. In the Bible, the common name is *Mitsraim* or "the land of Mitsraim." It was colonized by the descendants of Ham. The word "Mitsraim" is dual, and indicates the natural division of the country into an upper and lower region—the plain of the Delta, and the narrow valley above, as it has been commonly called at all times. When the singular form *Matsor* occurs, some suppose it points out Lower Egypt only. *Matsor* means "red mud." The "land of Ham" is also poetically used in the Bible for Egypt.

The following table has been compiled from the works of the best authorities:—In B. C. 2717, Menes, the first king of Egypt, and founder of the Thinite dynasty, begins to reign; 2280, Thebes founded; 2188, Memphis founded; 2126, Egypt divided into Egypt proper, Lower Egypt, This, and Memphis; 2122, Hieroglyphics invented by Athotes; 2120, Suphis and his brother Sensuphis build pyramids to the north of Memphis, which still exist; 2100, Osymandyas extends his con-

quests into Asia; the worship of Osiris, Isis, Phtha, and Ammon introduced; 2080, Memphis taken by the shepherd kings of Phœnicia, who established their dynasty; 1938, Lake Mœris constructed; 1920, arrival of Abraham, and expulsion of the shepherd kings; 1891, Syphoas introduces common letters; 1828, the Phœnicians expelled from Lower Egypt; 1822, Memnon invents the Egyptian alphabet; 1821, Amenophis I. becomes king of all Egypt; 1728, Joseph sold into Egypt; 1706, settlement of Jacob and his family in Goshen; 1635, death of Joseph; 1618, accession of Sesostris; 1615, the Ethiopians obtain a footing in Egypt; 1491, the ten plagues are suffered by the Egyptians, and the exodus of the Israelites is accomplished; 1485, reign of Egyptus, from whom the country is named "Egypt" instead of *MIZRAIM;* 1322, commencement of first Sothic cycle; 1308, reign of Sethos, who builds the temple of Vulcan at Memphis, and other works; 1214, reign of Thuoris, or Proteus; 1183, Menelaus arrives in Egypt after the Trojan war, and receives Helen from Thuoris; 1082, reign of Cheops; 1004, alliance between Shishak, king of Egypt, and Solomon; 972, Shishak invades Judæa, and takes Jerusalem; 825, accession of Peterbastes, founder of the Tanaite dynasty; 786, Egypt establishes her supremacy over the Mediterranean; 781, commencement of the Saite dynasty; 769, So, the Ethiopian, deposes Anysis; 722, alliance with Hoshea, king of Israel; 719, So abdicates and returns to Ethiopia; 711, invaded by Sennacherib, king of Assyria; 685, Egypt divided between twelve kings; 660, Psammetichus I. obtains the sovereignty of the whole of Egypt; 630, siege of Azotus, or Ashdod, by Psammetichus—it lasts twenty years; 610, Pharaoh Necho attempts to connect the Mediterranean and Red Seas by a canal, but, after losing 120,000 men, is compelled to relinquish the undertaking; 605, Pharaoh Necho defeated by Nebuchadnezzar; 600, Psammis, king of Egypt, invades Ethiopia; 581, Nebuchadnezzar deposes Pharaoh Hophra, or Apries; 572, he ravages Egypt; 569, makes Amasis king, during whose reign Egypt contains 20,000 cities; 554, Solon visits it; 536, Pythagoras visits it; 535, Cyrus renders Egypt tributary; 525, Cambyses invades Egypt, and abolishes the empire of the Pharaohs; 484, Xerxes suppresses an insurrection of the Egyptians; 460, Inarus rebels against the Persians; 418, Herodotus visits Egypt; 413, Amyrtæus restores it to independence; 350, it is again subjected to Persia by Ochus; 332, Alexandria founded by Alexander the Great; 322, Ptolemy I. (Soter) restores the independence of Egypt, and transfers the seat of government to Alexandria; 320, revolt of Phœnicia, and immigration of about 100,000 Jews; 314, Phœnicia is wrested from Egypt by Antigonus, king of Phrygia; 301, battle of Ipsus, which secures the independence of Egypt, and final restoration of Phœnicia; 285, Ptolemy II. (Philadelphus) king; 273, an Egyptian embassy arrives at Rome; 272, Memphis is made capital; 246, Ptolemy III. (Euergetes) invades Syria; 222, accession of Ptolemy IV. (Philopator); 217, battle of Raphia, which subjects Coele-Syria and Palestine to the Egyptian yoke; 205, Ptolemy V. (Epiphanes); 203, alliance concluded with Rome—Judæa is lost; 198, Syria regains its independence; 183, an insurrection quelled by Polycrates; 171, Antiochus Epiphanes, king of Syria, defeats Eulæus, regent of Egypt, and makes him prisoner; 164, kingdom divided between Ptolemy VI. and his brother Physcon; 146, Ptolemy falls in battle, and Physcon usurps the throne; 131, Physcon (Ptolemy VII.) puts away his wife Cleopatra and marries her daughter by his own brother; 129, is compelled to flee to Cyprus; 128, a pestilence, caused by swarms of locusts, carries off 800,000 of the population; 107, Cleopatra compels Ptolemy VIII. to retire to Cyprus, and governs Egypt; 88, civil war between Ptolemy VIII. and Alexander I.; 82, capture and destruction of Thebes; 80, abdication of Alexander III., and election of Ptolemy X., who renders his country tributary to the Romans; 58, the Egyptians expel Ptolemy X., and establish Berenice and Tryphæna; 51, death of Ptolemy X., who leaves his kingdom to Ptolemy XI. and Cleopatra; 49, Ptolemy expels Cleopatra, and civil war ensues. Gen. 12:10, 11, 14; 13:10; 21:21; 41:8, 19, 29-57; Ex. 3:7, 10-12, 16-20—Mat. 2:13-15, 19; Acts 2:10; 7:9-12, 15, 17, 34; Rev. 11:8.

E-GYP'-TIANS.
1. The inhabitants of Egypt—descendants of Mitsraim *(MIZRAIM),* son of Ham. Gen. 12:12, 14—Acts 7:22.

2. As an adjective ("Egyptian"), an epithet applied to the whole or only the N. part of the Red Sea. Isa. 11:15.

E'-HI *(unity).*
Son of Benjamin; same as Ahiram in Num. 26:38. Gen. 46:21.

E'-HUD *(strong).*
1. Great-grandson of Benjamin. I Ch. 7:10; 8:6.

2. Son of Gera, and the second judge (or deliverer) of the Israelites. He slew Eglon, king of Moab, who had established himself in Jericho, which was within the boundaries of Benjamin. Judg. 3:15 sq.; 4:1.

E'-KER *(root).*
Descendant of Judah through Hezron and Jerahmeel. I Ch. 2:27.

EK'-RON *(eradication).*
One of the chief cities of the Philistines. Josh. 13:3; Amos 1:8.

EK'-RON-ITES.
The inhabitants of Ekron. Josh. 13:3; I Sa. 5:10.

EL'-A-DAH *(God has adorned)*—R. V., *"Eleadah."*
Descendant of Ephraim in the fourth degree. I Ch. 7:20.

E'-LAH *(oaks).*
1. A duke, chief, or prince of Edom. Gen. 36:41; I Ch. 1:52.

2. A valley in Judah where David slew Goliath. Now called *Wady Sumt.* I Sa. 17:2, 19; 21:9.

3. Father of a Benjamite commissariat officer under Solomon. I Ki. 4:18.

4. Son and successor of Baasha, king of Israel. He reigned little more than a year, being killed (while drunk) by Zimri while his army was absent at the siege of Gibbethon, B. C. 930 (new date, 886). I Ki. 16:6, 8, 13, 14.

5. Father of Hoshea, last king of Israel. II Ki. 15:30; 17:1; 18:1, 9.

6. A son of Caleb, son of Jephunneh. I Ch. 4:15.

7. One of the tribe of Benjamin. I Ch. 9:8.

E'-LAM *(youth).*
1. A son of Shem, whose family gave his name to a district which lay S. of Assyria and E. of Persia proper. Gen. 10:22; I Ch. 1:17.

2. Country inhabited by the descendants of Elam; i. e., Persia. Gen. 14:1, 9; Jer. 25:25; 49:34-39; Eze. 32:24; Dan. 8:2.

3. Son of Shashak, a Benjamite. I Ch. 8:24.

4. A son of Neshelemiah, a Kohathite. I Ch. 26:3.

5. Progenitor of a family that came up from exile. Ezra 2:31; Neh. 7:12.

6. Another whose posterity returned from exile. Ezra 2:31; Neh. 7:34.

7. One whose descendants came up from Babylon with Ezra. Ezra 8:7.

8. An ancestor of Shechaniah, who made confession of the people having trespassed in taking "strange" wives. Ezra 10:2, 26.

9. A chief that, with Nehemiah, sealed the covenant. Neh. 10:14.

10. A priest that took part in the ceremony of purifying the wall of Jerusalem after it had been rebuilt. Neh. 12:42.

E'-LAM-ITES.
The inhabitants of Elam, carried to Samaria, B. C. 722. Ezra 4:9—Acts *2*:9.

EL-A'-SAH, EL-EA'-SAH *(God is doer)*—R. V., *"Elasah."*
1. A priest who had married a "strange" (foreign) wife. Ezra 10:22.

2. An ambassador whom Zedekiah sent to Nebuchadnezzar. Jer. 29:3.

E'-LATH, E'-LOTH *(palm grove)*.
An Elamite port called Eyleh, on the E. or Elanitic gulf of the Red Sea, near Ezion-geber. Deut. 2:8; II Ki. 14:22; 16:6.

EL--BETH'--EL *(God of the house of God)*.
The name given to the place where God appeared to Jacob when flying from his brother Esau. Gen. 35:7.

EL-DA'-AH *(God has called)*.
The last in order of the sons of Midian. Gen. 25:4; I Ch. 1:33.

EL'-DAD *(God has loved)*.
One of the two elders to whom was given the prophetic power of Moses. Num. 11:26, 27.

ELDERS.—(1) Men among the Jews vested with authority (probably as counsellors or judges), and so named on account of their age (Mat. 15:2; Mark 7:3; Lu. 7:3). (2) Those appointed to rule and teach in the Church. The same as "overseer" and "bishop" (Acts 11:30; I Ti. 5:1; Rev. 4:4; 11:16). Ex. 3:16, 18; Lev. 4:15; Ruth 4:2, 4, 9, 11.

EL'-E-AD *(God has testified)*.
A descendant of Ephraim, slain by invaders. I Ch. 7:21.

EL-E-A'-LEH *(God ascends)*.
A place on the E. of the Jordan in the pastoral country taken possession of by Reuben. The modern name is *El-A'al* ("the high"), a mile N. of Heshbon. Extensive ruins are still seen at this place. Num. 32:3, 27; Isa. 15:4; 16:9; Jer. 48:34.

EL-E-A'-SAH, EL-A'-SAH *(God is doer)*—R. V., *"Eleasah."*
1. A son of Helez of the family of Hezron. I Ch. 2:39, 40.

2. A son of Rapha, or Raphaiah, a descendant of Saul. I Ch. 8:37; 9:43.

EL-E-A'-ZAR *(God has aided)*.
1. Third son of Aaron by Elisheba, daughter of Amminadab, a descendant of Judah through Pharez. Ex. 6:23, 25; Lev. 10:6, 12, 16; Num. 26:1, 3, 60, 63; Deut. 10:6.

2. Son of Amminadab of Kirjath-jearim, set apart to take care of the ark after it was sent back by the Philistines. I Sa. 7:1.

3. A son of Dodo, the Ahohite, one of the three chief captains of David's army. II Sa. 23:9; I Ch. 11:12.

4. A Merarite and son of Mahli. He had daughters only, who were married to their cousins. I Ch. 23:21, 22; 24:28.

5. A priest who participated in the feast of the dedication of the wall under Nehemiah, B. C. 445. Neh. 12:42.

6. A son of Phinehas, a Levite. Ezra 8:33.

7. Son of Eliud, three generations above Joseph the husband of Mary. Mat. 1:15.

ELECT.—Chosen; choice. The designation of persons to office (Acts 9:15); of people or nations to the enjoyment of peculiar privileges (Deut. 7:6-8); and of a definite number of persons to eternal life (II Th. 2:13). This subject belongs to the mysteries of God and cannot be so clearly stated as to leave no uncertainty in the mind. Isa. 42:1; 45:4—Mat. 24:22, 24, 31; Col. 3:12; II Jno. :1, 13.

ELECTION.—See *ELECT*. Rom. 9:11; 11:5, 7, 28; I Th. 1:4; II Pe. 1:10.

EL--EL'-O-HE--IS'-RA-EL *(God, the God of Israel)*.
The name given by Jacob to the altar he erected near Shechem, where he pitched his tent and which he afterwards purchased from the sons of Hamor. Gen. 33:20.

ELEMENTS.—Specific ingredients; primary components of anything whatsoever. Gal. 4:3, 9 (R. V., *"rudiments"*); II Pe. 3:10, 12.

E'-LEPH *(union, ox)*.
A town of Benjamin, and named next to Jerusalem. Josh. 18:28.

EL-HA'-NAN *(God is gracious)*.
1. Son of Jair, who slew Lahmi, the brother of Goliath the Gittite. I Ch. 20:5; II Sa. 21:19.

2. A son of Dodo the Bethlehemite, and one of the thirty of David's chief men. II Sa. 23:24; I Ch. 11:26.

E'-LI *(Jehovah is high)*.
High-priest and judge of Israel who immediately preceded Samuel. His descent was through Ithamar, the younger of Aaron's two surviving sons. I Sa. 1-4; 14:3; I Ki. 2:27.

E'-LI *(my God)*.—See *ELOI*. Mat. 27:46.

E-LI'-AB *(God is father)*.
1. A son of Helon, and leader of the tribe of Zebulun at the time of the census in the wilderness. Num. 1:9; 2:7; 7:24, 29; 10:16.

2. A Reubenite, son of Pallu or Phallu, and father of Dathan and Abiram. Num. 16:1, 12; 26:8, 9; Deut. 11:6.

3. The eldest son of Jesse, and brother of David. He is called *ELIHU* in I Ch. 27:18. I Sa. 16:6; 17:13, 28; I Ch. 2:13; II Ch. 11:18.

4. A Levite in the time of David; and both a porter and a musician on the psaltery. I Ch. 15:18, 20; 16:5.

5. A Gadite leader who, with others, came over to David in the wilderness. I Ch. 12:9.

6. An ancestor of Samuel the prophet; a Kohathite Levite, son of Nahath. In other statements of the genealogy, he is called *ELIHU* (I Sa. 1:1); and *ELIEL* (I Ch. 6:34). I Ch. 6:27.

E-LI'-A-DA *(God is knowing)*.
1. One of the sons of David. II Sa. 5:16; I Ch. 3:8.

2. A Benjamite warrior who had led 200,000 of his tribe to the army of Jehoshaphat. II Ch. 17:17.

E-LI'-A-DAH *(God is knowing)*—R. V., *"Eliada."*
An Aramite of Zobah, father of Rezon, the captain of a marauding band that annoyed Solomon. I Ki. 11:23.

E-LI'-AH *(God is Jehovah)*—R. V., *"Elijah."*
1. A son of Jeroham the Benjamite, and head of his tribe. I Ch. 8:27.

2. One of the Bene-Elam that had married a "strange" wife. Ezra 10:26.

E-LI-AH'-BA *(God hides)*.
A Shaalbonite, one of David's famous guard of thirty. II Sa. 23:32; I Ch. 11:33.

E-LI'-A-KIM *(God establishes)*.
1. A son of Hilkiah, successor of Shebna as master of Hezekiah's household. II Ki. 18:18, 26, 37; Isa. 22:20; 36:3, 11, 22; 37:2.

2. Original name of King Jehoiakim. II Ki. 23:34; II Ch. 36:4.

3. A priest that assisted at the dedication of the wall in the time of Nehemiah, B. C. 445. Neh. 12:41.

4. Eldest son of Abiud or Judah; brother of Joseph, and father of Azor, in the genealogy of Christ. Mat. 1:13; Lu. 3:30.

E-LI'-AM *(people's God)*.
1. Father of Bath-sheba, wife of David; called also *AMMIEL*. II Sa. 11:3.

2. One of David's thirty mighty men. II Sa. 23:34.

E-LI'-AS—R. V., *"Elijah."*
The Greek form of *ELIJAH* (which see). Mat. 11:14; 16:14; Mark 6:15; 8:28.

E-LI'-A-SAPH *(God has added).*
1. Son of Deuel, and head of the tribe of Gad at the census in the wilderness. Num. 1:14; 2:14; 7:42, 47; 10:20.

2. Son of Lael, a chief of the house of the father of the Gershonites at the time of the census in the wilderness. Num. 3:24.

E-LI-ASH'-IB *(God restores).*
1. A priest in the time of David. I Ch. 24:12.

2. A descendant of the royal family of Judah. I Ch. 3:24.

3. The high-priest at the time of the rebuilding of the wall under Nehemiah, B. C. 445. Neh. 3:1, 20, 21; 13:4, 7, 28.

4. A singer who married a "strange" wife during the Exile. Ezra 10:24.

5. A son of Zattu whose wife was a foreigner. Ezra 10:27.

6. A son of Bani who married a "strange" wife. Ezra 10:36.

7. An ancestor of Johanan, who assisted Ezra in the assembly about "strange" wives. Ezra 10:6; Neh. 12:10, 22, 23.

E-LI'-A-THAH *(God has come).*
A son of Heman appointed by lot for the service of song in the Sanctuary. I Ch. 25:4, 27.

E-LI'-DAD *(God has loved).*
A chief of Benjamin chosen to represent his tribe in the allotment of Canaan. Num. 34:21.

E-LI'-EL *(God is God).*
1. Great-grandfather of Samuel the prophet; in I Ch. 6:27, it is *ELIAB.* I Ch. 6:34.

2. Head of the house of Manasseh in Bashan. I Ch. 5:24.

3. A son of Shimhi the Benjamite. I Ch. 8:20.

4. A son of Shashak, a Benjamite. I Ch. 8:22.

5. A captain of David's army. I Ch. 11:46.

6. Another of David's valiant men. I Ch. 11:47.

7. A Gadite that joined David at Ziklag; perhaps the same as No. 5 or 6. I Ch. 12:11.

8. A Chief of Judah in David's time; perhaps the same as No. 5. I Ch. 15:9.

9. A chief Levite whom David called on to assist in bringing up the ark from the house of Obed-edom. I Ch. 15:11.

10. A Levite, overseer of the dedicated things in the time of Hezekiah. II Ch. 31:13.

EL-I-E'-NAI *(unto Jehovah are mine eyes).*
A son of Shimhi, a Benjamite. I Ch. 8:20.

EL-I-E'-ZER *(God is help).*
1. Abraham's chief servant, called by him "Eliezer of Damascus" (or rather *Damascus Eliezer).* The common version makes him born in Abraham's house; but the original is simply "son of my house" (Gen. 15:3), which imports no more than that he was one of the household. Gen. 15:2.

2. Second son of Moses and Zipporah, to whom his father gave this name as a memento of his gratitude to God. Ex. 18:4; I Ch. 23:15, 17; 26:25.

3. A grandson of Benjamin. I Ch. 7:8.

4. A priest who assisted in bringing up the ark from the house of Obed-edom. I Ch. 15:24.

5. A ruler of Reuben in the time of David. I Ch. 27:16.

6. A prophet that rebuked Jehoshaphat for joining with Ahaziah, king of Israel, in an expedition to Ophir. II Ch. 20:37.

7. A chief sent with others to induce some Levites and others to accompany Ezra to Jerusalem, B. C. 458. Ezra 8:16.

8. A priest who had taken a "strange" wife. Ezra 10:18.

9. A Levite who had trespassed like No. 8. Ezra 10:23.

10. One of the sons of Harim who had done likewise. Ezra 10:31.

11. An ancestor of Jesus. Lu. 3:29.

EL-I-HO-E'-NAI *(unto Jehovah are mine eyes)*—R. V., *"Eliehoenai."*
One who returned from captivity with Ezra, B. C. 458. Ezra 8:4.

E-LI-HO'-REPH *(God of harvest rain).*
A scribe or secretary of Solomon. I Ki. 4:3.

E-LI'-HU *(God himself).*
1. Great-grandfather of Samuel the prophet, and son of Tohu. Both *ELIEL* and *ELIAB* are used of this man in I Ch. 6. I Sa. 1:1.

2. Manassehite who joined David at Ziklag. I Ch. 12:20.

3. A Kohathite of the family of Korah, and a porter at the Tabernacle in the time of David. I Ch. 26:7.

4. A brother of David (same as *ELIAB*), made ruler over Judah. I Ch. 27:18.

5. Youngest of Job's friends. Job 32:2, 4, 5, 6; 34:1; 35:1; 36:1.

E-LI'-JAH *(my God is Jah,* or *God himself).*
1. One of the grandest and most romantic characters that Israel ever produced; native of Tishbeh, in the highlands of Gilead, E. of the Jordan, between Bashan and Moab, B. C. 897. Although he wrote nothing, he stands out in the history of Israel as the greatest among the prophets. By his solitary life, far away from the noise of the world but close to God, and his sudden appearance with the message from the Lord, coming and going like the lightning on the sky; by the fearful promptness with which his prophecies of the drought, the doom of Ahab, the death of Ahaziah, etc., were fulfilled; by such deeds as the destruction by fire of the idolatrous prophets on Mount Carmel, the stopping of the drought by prayer, the destruction by fire of the soldiers sent to take him, etc., he made an indelible impression on his age, which is renewed whenever the story of his life and translation is read again (I Ki. chaps. 17-21; II Ki. chaps. 1, 2; II Ch. 21:12-15). In the N. T., he is mentioned as the prototype of John the Baptist, and as present, together with Moses, at the transfiguration of Christ (Lu. 9:28-35). II Ki. 9:36; 10:10, 17; Mal. 4:5.

2. One who took a "strange" wife during the Exile. Ezra 10:21.

E-LI'-KA *(God is rejecter).*
A Harodite, one of David's guard. The name is omitted in I Ch. 11. II Sa. 23:25.

E'-LIM *(palm-trees).*
Second encampment of Israel after they crossed the Red Sea. It had twelve fountains of water, and seventy palm-trees (hence its name). Ex. 15:27; 16:1; Num. 33:9, 10.

E-LIM'-E-LECH *(God is king).*
A man of Judah, and of the Hezronite family, dwelling in Bethlehem-Ephratah in the days of the Judges. He became husband of Naomi and father-in-law of Ruth. B. C. 1322. Ruth 1:2, 3; 2:1, 3; 4:3, 9.

EL-IO'-E-NAI *(to Jehovah are mine eyes).*
1. A son of Neariah of the family of David. I Ch. 3:23, 24.

2. Head of a family of Simeon. I Ch. 4:36.

3. Head of one of the families of the sons of Becher, son of Benjamin. I Ch. 7:8.

4. A priest in Ezra's time who put away his "strange" wife. Perhaps the same as the one in Neh. 12:41.

5. A son of Zattu who married a "strange" wife. Ezra 10:27.

6. Probably the same as No. 4. Neh. 12:41.

7. Better *"Eliehoenai"* (as in the R. V.); the seventh son of Meshelemiah the son of Kore, of the sons of Asaph, and one of the doorkeepers of the Temple. I Ch. 26:3.

8. A descendant of Pahath-Moab, who came up from Babylon with Ezra in Artaxerxes' time, B. C. 458. Ezra 8:4.

E-LI'-PHAL *(God has judged).*
A captain in David's army. I Ch. 11:35.

E-LIPH'-A-LET, E-LIPH'-E-LET *(God is escape)*—R. V., *"Eliphelet."*
1. The last of David's thirteen sons. II Sa. 5:16; I Ch. 3:8; 14:7.

2. Another of David's sons, born after his establishment in Jerusalem. Called *ELPHALET* in I Ch. 14:5. I Ch. 3:6.

3. One of David's thirty valiant men. II Sa. 23:34.

4. A Benjamite, a son of Eshek and descendant of Saul through Jonathan. I Ch. 8:39.

5. A leader of the sons of Adonikam who came up with Ezra from exile. Ezra 8:13.

6. One who took a "strange" wife; probably the same as No. 5. Ezra 10:33.

E-LI'-PHAZ *(God is dispenser).*
1. A son of Esau by the daughter of Elon. Gen. 36:4 sq.; I Ch. 1:35, 36.

2. The chief of Job's three friends, a descendant of Teman, son of Eliphaz, from whom a portion of Arabia took its name, and whose name is used in Jer. 49:20 as a poetical parallel to Edom. Job 2:11; 4:1; 15:1; 22:1; 42:7, 9.

E-LIPH'-E-LEH *(may God distinguish him).*
A Levite set over the choral service when the ark was brought up from the house of Obed-edom. I Ch. 15:18, 21.

E-LIS'-A-BETH *(God is swearer).*
Wife of Zecharias and mother of John the Baptist. She was of a priestly family and a relation of the virgin Mary, whom she was the first to greet as the mother of her "Lord." Lu. 1:5 sq.

E-LIS'-E-US—R. V., *"Elisha."*
The form in which the name of *ELISHA* appears in the A. V. of the N. T. and Apocrypha. Lu. 4:27.

E-LI'-SHA *(God is savior).*
A native of Abel-meholah, a place in the Jordan Valley between the Sea of Galilee and the Dead Sea. He was anointed by Elijah, whom he then followed for eight years, and was present at his translation to heaven, B. C. about 897, after which he became his successor. But there was a striking difference between the master and the disciple in their exercise of the prophetic office. Elisha lived in the cities, was head of the prophetic school, and the intimate counsellor of four kings. This difference, however, was not simply the result of a difference of temperament —Elisha was as tender and gentle as Elijah was stern and austere—but corresponded also to a difference in the surroundings. Elijah's task was to inaugurate a radical reform; Elisha's, to still the troubled waters; and probably the latter's ministration was as effective as the former's. The history of his life is recorded in II Ki. chapters 2-9 and 13:14-21. He exercised the prophetic office for about sixty years. I Ki. 19:16, 17, 19.

E-LI'-SHAH.
Eldest son of Javan, grandson of Noah, and ancestor of the Æolians, a leading Hellenic tribe. Javan represents the Ionians, and Elishah the Æolians. Gen. 10:4.

E-LI'-SHA-MA *(God is hearer).*
1. Grandfather of Joshua, and son of Ammihud, a chief of Ephraim in the wilderness. Num. 1:10; 2:18; 7:48, 53; 10:22; I Ch. 7:26.

2. A son of King David; one of the thirteen sons born to him in Jerusalem. II Sa. 5:16; I Ch. 3:8; 14:7.

3. Another son, who is also called *ELISHUA.* I Ch. 3:6.

4. A descendant of Judah. I Ch. 2:41.

5. The same, according to Jerome, as No. 4; father of Nethaniah and grandfather of Ishmael "of the seed royal," who lived at the time of the Exile. II Ki. 25:25; Jer. 41:1.

6. A scribe or secretary to Jehoiakim. Jer. 36:12, 20, 21.

7. A priest sent by Jehoshaphat to teach the law. II Ch. 17:8.

E-LI'-SHA-PHAT *(God is judge).*
One of the "captains of hundreds" whom Jehoiada the priest employed to collect the Levites and other leaders to Jerusalem before bringing forward Joash as king. II Ch. 23:1.

E-LI'-SHE-BA *(God is swearer).*
Daughter of Amminadab, and sister of Naashon. Ex. 6:23.

E-LI'-SHU-A *(God is rich).*
A son of David. He is called *ELISHAMA* in I Ch. 3:6. II Sa. 5:15; I Ch. 14:5.

E-LI'-UD.
Son of Achim, in the genealogy of Jesus, four generations before Joseph. Mat. 1:14, 15.

E-LI-ZA'-PHAN *(God has protected).*
1. Son of Uzziel, a Levite, chief of the Kohathites at the taking of the census at Sinai. Num. 3:30; I Ch. 15:8.

2. Son of Parnach, "prince" of Zebulun, and appointed to assist in apportioning the land. Num. 34:25.

3. Ancestor of certain Levites that assisted in cleaning the Temple in the time of Hezekiah. II Ch. 29:13.

E-LI'-ZUR *(God is a rock).*
A chief Reubenite who assisted in taking the census under Moses. Num. 1:5; 2:10; 7:30, 35; 10:18.

EL-KA'-NAH *(God is possessing).*
1. A grandson of Korah, grandson of Kohath. Ex. 6:24; I Ch. 6:23.

2. Father of the prophet Samuel, and a descendant of No. 1 in the fifth generation. I Sa. 1:1-23; 2:11, 20; I Ch. 6:27, 34.

3. A descendant of Levi through Kohath. I Ch. 6:25, 36.

4. A descendant of Kohath (the same as No. 3). I Ch. 6:26, 35.

5. An ancestor of Netophathite villagers. I Ch. 9:16.

6. One who joined David at Ziklag. I Ch. 12:6.

7. A Levite doorkeeper of the ark (the same as No. 6). I Ch. 15:23.

8. An officer in the household of King Ahaz, slain when Pekah invaded Judah. II Ch. 28:7.

EL'-KO-SHITE.
A native of Elkosh, the birthplace of the prophet Nahum, which in Jerome's time was considered to be in Galilee. Nah. 1:1.

EL-LA'-SAR.
A Chaldean town, the city of Arioch. In the native dialect, it was called *Larsa* or *Larancha,* and was known to the Greeks as *Larissa* or *Larachon.* This suits the connection with Elam and Shinar. Larsa was in Lower Babylonia or Chaldea, midway between Ur and Erech (now called *Mugheir* and *Warka*) on the left of the Euphrates. It is now called *Senkereh.* Gen. 14:1, 9.

ELM.—The word translated "elm" in Hos. 4:13 (R. V., *"terebinths"*) is elsewhere rendered "oak."

EL-MO'-DAM—R. V., *"Elmadam."*
Son of Er, six generations earlier than Zerubbabel in the genealogy of Jesus. Lu. 3:28.

EL-NA'-AM *(God is pleasant).*
Father of David's guards, Jeribai and Joshaviah. I Ch. 11:46.

EL-NA'-THAN *(God is giving).*
1. Father of Nehushta, Jehoiakim's queen. II Ki. 24:8; Jer. 26:22; 36:12, 25.

2. Name of three Levites in the time of Ezra. Ezra 8:16.

E'-LO-I *(my God).*—An exclamation occurring in a quotation from Psa. 22 used by the Savior (Mark 15:34) on the cross. It is equivalent to *ELI,* which is the term given by Matthew (27:46).

E'-LON *(oak, strong).*
1. Father of the wife of Esau. Gen. 26:34; 36:2.

2. The second of Zebulun's three sons. Gen. 46:14; Num. 26:26.

3. A town on the border of Dan, between Ajalon and Ekron. Josh. 19:43.

4. A Zebulunite who judged Israel for ten years and was buried in Aijalon. Elon and Aijalon are (in Hebrew) composed of precisely the same letters; hence, "Aijalon" may have had its name from Elon's being buried there. Judg. 12:11, 12.

E'-LON--BETH--HA'-NAN *(oak of the house of grace).*
One of the three Danite towns that formed one of Solomon's commissariat districts (the same as the *ELON* of Josh. 19:43). I Ki. 4:9.

E'-LON-ITES *(belonging to Elon).*
Descendants of Elon, son of Zebulun. Num. 26:26.

E'-LOTH *(oak* or *terebinth grove).*
Another orthography of *ELATH* (which see). I Ki. 9:26; II Ch. 8:17; 26:2.

EL-PA'-AL *(God is working).*
Son of Shaharaim, a Benjamite. I Ch. 8:11, 12, 18.

EL-PA'-LET *(God is escape)*—R. V., *"Elpelet."*
A son of David; called *ELIPHALET* in I Ch. 3:6, but omitted in II Sa. 5. I Ch. 14:5.

EL--PA'-RAN *(terebinth of Paran).*
A place in the S. of Canaan and W. of Edom where the Horites dwelt in Seir. Gen. 14:6.

EL-TE'-KEH *(God is Teqe).*
A city in Dan given to the Kohathites. Josh. 19:44; 21:23.

EL-TE'-KON *(God is firm).*
A city in the mountains of Judah, three or four miles N. of Hebron. Josh. 15:59.

EL-TO'-LAD *(God is begetter).*
A city in the S. of Judah given to Simeon, and in possession of the tribe until the time of David. In I Ch. 4:29, it is *TOLAD;* now *El-Toula.* Josh. 15:30; 19:4.

E'-LUL *(the gleaning month).*
The sixth month of the sacred year of the Jews, beginning with the first new moon of September and ending with the first one of November. See *MONTH.* Neh. 6:15.

E-LU'-ZAI *(God is my strength).*
A Benjamite who joined David at Ziklag. I Ch. 12:5.

E-LY'-MAS *(sorcerer).*
A false prophet who withstood Saul and Barnabas at Paphos in Cyprus. Acts 13:8.

EL-ZA'-BAD *(God is endowing).*
1. A Gadite who joined David at Ziklag. He was the ninth of the eleven heroes of his tribe that crossed the Jordan to assist David. 1 Ch. 12:12.

2. A Levite, son of Shemaiah. I Ch. 26:7.

EL-ZA'-PHAN *(God is protecting).*
1. Second son of Uzziel, and grandson of Levi. He was thus cousin to Miriam, Aaron, and Moses. Called also *ELIZAPHAN.* Ex. 6:22; Lev. 10:4.

2. A prince of Zebulun who was one of those appointed to divide the land. Num. 34:25.

EMBALM.—Embalming, or preserving from decay the bodies of the dead, was practiced by the Egyptians at a very early period. The Hebrews learned the art from them, and made use of it occasionally, in a less effectual way. The bodies of Jacob and Joseph were embalmed in Egypt. Gen. 50:2, 3, 26.

EMBROIDERER.—It is quite evident that the Hebrews were familiar with the art of embroidery. In several passages *needlework* is mentioned in such a way as to give the impression that ornamental work or embroidery is meant (Ex. 26:36; Judg. 5:30; Psa. 45:14, etc.). It is probable that the Jews are, to a great extent, indebted to the Egyptians for their proficiency in needlework. Although the art of embroidering was for a time hereditary in certain families of the Hebrews, this custom was ultimately discontinued. Ex. 28:39.

EMERALD.—A precious stone of pure green color. Its value depends largely upon its color, the deepest colors being most valuable. Some think *carbuncle,* instead of "emerald," would be the correct rendering in the O. T. The emerald of the N. T. is the one which we know by that name. It is a kind of *beryl,* of beautiful green color, which occurs in primitive crystals, the finest of which come from Peru. It is used extensively for ornamental jewelry. In ancient times, most of the emeralds probably came from mines near Mount Zabarah, in Egypt. Ex. 28:18; 39:11; Eze. 27:16; 28:13—Rev. 4:3; 21:19.

EMERODS.—Discharging piles; the ancient form of the word *hemorrhoids,* and the name of a painful disease sent upon the Philistines when they took the ark and placed it alongside their false god Dagon. Deut. 28:27; I Sa. 5:6, 9, 12; 6:4, 5, 11, 17 (R. V., "tumors" in I Sa.).

E'-MIMS *(terrible men)*—R. V., *"Emim."*
A race of gigantic stature originally dwelling on the E. of the Salt Sea. Anciently the whole country was held by a race of giants—the Rephaim on the N.; next, the Zuzim; and next the Emim; then the Horim on the S. Afterwards the kingdom of Bashan embraced the territories of the Rephaim; the Ammonites that of the Zuzim; the Moabites that of the Emim; while Edom embraced the mountains of the Horim. The Emim were related to the Anakim, and are generally called by the same name; but their conquerors, the Moabites, called them Emim—"The Terrible." Gen. 14:5; Deut. 2:10, 11.

EM-MAN'-U-EL—R. V., *"Immanuel."* See *IMMANUEL.* Mat. 1:23.

EM-MA'-US *(hot springs ?).*
A village about 7½ miles from Jerusalem to which two of the disciples of Christ were going when He appeared to them on the day of his resurrection. Lu. 24:13.

EM'-MOR—R. V., *"Hamor."*
The father of Sychem. See *HAMOR.* Acts 7:16.

EMPIRE.—In Esth. 1:20, *"kingdom"* in the R. V.

EN.—"En" means *fountain,* and is part of many names of towns and places.

E'-NAM *(double fountains).*
A city in the lowlands of Judah. Josh. 15:34.

E'-NAN *(fountain).*
Father of Ahira, of the tribe of Naphtali, appointed to assist Moses in taking the census at Sinai. Num. 1:15; 2:29; 7:78, 83; 10:27.

ENCHANTERS.—People who pretended to possess the power of charming animals, serpents, etc. Enchantment, witchcraft, sorcery, etc., were expressly condemned in Deut. 18:9-12. Jer. 27:9 (R. V., *"soothsayers"*).

EN'--DOR *(fountain of Dor).*
A city of Manasseh, four miles S. of Tabor, or at the S. of the Sea of Galilee in Issachar. It is now called *Endur,* and the rock on which it stands is hollowed into caves. From the slopes of Gilboa to Endor is seven or eight miles over rugged ground. Josh. 17:11; I Sa. 28:7; Psa. 83:10.

E'-NE-AS (from Hebrew, *praise of Jehovah).*
A man of Lydda healed by Peter. Acts 9:33, 34.

EN--EG'-LA-IM *(fountain of two calves).*
A place near the Dead Sea; but not the same as *Eglaim.* See *BETH-HOGLAH.* Eze. 47:10.

EN--GAN'-NIM *(fountain of gardens).*
1. A city in the lowlands of Judah between Zanoah and Tappuah. Now called *Genin.* Josh. 15:34.

2. A city on the border of Issachar allotted to the Gershonites; now called *Jenin,* and surrounded with orchards or gardens; the spring is still the characteristic of the place. In I Ch. 6:73, *ANEM* is put for Engannim. Josh. 19:21; 21:29.

EN--GE'-DI *(fountain of the kid).*
A town on the W. shore of the Dead Sea, in the wilderness of Judah. Its original name was *Hazazon-Tamar* ("pruning of the palm"), from the palm-groves around it. Now called *Ain Jidy.* Josh. 15:62; I Sa. 23:29; 24:1; II Ch. 20:2; Song 1:14; Eze. 47:10.

ENGINES.—Inventions, a reference to the *ingenuity* displayed in an apparatus. The engines referred to in II Ch. 26:15 were used to propel missiles from the walls of besieged cities. Some were used in hurling large stones; while others, in the form of large bows, were employed to throw arrows. These engines were constructed upon the principle of the bow, the sling, or the spring, some of them having a range of more than a quarter of a mile. The engines referred to in Eze. 26:9 consisted of high and strongly-built towers, armed with pointed weapons and so constructed as to protect the men operating from the darts and missiles of the enemy. They were used in battering down the walls of fortified towns, and this particular type was invented by the Assyrians. II Ch. 26:15.

ENGRAVER.—A carver of wood or stone or an engraver of precious metals. The ancient Egyptians excelled in this art. Ex. 28:11; 35:35; 38:23.

ENGRAVINGS.—Carvings (letters or figures). See *ENGRAVER.* Ex. 28:11, 21, 36; 39:14, 30.

EN--HAD'-DAH *(fountain of sharpness).*
A city on the border of Issachar, near Engannim. Van de Velde identifies it with *Ain-haud,* on the W. side of Carmel and about two miles from the sea. Josh. 19:21.

EN--HAK-KO'-RE *(fountain of him that calleth).*
The spring that burst forth in answer to the "cry" of Samson. The name is a pun on the word *Yikra* ("he called") in verse 18. *Lehi,* "jaw," is the name of a place as well as *Maktesh,* the "hollow place." Judg. 15:19.

EN--HA'-ZOR *(fountain of the village).*
A fenced city in Naphtali, distinct from *HAZOR,* and near Kedesh. Josh. 19:37.

EN--MISH'-PAT *(fountain of judgment).*
A place called *KADESH* in the wilderness of Paran (not in *ZIN*). Gen. 14:7.

E'-NOCH, HE'-NOCH *(tuition, teacher)*—R. V., *"Enoch."*
1. Eldest son of Cain. Gen. 4:17, 18.

2. A city built by Cain, and called after his son's name. Gen. 4:17.

3. A son of Jared, a descendant of Seth. He was one of the antediluvian patriarchs, and was translated at the age of 365. B. C. 3382-3017. Gen. 5:18-23; I Ch. 1:3—Lu. 3:37; Heb. 11:5; Jude :14.

E'-NOS, E'-NOSH *(mortal)*—R. V., *"Enosh."*
Son of Seth and grandson of Adam; one of the antediluvian patriarchs. B. C. 3769-2864. Gen. 4:26; 5:6-11—Lu. 3:38; I Ch. 1:1.

EN--RIM'-MON *(fountain of the pomegranate).*
A city of Judah, the same as *AIN* and *RIMMON* (Josh. 15:32); Ain, Remmon (19:7; and see I Ch. 4:32). Neh. 11:29.

EN--RO'-GEL *(fountain of the fuller).*
A fountain near Jerusalem on the boundary-line between Judah and Benjamin. It was the point next to Jerusalem and at a lower level. Its modern name is *Ain-Ummed-Daraj,* "fountain of the virgin." Josh. 15:7; 18:16; II Sa. 17:17; I Ki. 1:9.

ENSAMPLE.—*"Example"* in the R. V. I Co. 10:11; Phil. 3:17; I Th. 1:7.

EN--SHE'-MESH *(fountain of the sun).*
A spring forming one of the landmarks between the tribes of Judah and Benjamin, at the E. of Jerusalem and the Mount of Olives. Now called *Ain Haud,* about a mile from Bethany, the first halting-place on the road to Jericho. Josh. 15:7; 18:17.

ENSIGN.—See *STANDARD.* Num. 2:2; Psa. 74:4.

EN--TAP'-PU-AH *(fountain of the apple-tree).*
The boundary of Manasseh went from facing Shechem "to the inhabitants of En-tappuah." Probably identical with *TAPPUAH,* but not to be confounded with *BETH-TAPPUAH* in the mountains of Judah. Josh. 17:7.

EP'-A-PHRAS.
A fellow-laborer of the apostle Paul. Col. 1:7; 4:12; Phm. :23.

EP-APH-RO-DI'-TUS *(lovely).*
A messenger between Paul and the churches. Phil. 2:25; 4:18.

EP-Æ'-NE-TUS *(laudable).*
A native of Asia or Achaia. Rom. 16:5.

E'-PHAH *(obscurity).*
1. A concubine of Caleb in the line of Judah. I Ch. 2:46.

2. A son of Jahdai, also in the line of Judah. I Ch. 2:47.

3. A son of Midian, son of Abraham by Keturah. The name is also used of his posterity and their land. Gen. 25:4; I Ch. 1:33; Isa. 60:6.

EPHAH.—A dry measure containing 3 *seahs* or 10 *omers,* and equivalent to the *bath,* a liquid measure. Originally, the ephah was equal to about a bushel, but in later days it was only equivalent to about 2½ pecks. See *WEIGHTS AND MEASURES.* Ex. 16:36; Lev. 5:11; 6:20; 19:36; Amos 8:5; Zech. 5:6-10.

E'-PHAI *(obscuring).*
One whose sons were among "the captains of the forces" left in Judah after the deportation of the Jews to Babylon. They submitted themselves to Gedaliah the governor, and seem to have been murdered with him by Ishmael (Jer. 41:3; cp. 40:13). Jer. 40:8.

E'-PHER *(young deer* or *calf).*
1. Second son of Midian, son of Abraham. Gen. 25:4; I Ch. 1:33.

2. One of the descendants of Judah, and possibly of the family of Caleb, son of Jephunneh. I Ch. 4:17.

3. A chief of Manasseh E. of the Jordan. I Ch. 5:24.

E'-PHES--DAM'-MIM *(boundary of blood).*
A place between Shochoh and Azekah; now called *Damim.* I Sa. 17:1.

EPH-E'-SIANS *(belonging to Ephesus).*
The inhabitants of *EPHESUS.* Acts 19:28, 34, 35; 21:29.

EPH-E'-SIANS *(people of Ephesus), EPISTLE TO THE.*—See *BIBLE, BOOKS OF THE.*

EPH'-E-SUS.
A famous city in Ionia, nearly opposite the island of Samos, and about the middle of the W. coast of Asia Minor. It is 35 miles S. E. of Smyrna. Though now a desolate heap of ruins, in Paul's time Ephesus was the principal commercial city of Asia Minor, wealthy, elegant, and licentious, and the capital of the Ionian Confederacy, which had its treasury in the temple of Diana. That building was one of the wonders of the world, and looked upon by the whole Ionian race as Solomon's Temple was by the Jews. Thus the city was at once a centre of wealth and a centre of idolatry. Paul visited it twice (Acts 18:19-21; 19:1), and the last time spent three years there. Afterward the Ephesian church was in charge of Timothy. It is addressed in Rev. 2:1-7. Recent excavations have brought to light remains of the temple of Diana, the theatre, the circus, and interesting Greek and Latin inscriptions. A railroad has been built from Smyrna to Ephesus by an English company. Acts 19:17, 26, 35; 20:16, 17; I Co. 15:32; 16:8; Eph. 1:1; I Ti. 1:3; II Ti. 1:18; 4:12; Rev. 1:11; 2:1.

EPH'-LAL *(judging).*
Descendant of Pharez through Jerahmeel. I Ch. 2:37.

E'-PHOD *(oracular).*
Father of Hanniel, prince of Manasseh and one of Joshua's assistants in dividing the land. Num. 34:23.

EPHOD.—A part of the vesture which was directed to be worn by the high-priest when officiating. Ex. 25:7; 28:4 sq.; 39:2 sq.

EPH'-PHA-THA.—A Syriac word which means "be opened." It was spoken by Christ when He cured one that was deaf and dumb, on the coast of Decapolis. Mark 7:34.

E'-PHRA-IM *(fruitful).*
1. Second son of Joseph by Asenath. B. C. 1711. Gen. 41:52; 46:20; 48:1, 5, 13, 14, 17, 20; 50:23.

2. The tribe that sprang from Ephraim, or their territory. This tribe owes much of its importance to the great hero to whom we are first introduced at the time of the sending out of the spies. The representative of Ephraim on this occasion was "Oshea, the son of Nun," whose name was subsequently changed by Moses to the more distinguished form in which it is familiar to us. Just as, among the founders of the nation, Abram had acquired the name of Abraham, and Jacob that of Israel, so Oshea, "help," became Jehoshua or Joshua, "the help of Jehovah." The boundaries of the portion of the Promised Land allotted to Ephraim are given in Josh. 16:1-10. The following localities were in the territory of Ephraim:—Abelmeholah, Ajalon, Arumah, Ataroth Adar, Baalhazor, Baal-shalisha, Beth-horon the Upper, Ebal, Gaash, Gazer, Gerizim, Janoah, Jeshanah, Jokmeam, Kibzain, Lebonah, Michmethah, Maarah, Ramah, Samaria, Shalisha, Shamir, Shechem, Taanath, Shiloh, Tabbath, Thebez, Timnath-heres, Tiphsah, Tirzah, Uzzen-sherah, Zuph, etc. Num. 1:10, 32, 33.

3. A town which was "by" or "beside" Absalom's sheep-farm. II Sa. 13:23.

4. A city in the wilderness, to which Christ retired with his disciples from the violence of the priests. By the "wilderness" is probably meant the hill-country N. E. of Jerusalem, lying between the central towns and the Jordan Valley. Hence Ophrah and Ephraim are identical, and now called *et Tanjibeh,* a village on a conical hill, overlooking the valley of the Jordan and the Dead Sea. It stands five miles E. of Bethel, and sixteen from Jerusalem. Jno. 11:54.

E'-PHRA-IM, *GATE OF.*
A gate of Jerusalem, on the N. side, nearly at the position of the modern "Damascus Gate." II Ki. 14:13; II Ch. 25:23; Neh. 8:16; 12:39.

E'-PHRA-IM, *WOOD OF.*
A forest in which a battle was fought between the armies of David and Absalom, on the E. side of the Jordan. Perhaps it was so named from the tribe of Ephraim being the chief sufferers in this battle. II Sa. 18:6 (see also Judg. 12:4).

E'-PHRA-IM-ITES.
The descendants of Ephraim, son of Joseph. Josh. 16:10; Judg. 12:4-6.

E'-PHRA-IN *(hamlet)*—R. V., *"Ephron."*
A city in Benjamin eight miles from Jerusalem, and near Bethel, in the wilderness of Judah. II Ch. 13:19.

EPH'-RA-TAH *(fertility)*—R. V., *"Ephrathah."*
1. The ancient name of Bethlehem-Judah. See *BETHLEHEM.* Ruth 4:11; Psa. 132:6; Mic. 5:2.

2. Second wife of Caleb, son of Hezron. She was the mother of Hur, and grandmother of Caleb, son of Jephunneh. I Ch. 2:50; 4:4.

EPH'-RATH.
1. A city of Judah; the same as *EPHRATAH* and *BETHLEHEM*-Judah. Gen. 35:16, 19; 48:7.

2. Caleb's second wife. See *EPHRATAH,* No. 2. I Ch. 2:19.

EPH'-RA-THITE.
1. An inhabitant of Bethlehem-Judah. Ruth 1:2; I Sa. 17:12.

2. A certain Epraimite, twice so designated. I Sa. 1:1; I Ki. 11:26.

E'-PHRON *(strong).*
1. Son of Zohar, a Hittite, from whom Abraham purchased a field (opposite Mamre or Hebron), containing a cave, and buried Sarah therein. Gen. 23:8 sq.

2. A mountain between Judah and Benjamin, between the water of Nephtoah and Kirjath-jearim. Josh. 15:9.

EP-I-CU'-RE-AN.
A sect of philosophers that derived its name from *Epicurus* (B. C. 342-271), a philosopher of Attic descent, whose garden at Athens rivaled the "Porch" and the "Academy." His aim was to discover a practical guide to happiness; his search was for pleasure, not absolute truth; and he relied on experience as the test, not on reason. Acts 17:18.

EPISTLE.—Letter. See *BIBLE, BOOKS OF THE.* Acts 15:30; Rom. 16:22; I Co. 5:9.

EQUITY.—The exact rule of justice and righteousness to be observed between man and man. Christ clearly sets forth the proper rule of conduct of man toward man in Mat. 7:12. Psa. 98:9; 99:4; Prov. 1:3; 2:9; Ecc. 2:21 (R. V., *"skilfulness"*); Mal. 2:6 (R. V., *"uprightness"*).

ER *(watcher).*
1. Eldest son of Judah by the daughter of Shua the Canaanite. Gen. 38:3, 6, 7; 46:12.

2. A son of Shelah, youngest son of Judah by the daughter of Shua the Canaanite. I Ch. 4:21.

3. An ancestor of Jesus. Lu. 3:28.

E'-RAN *(watcher).*
A son of Ephraim's oldest son, Shuthelah. Num. 26:36.

E'-RAN-ITES *(belonging to Eran).*
Descendants of Eran, grandson of Ephraim. Num. 26:36.

E-RAS'-TUS *(beloved).*
1. A Christian sent by Paul into Macedonia. Acts 19:22; II Ti. 4:20.

2. Chamberlain of Corinth, a convert of Paul's; perhaps the same as No. 1. Rom. 16:23.

E'-RECH *(length, size).*
One of the cities of Nimrod's kingdom in the land of Shinar. It is eighty-two miles S. and forty-three E. of Babylon, and is now *Warka, Irka,* and *Irak.* It was the necropolis of the Assyrian kings, the whole neighborhood being now covered with mounds, and strewed with bricks and coffins. Gen. 10:10.

E'-RI *(my watcher).*
A son of Gad. Gen. 46:16; Num. 26:16.

E'-RITES *(belonging to Er).*
The descendants of Eri, son of Gad. Num. 26:16.

E-SAI'-AS—R. V., *"Isaiah."*
Greek form of *ISAIAH.* Mat. 3:3; 4:14; Mark 7:6.

E'-SAR-HAD'-DON *(Assur hath given a brother).*
One of the greatest of the kings of Assyria. He was son of Sennacherib and grandson of Sargon, who succeeded Shalmaneser. B. C. 681-668. II Ki. 19:37; Ezra 4:2; Isa. 37:38.

E'-SAU *(hairy).*
1. The elder son of Rebekah, wife of Isaac, and the twin brother of Jacob, to whom he sold his birth-right for a mess of pottage (Gen. 25:30-33). In a few passages of the Bible, he is called *EDOM,* he being the progenitor of the Edomites. Gen. 27:5 sq.; 36:1 sq.

2. The name "Esau" is sometimes (not often) used as a patronymic to denote the descendants of Esau or the country they inhabited. Deut. 2:4 sq.; Jer. 49:8, 10; Obad. :6 sq.

ESCHEW.—To turn aside; avoid. Job 1:1, 8; 2:3—I Pe. 3:11 (R. V., *"turn away from"*).

E'-SEK *(contention).*
A well in the valley of Gerar, dug by the servants of Isaac, and striven for by the servants of Abimelech. Gen. 26:20.

ESH-BA'-AL *(man of Baal).*
Fourth son of Saul, according to I Ch. 8:33 and 9:39. He is no doubt identical with *ISH-BOSHETH* ("man of shame").

ESH'-BAN *(man of understanding).*
A son of Dishon or Dishan, son of Seir. Gen. 36:26; I Ch. 1:41.

ESH'-COL *(cluster of grapes).*
1. Brother of Mamre and Aner, Amorites, allies of Abraham in pursuing the four kings who had carried off Lot. Gen. 14:13, 24.

2. Valley or brook of Eshcol in the neighborhood of Hebron, explored by the spies sent out by Moses. In the valley that crosses the vale of Hebron N. E. and S. W., and about two miles N. of the town, there is a fine spring now called *Ain-Eshkali.* Num. 13:23, 24; 32:9; Deut. 1:24.

ESH'-E-AN *(support ?).*
A city in the mountains of Judah. Josh. 15:52.

E'-SHEK *(oppression).*
A descendant of Saul through Jonathan. I Ch. 8:39.

ESH'-KA-LON-ITES *(belonging to Ashkelon).*
The inhabitants of Ashkelon. Josh. 13:3.

ESH'-TA-OL *(hollow way).*
A town in the country of Judah, grouped with Zorah. It is now called *Stual* and is west of Zorah, which is now called *Surah.* Josh. 15:33; 19:41; Judg. 13:25; 16:31.

ESH-TA-U'-LITES—R. V., *"Eshtaolites."*
The inhabitants of Eshtaol; descendants of Shobal, son of Caleb, son of Hur. I Ch. 2:53.

ESH-TE-MO'-A, ESH'-TE-MOH *(obedience).*
1. A Levitical town in the mountains of Judah. It is now called *Semua,* a village seven miles S. of Hebron. Josh. 15:50; 21:14.

2. A Maachathite, a descendant of Ezra. I Ch. 4:17, 19.

ESH'-TON *(rest).*
Grandson of Chelub, through Caleb. I Ch. 4:11, 12.

ES'-LI.
This was probably *AZALIAH,* in the genealogy of Christ. Lu. 3:25.

ESPOUSAL.—Betrothal; marriage. Song 3:11; Jer. 2:2.

ESPY.—Search; spy out; watch. Gen. 42:27; Jer. 48:19 (R. V., *"watch"*); Eze. 20:6 (R. V., *"searched out"*).

ES'-ROM *(dwelling ?)*—R. V., *"Hezron."*
Son of Phares, in the genealogy of Jesus. Mat. 1:3; Lu. 3:33.

ESTATE.—Condition; order; station—variously rendered in the R. V. Ecc. 3:18; Dan. 11:7, 20, 21, 38—Col. 4:8.

ES'-THER *(star, the planet Venus).*
The Persian name of *HADASSAH* ("the myrtle"), daughter of Abihail, and cousin of Mordecai. Esther was a young Jewish orphan of great beauty and careful education, and was adopted by Mordecai, becoming, in B. C. 478, the wife of Ahasuerus—that is, Xerxes—the king of Persia, and was by her position enabled to deliver the whole race to which she belonged from an overwhelming danger. Haman, the favorite and intimate counsellor of the king, had obtained from him a permit to kill all the Jews in the kingdom. Through Mordecai, whom Haman had persecuted with bitter hatred, Esther became aware of what was going on, and at the risk of her life succeeded in getting permission from Ahasuerus for the Jews to defend themselves on the appointed day of slaughter and to take vengeance on all who molested them. Haman was hanged, and Mordecai took his place. In memory of this event, the Purim feast was instituted by the Jews and each year celebrated with great rejoicing and gayety. The history of Esther's life is given in the book in the Bible bearing her name.

ES'-THER, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

E'-TAM *(wild beasts' lair).*
1. A village of the tribe of Simeon; now called *Urtas.* I Ch. 4:32.

2. A place in Judah rebuilt by Rehoboam. II Ch. 11:6.

3. A name occurring in the list of Judah's descendants, but probably referring to No. 2. I Ch. 4:3.

4. A rocky district in the W. of Judah. Judg. 15:8, 11.

E'-THAM.
The second station of Israel after leaving Egypt. It is said to be in the edge of the wilderness near the present *Seba Biar,* or "seven wells," about three miles from the western side of the ancient head of the gulf. Ex. 13:20; Num. 33:6-8.

E'-THAN *(ancient).*
1. A sage renowned in the time of Solomon. I Ki. 4:31; Psa. 89: *title.*

2. A son of Zerah, son of Judah. I Ch. 2:6, 8.

3. A descendant of Gershon, son of Levi. I Ch. 6:42.

4. A descendant of Merari, son of Levi. I Ch. 6:44; 15:17, 19.

ETH'-A-NIM *(the perennial).*
The seventh month of the sacred year of the Hebrews, from the first new moon of October till the first one of November. See *MONTH.* I Ki. 8:2.

ETH-BA'-AL *(with Baal* or *Baal's man).*
A king of Sidon, father of Jezebel, wife of Ahab. He was king of the Tyrians as well, and is the same as *Eithobalus* (a priest of Astarte), who, after having murdered Pheles, held the throne of Tyre for thirty-two years. I Ki. 16:31.

E'-THER *(riches, fulness).*
A city in the lowlands of Judah, afterwards allotted to Simeon; now *Athar.* In I Ch. 4:32, *TOCHEN* is substituted for Ether. Josh. 15:42; 19:7.

E-THI-O'-PI-A *(burnt faces ?)*—R. V., *"Cush."*
1. A word used by the Greeks and Romans for the Hebrew name *CUSH.* Cush was the son of Ham, and his descendants occupied the country

to the S. of Egypt, comprehending, in its widest sense, the modern Nubia, Sennar, Kordofan, and northern Abyssinia, but in its more limited sense, only the kingdom of Meroe, from the junction of the White and Blue branches of the Nile to the S. border of Egypt. Syene was the division between both countries. About one thousand years before Christ, the Ethiopians formed there a mighty empire and developed a high civilization. In the eighth century B. C., an Ethiopian dynasty ruled in Egypt, and afterward it often shared in the destinies of that empire. It was conquered by the Persians B. C. 536, by the Greeks B. C. 330, and by the Romans B. C. 22, when Augustus defeated Candace, queen of Ethiopia, and made her country tributary to Rome. In the O. T., Ethiopia is often mentioned in connection with Egypt. Moses married an Ethiopian woman (Num. 12:1). There were Ethiopians in the army of Shishak (II Ch. 12:3, etc.). It is also mentioned in the N. T. (Acts 8:27-38).

2. This name is also used to denote the people who occupied the land of Cush. II Ki. 19:9; Psa. 68:31.

E-THI-O'-PI-AN, E-THI-O'-PI-ANS — R. V., *"Cushite," "Cushites."*
The name generally given, in the A. V., to the descendants of Cush, son of Ham. It is used both as a noun and as an adjective. Num. 12:1; II Ch. 12:3—Acts 8:27.

ETH'-NAN *(gift).*
Grandson of Ashur through Caleb, son of Hur. I Ch. 4:7.

ETH'-NI *(my gift).*
Ancestor of Asaph, whom David set over the service of song. I Ch. 6:41.

EU-BU'-LUS *(prudent).*
A disciple at Rome who saluted Timothy. II Ti. 4:21.

EU-NI'-CE.
Timothy's mother; in Acts 16:1, she is spoken of as a "Jewess that believed." II Ti. 1:5.

EUNUCH.—(1) A person employed by Eastern kings to take charge of the beds and lodging-rooms and of the secluded princesses (II Ki. 9:32). (2) An officer of a court in general (Acts 8:27).

EU-O'-DI-AS *(success)*—R. V., *"Euodia."*
This name is more accurately *Euodia;* a Christian woman at Philippi. The two persons here mentioned by Paul were both women. Phil. 4:2.

EU-PHRA'-TES *(bursting, sweet).*
The largest river of Western Asia; it rises on the N. side of Mount Ararat in Armenia, runs in a S. E. direction, and discharges its waters into the Persian Gulf after a course of 1780 miles, and after uniting near its mouth with the Tigris. It is mentioned as one of the rivers of Eden (Gen. 2:14), and often afterward in the O. T., and is frequently called simply "the river," sometimes "the great river." On its banks stood Babylon. Its modern name is *Frat,* which is nearly the Hebrew spelling. Gen. 15:18; Deut. 1:7; 11:24; Josh. 1:4; II Sa. 8:3—Rev. 9:14; 16:12.

EU-ROC'-LY-DON *(storm from the east)*—R. V., *"Euraquilo."*
A tempestuous wind often experienced by navigators in the Levant; it blows from the N. E. or E. N. E. The name really means the united winds *Eurus* and *Aquilo.* Acts 27:14.

EU'-TY-CHUS *(fortunate).*
A young man of Troas restored to life by Paul. Acts 20:9.

EVANGELIST.—One who announces good tidings. Acts 21:8; Eph. 4:11; II Ti. 4:5.

EVE *(life, life-giving).*
The name given by Adam to his wife, the first woman (Gen. 3:20; 4:1), as the mother of all living. Her creation is described in Gen. 2:21, 22. It is supposed that she was created on the sixth day, after the reviewing and naming of the animals by Adam. There being no suitable companion for Adam among all the creatures which passed before him, the Creator caused a deep sleep to fall upon him, and took one of his ribs, from which he fashioned a woman, and brought her to the man,—thus, by declaring that "[it is] not good that the man should be alone," and by providing for him a suitable companion, the Almighty God gave divine sanction to marriage and to monogamy. "This companion was taken from his side to signify that she was to be dear unto him as his own flesh. Not from his head, lest he should tyrannize over her; but from his side, to denote that species of equality which is to subsist in the marriage state" (Matthew Henry, *Comment.* in loco). Through the subtlety of the serpent, Eve was beguiled into a violation of the only restriction which had been placed upon her and Adam. She took of the fruit of the forbidden tree and shared it with her husband (cp. II Co. 11:3; I Ti. 2:13). The apostle seems to intimate (I Ti. 2:14, 15) that the woman was less aware than her husband of the nature of their sin; and that the pangs of maternity were to be, in great measure, an expiation of her offense. In consequence of her disobedience to the divine command, Eve was doomed to suffer a multiplication and aggravation of sorrow, especially in the birth of her offspring; her desire was to be to her husband, and he was to rule over her (Gen. 3:16). See *ABEL; ADAM; CAIN; WOMAN.*

EVENING.—The Hebrews had two evenings, but the time when each began and ended is a matter of conjecture. Gen. 8:11 (Ex. 12:6; Num. 9:3; 28:4—Heb. *between the two evening times);* Deut. 23:11; Jer. 6:4—Lu. 24:29; Acts 28:23.

E'-VI *(desire).*
A prince of Midian, slain in the plains of Moab and whose lands were afterwards given to Reuben. Num. 31:8; Josh. 13:21.

EVIDENCE.—In Jer. 32:10 sq., *"deed";* and in Heb. 11:1, *"conviction,"* in the R. V.

E'-VIL--ME-RO'-DACH *(man of Merodach).*
Son and successor of Nebuchadnezzar. He released Jehoiachin, whom his father had kept in prison for thirty-seven years. His reign was short, from 561-559, B. C. II Ki. 25:27; Jer. 52:31.

EWE.—Lamb; kid; sheep; one suckling. See *SHEEP.* Gen. 21:28-30; Lev. 14:10; Num. 6:14; II Sa. 12:3; Psa. 78:71.

EXACTOR.—*Driver of animals,* in Job 39:7; *taskmaster,* in Ex. 3:7; Job 3:18; one *who exacts a debt or tribute,* in Dan. 11:20; a *ruler,* king, tyrant, in Isa. 3:12; 14:2; Zech. 10:4.

EXALTATION OF CHRIST.—A theological phrase having reference to Christ's resurrection, ascension, sitting at the right hand of God the Father, and coming to judge the world at the last day.

EXAMPLE.—Pattern, model; illustration. The life of Christ is the most beautiful example the Christian can imitate; and, unlike all others, it is absolutely perfect and uniform. Jno. 13:15; I Co. 10:6; I Ti. 4:12; Heb. 4:11; 8:5.

EXCHANGER.—Money dealer. See *MONEY CHANGERS.* Mat. 25:27 (R. V., *"bankers").*

EXECRATION.—Curse, cath. Jer. 42:18; 44:12.

EXECUTIONER.—A member of Herod's bodyguard, corresponding to the Roman *speculator* or life-guardsman. The Egyptian office of Potiphar (Gen. 37:36) is thought by some to have been "chief of executioners." Mark 6:27 (R. V., *"soldier of his guard").*

EXILE.—Banishment; one banished or removed from his native country. See *CAPTIVITY.* II Sa. 15:19; Isa. 51:14.

EXODUS.—The departure of the Israelites from the Land of Bondage (Egypt) and their journey

to the Land of Promise (Canaan),—the great national epoch of the Hebrew people. The date of this momentous occasion is placed by Ussher in B. C. 1491; by Hales in 1648; by Bunsen in 1320, and by Poole in 1652; most recent scholars place it in the reign of Merneptah of the Nineteenth Dynasty, though some think it occurred in the period of the Eighteenth Dynasty (see *PHARAOH*, No. 5). The Exodus marks a great turning-point in the Biblical narrative; with it the patriarchal dispensation ends and the law begins, and with it the Israelites cease to be a family and become a nation. Though the journey from Egypt to Canaan might have been accomplished in a few months, the Israelites were compelled to spend forty years, filled with immeasurable toil and trouble, and, in the end, death, in completing it, as a punishment for their gross and sensual appetites and their unyielding indocility to the divine will (Num. 14:23; 26:65). However, Joshua gained thereby a great advantage, for it was with an entirely new generation that he laid the foundations of the Mosaic polity, civil and ecclesiastical, in Palestine.

Besides the recapitulation of many of its incidents by Moses in Deuteronomy, the Exodus forms the main topic of one of the books of the Bible; several of the Psalms (e. g., 114; 136) are but a poetical rehearsal of its scenes; and it is the burden of Habakkuk's lofty ode (Hab. 3). See *MOSES; JOSHUA; PLAGUE; RED SEA; JORDAN.*

EX'-O-DUS *(departure), BOOK OF.*—See *BIBLE, BOOKS OF THE.*

EXORCIST.—One who professes to be able to cast out demons. Traces of the practice of exorcism can be found in the history of almost every nation; and even today, in both the Roman and the Greek churches, is to be found the "order of exorcists." Acts 19:13.

EYES.—The organs of sight. Often used figuratively. Gen. 3:5-7; Psa. 11:4; Jer. 3:2—Mat. 5:29, 38; Mark 8:23.

EYEBROWS.—The arches or ridges over the eyes. Shaving the eyebrows was among the sanitarian measures prescribed for the purifying of lepers (Lev. 14:9).

EYELIDS.—The portions of movable skin with which a person covers the eyeballs at pleasure. Often used figuratively. Job 16:16; Psa. 11:4.

EYE SALVE.—*Collyrium*, a small cake. Rev. 3:18.

E'-ZAR—R. V., *"Ezer."* See *EZER.* I Ch. 1:38.

EZ'-BAI *(shining, beautiful).*
The father of one of David's thirty mighty men. In II Sa. 23:35, the words are "Paarai the Arbite." I Ch. 11:37.

EZ'-BON *(splendor).*
1. Son of Gad and founder of a Gadite family. In Num. 26:16, the name is written *OZNI.* Gen. 46:16.

2. Son of Bela, son of Benjamin (I Ch. 7:7). It is strange that while Ezbon is not elsewhere mentioned among the children of Bela or of Benjamin, he appears here with Iri, which was *not* a Benjamite family, but which is found with Ezbon (Ozni) among *Gadite* families, both in Gen. 46:16 ("Eri") and Num. 26:16.

EZ-E-KI'-AS—R. V., *"Hezekiah."*
The Greek form of *HEZEKIAH.* Mat. 1:9, 10.

E-ZEK'-IEL *(God will strengthen).*
The third of the four so-called "greater prophets," and author of the book in the Bible which bears his name. He was a son of a priest, Buzi, and a contemporary of Jeremiah. Though born and educated in Judæa, he was carried into captivity by Nebuchadnezzar, B. C. 598, eleven years before the destruction of Jerusalem, and settled in a Jewish community on the river Chebar in Chaldea. He began his prophetic ministration in the fifth year (B. C. 593) of King Jehoiachin's captivity, and continued for twenty-two years. We know that he had a house (Eze. 8:1), lost his wife suddenly (Eze. 24:16-18), conversed intimately with the elders of the community (Eze. 8:1; 11:25); and tradition adds that he was murdered, and points out his tomb near Bagdad. He rarely alludes to himself in his writings. Eze. 1:3; 24:24.

E-ZEK'-IEL, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

E'-ZEL *(division, separation).*
A memorial stone near Saul's residence; the scene of the final parting of David and Jonathan. The place, or "Heap of Stones," was between Rama and Nob. I Sa. 20:19.

E'-ZEM *(strength).*
A city of Simeon. The name appears in Joshua (15:29; 19:3) as *AZEM.* I Ch. 4:29.

E'-ZER *(help).*
1. A son of Ephraim slain by the inhabitants of Gath while carrying off their cattle. I Ch. 7:21.

2. A priest noticed in the book of Nehemiah. Neh. 12:42.

3. A descendant of Judah through Caleb, son of Hur. Perhaps the same as *EZRA* in I Ch. 4:17. I Ch. 4:4.

4. A valiant Gadite who joined David at Ziklag. I Ch. 12:9.

5. A Levite who assisted in repairing the wall of Jerusalem in the time of Nehemiah, B. C. 445. Neh. 3:19.

E'-ZER *(union).*
A son of Seir the Horite. Gen. 36:21, 27, 30.

E'-ZI-ON--GA'-BER *(the backbone of a giant)*—R. V., *"Ezion-geber."*
The last station of the Israelites before coming to the "wilderness of Zin, which is Kadesh." It was subsequently the station of Solomon's navy; that at which Jehoshaphat's ships were broken. This port is at the modern *Ain-el Ghudyan*, about ten miles up the dry bed of the Arabah, and near Elath or Berenice. Num. 33:35, 36; Deut. 2:8.

EZ'-NITE *(the one belonging to Etsen).*
Patronymic of Adino, one of David's worthies. II Sa. 23:8.

EZ'-RA *(help).*
1. The head of one of the courses of priests that came up from exile with Zerubbabel and Jeshua. Nehemiah (10:2-8) also has the name *AZARIAH*, as is probably the case in Ezra 7:1. Neh. 12:1.

2. A descendant of Judah through Caleb. I Ch. 4:17.

3. A Jewish priest and scholar living in Babylon, who obtained from the Persian king, Artaxerxes Longimanus, not only permission to lead a large company of Jewish exiles back to Jerusalem, B. C. 458, but also substantial assistance in the undertaking. After a journey of four months, he arrived at Jerusalem, and then undertook those reforms, especially in regard to intermarriage with foreign women, and that reorganization of public worship which have made his life a new departure in the history of the Jews. Of his later life, nothing is known; but Jewish tradition credits him with the establishment of the Old Testament Canon, the founding of the Great Synagogue, the introduction of Chaldee characters instead of the old Hebrew, and the authorship of the books of *Ezra, Nehemiah*, and *Chronicles* (but see *BIBLE, BOOKS OF THE*). Ezra 7:1, 6, 10-12, 21, 25; 10:1, 2, 5, 6, 10, 16; Neh. 8:1, 2, 4-6, 9, 13; 12:13, 26, 33, 36.

EZ'-RA, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

EZ'-RA-HITE *(belonging to Ezrach).*
Patronymic of Ethan and Heman. The word is derived from *Ezrah* or *Zerach;* and Ethan and Heman are both given as sons of Zerah, son of Judah. Another Ethan and Heman are named as Levite musicians, in I Ch. 6. I Ki. 4:31; Psa. 88: *title;* 89: *title.*

EZ'-RI *(my help).*
One of the superintendents of David. I Ch. 27:26.

F

FABLE.—Legend, myth, tale. The fable draws its illustrations from animal and vegetable life, while the parable teaches moral truths through a depiction of human life. There are two fables in the O. T. intended for instruction (Judg. 9:8-15; II Ki. 14:9); and though there is none in the N. T., the word "fable" is sometimes used in speaking of the vain traditions of the Jews and the worthless legends of the heathen. I Ti. 1:4; 4:7; II Ti. 4:4; Tit. 1:14; II Pe. 1:16.

FACE.—The front part of the head, from forehead to chin; aspect; surface, or physical features (of land or the earth). In the Bible, "face" is frequently used to denote *presence* or *vision.* The word is often used figuratively, especially in references to God, when it means manifestation or presence. Gen. 1:29; 19:1—Mat. 6:16, 17.

FAIR HA'-VENS.
A harbor in the island of Crete, not mentioned in any other ancient writing. It was on the S., and was practically the harbor of Lasæa, about five miles to the E. of Cape Matala, the most conspicuous headland on the S. coast of the island. Acts 27:8.

FAITH.—(1) An objective body of truth—*the faith;* the faith which *is* believed. (2) The assent of the mind to statements of manifest truth. (3) Acceptance of the Scripture narrative as historical truth, of divine revelation, of the truth of God's revealed will. (4) Saving faith, an assent to the plan of salvation as taught by Jesus; an affectionate love for Him and his works; a full trust and confidence in his character and teachings, which brings conformity in life to his will without mental reservation; a necessary condition of salvation.

Christian faith may be called *a gift of God* as wrought in the heart by the Holy Spirit through the Word of God, and the grace of Jesus Christ. Faith in its full meaning is, therefore, a personal and spiritual union with the Savior through which we are one with Him as He is one with the Father.

"Now faith is the *substance* of things hoped for, the *evidence* of things not seen."—Heb. 11:1, A. V. 1611.

"Now faith is *the assurance* of things hoped for, the *proving* of things not seen."—English R. V. 1885.

"Now faith is *assurance* of things hoped for, a *conviction* of things not seen."—American R. V. 1901.

See *"FAITH"* in "SCRIPTURE QUOTATIONS."

FAITHFULNESS.—Steadfastness, constancy, loyalty. In Psa. 89:1, 33, a divine attribute denoting the reality and certainty of fulfillment of all that God has declared. Sometimes used to denote the fidelity of men. I Sa. 26:23; Psa. 89:2, 5, 8, 24; Isa. 11:5; 25:1; Lam. 3:23; Hos. 2:20.

FAITHLESS.—Unfaithful; unsteadfast; disbelieving; without Christian faith. Mat. 17:17; Mark 9:19; Lu. 9:41; Jno. 20:27.

FALL OF MAN.—A phrase which does not occur in Scripture, but is probably taken from the book of Wisdom (10:1). It is commonly used in speaking of the first sin of Adam and Eve and the consequent misery and affliction to which they and their posterity were consigned. An account of the "fall of man" is found in Gen. 2, 3.

FALLOW DEER.—Probably the *Cervus dama* of Linnæus, a species of deer which was originally a native of Barbary, where it is still found, but which became dispersed over Western and Southern Asia. It is smaller than the stag, and in winter is of dark brown color, but in summer, bay, spotted with white. It was a clean animal by the Mosaic law (Deut. 14:4, 5), and was among the provisions for Solomon's table (I Ki. 4:23). *"Roebuck"* in the R. V.

FALLOW GROUND. — Tillage; a field just ploughed. Jer. 4:3; Hos. 10:12.

FALSE CHRISTS.—See *CHRISTS, FALSE.* Mat. 24:24.

FALSE PROPHETS.—Those pretending to be inspired of God. Christ warns against such persons in Mat. 7:15. He also foretells their coming in Mat. 24:11, 24; Mark 13:22. In Rev. 19:20, the false prophet is represented as being "cast alive into a lake of fire burning with brimstone."

FAMILIAR SPIRIT.—Spirit of a dead person which necromancers, or sorcerers, pretend to call up by means of incantations in order that they may answer questions. The term is sometimes applied to the conjurers themselves. Lev. 19:31; 20:6, 27; Deut. 18:11; I Sa. 28:3, 7-9.

FAMILY.—The family has always been the foundation of society and of state. Christianity has affected family life to a remarkable degree. Indeed, it may itself be considered as an ideal family, wherein Christ's power begets, through the Word of God and the Holy Spirit, children of faith unto God, all of whom endeavor to aid each other with their several spiritual gifts. The bond of union in the Christian family is the spirit of Christ. The meaning of the word "family" is very indefinite; it may include only the immediate members of a man's household, or it may have reference to all of his descendants together with their households. Gen. 10:18, 20, 31, 32; I Ch. 2:53, 55—Eph. 3:15.

FAMINE.—The Bible records several famines in Palestine and near-by countries. The first is found in Gen. 12:10, and caused Abraham to leave Canaan and go to Egypt (Gen. 26:1). Another caused Isaac to quit Canaan for Gerar (Gen. 26:17). The most remarkable of all the famines mentioned in the Bible occurred in Egypt while Joseph was governor, lasting for seven years. Besides its long duration, it is notable for its great extent and severity, as well as the fact that Egypt is one of the countries least subject to famine, on account of its great fertility. An account of it is found in Gen. 41-45. Ruth 1:1; II Sa. 21:1; Amos 8:11—Mat. 24:7; Mark 13:8.

FAN.—A *winnowing-shovel* or *fork* used to toss up grain against the wind, in order to separate it from the straw and chaff. A similar instrument is in use in Syria today, and is in the form of a large wooden fork. Figuratively used to illustrate God's judgment. Isa. 30:24 (R. V., *"fork"*); Jer. 15:7—Mat. 3:12; Lu. 3:17.

FANNERS.—Winnowers; manipulators of the fans. See *FAN.* Jer. 51:2 (R. V., *"strangers"*).

FARM.—Field (cultivated). See *OCCUPATION.* Mat. 22:5.

FARTHING.—A Roman coin, equal to about 1½ cents. Another piece of money equal to about ⅓ cent, is called by the same name in Mat. 5:26; Mark 12:42. Mat. 10:29; Lu. 12:6 (R. V., *"penny"*).

FAST.—Total abstinence, not only from food, but from all other sensual indulgences. It was practiced by the Jews as a religious duty in times of danger or affliction. Moses, Elijah and Jesus each fasted for periods of forty days and forty nights (Ex. 24:18; 34:28; Deut. 9:18; I Ki. 19:8; Mat. 4:2). Those fasting usually rent

their clothes or dressed in sackcloth, and covered their heads with ashes. The period of fasting was generally from evening to evening—twenty-four hours. I Ki. 21:9, 12; II Ch. 20:3; Ezra 8:21.

FAT.—Some parts of the suet, or pure fat, were forbidden to be eaten by the Jews in the case of animals offered in sacrifice (Lev. 3:3, 9, 17; 7:3, 23). The burning of the fat of sacrifices was stipulated in each kind of offering; viz., peace offering (Lev. 3:9), sin offering (4:8), trespass offering (7:3), consecration offering (8:25), or redemption offering (Num. 18:17). Those parts of the suet of offerings which were especially to be appropriated to the altar of God are given in Ex. 29:13-22; Lev. 3:3-5. Figuratively, "fat" is sometimes used in the Bible to denote a dull and torpid state of mind, as of a fat heart (Psa. 17:10). It is also used to mean the *best* of anything (Gen. 45:18; Num. 18:12; Psa. 81:16). In Joel 2:24, "fats" means *vats* or vessels for holding wine. The fattest of the herd are sometimes spoken of as "fatlings."

FATHER.—The word "father" is variously applied in the Bible as follows:—(1) To the head of a household or the immediate parent of a certain child or children (Gen. 9:18, 22, 23; 11:28, 29); (2) to the author, beginner, or source of anything (Gen. 4:21, 22); (3) as a title of respect to any chief, elder, head, ruler (Judg. 17:10; 18:19; Mat. 23:9), protector or guardian (Deut. 32:6; Job 29:16; Psa. 68:5); (4) to any ancestor, near or remote, or ("fathers") to ancestors in general (Gen. 17:4; Deut. 1:11; Mat. 3:9); (5) to the founder or builder of a city (I Ch. 2:50, 52); (6) to God himself, as the Father of Christ and of men (Ex. 4:22; Deut. 32:6; Isa. 63:16; Mat. 6:4, 8, 15, 18). The authority of a father among the Jews was very great. The law of Moses required the parent to present his complaints before public tribunals (Deut. 21:18-21), but, in the eyes of the Hebrew legislators, filial duty and obedience were of such prime importance that almost any outrage against a parent was deemed worthy of capital punishment (Ex. 21:15, 17; Lev. 20:9). See *CHILD.*

FATHOM (length of outstretched arms).—A nautical measure of length equal to 6.81 feet. Acts 27:28.

FATLING.—One of the fattest of the herd. See *FAT.* I Sa. 15:9; II Sa. 6:13—Mat. 22:4.

FEAR.—Often used in the Bible to mean *reverence* or *awe* (Gen. 20:11; Ex. 20:20).

FEAST.—Festival. Feasts are often mentioned in the Bible. They were usually given to celebrate some important or joyful event. A great feast was made by Abraham (Gen. 21:8) at the weaning of Isaac; also by Laban (Gen. 29:22) at the marriage of Jacob. Feasts were held to celebrate the end of harvest, of vintage, and of sheep-shearing. The Jews had also several festivals or seasons of ceremonial worship, which were established to commemorate great events. A list of the "feasts of the Lord" is given in Lev. 23. The three great feasts of the year were the *Feast of Unleavened Bread,* or *of the Passover;* the *Feast of Pentecost,* or *Feast of Weeks,* or *Feast of Harvest;* and the *Feast of Tabernacles.* The Jews had many other feasts. See *FESTIVALS.*

FEATHERS.—In Lev. 1:16, *"filth;"* and in Psa. 68:13, *"pinions,"* in the R. V.

FEEBLE MINDED.—In I Th. 5:14, *"faint hearted"* in the R. V.

FEET.—Owing to the extreme modesty of the Hebrew language, the word "feet" is often used to express the parts or acts which cannot discreetly be named. Hence the expressions, "hair of the feet," "water of the feet," "between the feet," "to open the feet," "to cover the feet," all of which, with the probable exception of the last, are sufficiently clear. Some think that "to cover the feet" means simply *to go to sleep,* but the more probable meaning is to *dismiss the refuse of nature.* The expression, "to be under (anyone's) feet," probably grew out of the symbolical custom of conquerors, who placed their feet on the necks of vanquished leaders in token of their victory (Josh. 10:24), and denotes subordination (Psa. 8:6). Such expressions as "slipping" of the foot, "stumbling" of the foot, "from head to foot," and "footsteps" are common to our language of today and need no explanation. The "washing" of feet and the "uncovering" of the feet by the Jews upon entering a dwelling or a holy place, was a similar custom to our removing of the hat. "Lameness of feet" means *affliction* or *misfortune* (Psa. 25:15; 73:2; Jer. 20:10; Mic. 4:6, 7). To "set (one's) foot" in a place means to *settle* in it or take possession of it (Deut. 1:36). To "water with the foot" has reference to the fact that in gardens, where the soil is soft, the small channels for irrigation may be opened or turned with the foot (Deut. 11:10).

FE'-LIX *(happy).*
A cruel Roman procurator of Judæa, appointed (after Cumanus) by the emperor Claudius, whose freedman he was, A. D. 51-58. Paul was accused before him by the Jews. Acts 23:24, 26; 24:22, 24, 25, 27; 25:14.

FELLER.—One who causes to fall; a woodman. Isa. 14:8 (R. V., *"hewer"*).

FELLOES.—See *SPOKES.* I Ki. 7:33.

FELLOW.—A man; companion; friend. Ex. 2:13; Judg. 18:25.

FEMALE.—A woman, or an animal or fowl of corresponding sex. See *CHILD; WOMAN.* Gen. 1:27; 5:2; 6:19; 7:2, 3, 9, 16.

FENCE.—See *FIELD; HEDGE.* Psa. 62:3.

FENS.—Low swamp or boggy land; marsh. Job 40:21.

FENCED CITIES.—Fortified cities; walled cities; forts. II Sa. 20:6; II Ki. 18:13; 19:25.

FERRET.—The rabbinical writers seem to have reference to a hedgehog, while the Sept. and Vulg. refer to the shrew-mouse. From the names associated with it, the more probable conclusion is that the animal referred to was a kind of *lizard,* perhaps the "fan-foot." Lev. 11:30 (R. V., *"gecko"*).

FERRY BOAT.—Boat used to transport passengers over rivers and other bodies of water. II Sa. 19:18.

FESTIVALS.—Feasts, in commemoration of some great event or blessing. The festivals of the Jews may be divided into two classes; namely, *pre*-exilian and *post*-exilian.

The pre-exilian, or those instituted before the Exile, are as follows:—(1) The *Feast of Unleavened Bread,* or the *Passover,* was observed in the month (or season) Abib (Nisan) in commemoration of the deliverance by Jehovah of the Israelites from Egypt, which occurred at that time of the year. The *Feast of Pentecost,* or of *Weeks,* was dedicated to Jehovah, and took place at the end of seven weeks from the day, during the Passover, when the sheaf was presented. Supposed to commemorate the receiving of the law by Moses on Mount Sinai. (3) The *Feast of Ingathering,* or *Tabernacles,* began on the fifteenth day of Tishri (the 7th month of the sacred year) and lasted for eight days, the first and last of which were Sabbaths. During this festival, the Jews dwelt in booths constructed of the boughs of trees and palm-branches. It was a time of rejoicing and thanksgiving, being instituted partly as an occasion of annual thanksgiving after the harvest, and partly to remind the people that their forefathers once dwelt in tents and booths in the wilderness. (4) The *New*

Year's Day festival is celebrated by the Jews of today at the beginning of Tisri (Tishri, or Ethanim), and lasts for two days.

The post-exilian festivals, or those added after the Exile, are:—(1) The term *Festival of the Basket* has been applied to the offering of the first fruits (Deut. 26:1-11), which occurred on the 16th of Nisan (1st month). (2) The *Festival of Acra,* instituted by Simon Maccabæus, was observed on the 23rd of Ijar (late name of Zif, or Ziv, the 2d sacred month), in commemoration of the capture and purging of Acra and the expelling of the Hellenists from Jerusalem. (3) The *Festival of Wood-Carrying* occurred about the 15th of the fifth month. Its probable origin is found in Neh. 10:34. (4) The *Festival of Wood-Drawing* was celebrated on the last day of the Feast of Tabernacles, the 22nd of Tishri. (5) The *Festival of Dedication* was instituted by Judas Maccabæus, B. C. 164, at the time of the purifying of the Temple and rebuilding of the altar after their pollution by Antiochus Epiphanes, and took place on the 25th of Kisleu. It has been called "the Feast of Lights" on account of the illumination which constituted a part of the festival. (6) The *Festival of Nicanor* was celebrated on the 13th day of Adar (12th month) in commemoration of the defeat of the Greeks by Judas Maccabæus and cutting off of Nicanor's head and right hand "which he stretched out so proudly." (7) The *Festival of Purim,* or of Lots, began on the 13th of Adar and lasted three days; the first being a fast, the last two a feast. It was instituted, in commemoration of the failure of Haman's plot to destroy the Jews, by Esther and Mordecai, and gets its name from the lots which were cast before Haman by the astrologers. The first day is called the *Fast of Esther;* while the last two, the *Feast of Purim.* There were numerous minor festivals which were of little importance. Festivals are called "feasts" in the Bible. See *FEAST.*

FES'-TUS.
Porcius Festus, the successor of Felix as procurator of Judæa, A. D. 58-62. Paul had a hearing before this man on charges made against him by the Jews. It is likely that the apostle would have been released by Festus had he not previously taken advantage of his rights as a Roman citizen by appealing to Cæsar. Acts 24:27; 25:1, 4, 9, 12-14, 22-24; 26:24, 25, 32.

FETTERS.—Shackles or chains used to bind prisoners by the wrists or ankles. Samson was bound with fetters of copper by the Philistines (Judg. 16:21). Manasseh and Zedekiah, kings of Judah, were bound with fetters by the Chaldæans and carried to Babylon (II Ch. 33:11; II Ki. 25:7). II Sa. 3:34; II Ch. 36:6—Mark 5:4; Lu. 8:29.

FEVER.—Burning ague; burning inflammation; intense parching. Intermittent fever and dysentery, the latter often fatal, are common diseases in some parts of the Bible lands. The natives have little dread for the former, though it is frequently fatal to strangers, but have great fear of a relapse. These diseases are often the cause of troublesome swellings in the legs and stomach. See *DISEASES.* Deut. 28:22—Mat. 8:14, 15; Mark 1:30, 31; Lu. 4:38, 39.

FIELD.—An open plot of ground, whether cultivated or unbroken; an uninclosed space. Cultivated fields were divided into smaller plots by means of stones, which could be easily removed. This absence of fences necessitated the watching of flocks when released from the pen for grazing, in order to keep them from damaging the crops. Gen. 2:5, 19, 20—Mat. 6:28, 30.

FIERY SERPENT.—This expression probably has reference to the burning sensation produced by the bite. The "fiery flying serpent" in Isa. 14:29; 30:6 probably derives its significance from the quick, darting movement with which the serpents of Eastern deserts strike. Num. 21:6, 8; Deut. 8:15.

FIG.—The fig has, from the very earliest times, been a well-known and much-valued fruit in the East. The first mention of it in the Bible is in Gen. 3:7, where Adam and Eve are described as sewing fig-leaves together to make themselves aprons. In Deut. 8:8, the fig-tree is listed as one of the valuable products of the Promised Land. The fig was among the fruits brought back from the brook of Eshcol by the spies who were sent from the wilderness of Paran by Moses (Num. 13:23). Figs were sometimes used medicinally (II Ki. 20:7). Figs were compressed into cakes, for the purpose of keeping them, after which they sometimes hardened to such an extent as to need cutting with an ax. Num. 20:5; Neh. 13:15—Mat. 7:16; Mark 11:13.

FIG TREE.—The fig is a native of the East, though it is extensively cultivated in many parts of the world. The fig-tree of the Orient has a smooth stem, which is usually crooked, and is covered with a gray bark; the leaves are heart-shaped, having three or five lobes, and are indented; the upper side is rough, while the lower is covered with fine hair. The fruit makes its appearance before the leaves, but not before the blossom. Fertilization is often assisted by artificial means. Mount Olivet was noted for its fig-trees in the early days, and they are still to be found there. The fig-tree is used as a sign of prosperity in I Ki. 4:25; and in Psa. 105:33, the failure of the fig is mentioned as a sign of affliction. The fig-tree of Palestine produces fruit at two, and sometimes three, periods of the year; consequently, in sheltered sections like the plain of Gennesaret, fresh figs may be had at almost all seasons. Deut. 8:8; Judg. 9:10, 11—Mat. 21:19-21; Mark 11:13, 20, 21; 13:28.

FIGURE.—Form; idol; the representation of the shape, outline, or appearance of a thing by carving, painting, molding, or (parable, fable) words. See *FABLE; IDOL; PARABLE.* Deut. 4:16; I Ki. 6:29—Acts 7:43; Rom. 5:14.

FILE.—This word is found only in I Sa. 13:21, and is an incorrect rendering, the literal signification being *notching of the mouth* or *edge* of tools (bluntness or dullness of the agricultural implements, owing to the want of smiths to weld out the points).

FILLETS.—(1) Poles joined to the tops of the columns around the court of the Tabernacle, and from which the curtains were suspended (Ex. 27:10, 11; 36:38; 38:10, 19). (2) A measuring-line 12 cubits (18 ft.) in length (Jer. 52:21).

FINS. — Membranous and bony swimming organs of the fish. The fin was a distinctive mark of the "clean" fishes, under the Mosaic law. Lev. 11:9, 10, 12; Deut. 14:9, 10.

FINE.—In Job 28:1, *"refine"* in the R. V.

FINER.—Refiner; one who works or refines precious metals. Prov. 25:4.

FINGER.—(1) The smallest Hebrew measure of length, thought by some to be equal to the breadth of the joint of the thumb, and by others that of the middle finger—equal to about three-fourths of an inch (Jer. 52:21; see *WEIGHTS AND MEASURES*). (2) A digit of the human hand (Ex. 29:12; Lev. 4:6). (3) Figuratively, the power and operations of God (Ex. 8:19; Lu. 11:20).

FINING POT.—Vessel used for refining. Prov. 17:3; 27:21.

FINISHER.—Completer, ender. Heb. 12:2 (R. V., *"perfecter"*).

FIR.—A well-known evergreen tree which flourished on Mount Lebanon and in other parts of Palestine. It was used for shipbuilding (Eze. 27:5); in manufacturing musical instruments (II Sa. 6:5); and in costly buildings (I Ki. 5:8, 10). It grew tall and straight, and in its top the storks built their nests (Psa. 104:17). The Hebrew word used for fir seems often to mean *CYPRESS* (which see).

FIRE.—Fire is frequently spoken of in the Bible in connection with the presence of God; as in the burning bush (Ex. 3:2-4), and the pillar of fire (Ex. 13:21, 22). The Hebrews used it for cooking; cremation of criminals; light; warmth; and in religious ceremonies.

FIRE BRAND.—Burning ember; coal of fire; *TORCH* (which see). Judg. 15:4; Prov. 26:18.

FIRE PAN.—A censer; vessel used in burning incense, or for other religious ceremonies. Ex. 27:3; 38:3; II Ki. 25:15.

FIRE, *SIGN OF*.—Uplifted signal of fire. Jer. 6:1 (R. V., *"signal"*).

FIRE, *STRANGE*.—Fire used unlawfully in the sacerdotal services, being that which was not of the altar of burnt-offerings. Lev. 10:1; Num. 3:4.

FIRKIN.—A measure of capacity. The English firkin contained about seven imperial gallons, but the Attic *metretes* held only about four and three-fourths imperial gallons. It is therefore very evident that the substitution of the old English measure as a translation of the Greek name has the effect of increasing the stated capacity of the waterpots of stone containing the water which Jesus transformed into wine at the marriage feast in Cana. Jno. 2:6.

FIRMAMENT.—An expanse, a wide extent; the great arch or expanse overhead in which are placed the atmosphere and the clouds, and in which the stars appear to be placed and are really seen; the heavens. Gen. 1:6-8, 14, 15, 17, 20; Psa. 19:1; 150:1.

FIRST BORN.—The first to come forth from the mother's womb. The first-born of both human beings and animals were consecrated to the service of God, the one as a priest (Ex. 13:2, 12), and the other as a sacrifice (Gen. 4:4). First-born sons were supposed to represent the prime of human vigor, on account of being born before the strength of the father began to diminish (Gen. 49:3; Deut. 21:17; Psa. 78:51; 105:36). The first-born son, among the Hebrews, enjoyed many special privileges; to be entitled to which, it was not only requisite that he be the eldest son of his father, but of his mother as well (Deut. 21:15-17). The eldest son received a double portion of the father's estate (Deut. 21:17), but not of the mother's. Upon the death of the father, the eldest son became the head of the family. The term "first-born" is sometimes used figuratively for the prime, most excellent, or most distinguished of things.

FIRST FRUITS.—Among fruits what the first-born is among men and beasts. The first or best of the oil, of the wine, of the wheat, of all the harvest, was sacred to the Lord, to be given in a quantity according to the will and inclination of each person. The faithful priest reaped a rich reward from the holy zeal that he instilled into the hearts of his people. The doctors limited the gifts to the 60th part as the least that would be accepted. In the later times, the Jews substituted money for first-fruits, in making their donations. The custom of giving first-fruits was not peculiar to Israel. Similar contributions were often sent to Jerusalem from foreign countries. Ex. 23:16, 19; 34:22, 26; Lev. 2:14; 23:17, 20—Rom. 8:23; 11:16; 16:5.

FIRSTLING.—First-born. Lev. 27:26; Num. 3:41.

FISH.—No particular kind of fish is mentioned by name in the Bible; but there are frequent references to fish generally. It is a little remarkable that the apostles, several of whom were professed fishermen, did not designate by name any kinds of fish, saleable or unsaleable, and especially the one bearing the tribute-money (Mat. 17:27). Even the law of Moses does not mention names (as among animals), but character only, as fins and scales for pure or clean, that might be eaten. Solomon's treatise on fishes (I Ki. 4:33) is lost. The Greek furnishes 400 names for varieties of fishes, but the Hebrew has not one. Jacob knew how rapidly they increase, for he alludes to this fact in his blessings (Gen. 48:16), "multitude," etc., meaning in the original "as fishes do increase." Fish were eaten from the earliest times (Num. 11:22), and one of the gates of Jerusalem was called "Fish Gate." In Egypt, the monuments show many pictures of fish and fishing. The historians speak of the vast quantities of fish taken, from which royal revenue was derived for the queen's special use, for jewelry, perfumery, etc., of $350,000 a year. The Assyrian sculptures also show men fishing. The Egyptians also dried and salted fish, as shown in the sculptures. See *PALESTINE; WHALE*.

FISHER, FISHERMAN.—Some of the disciples were fishers in the literal sense (Mat. 4:18; Mark 1:16), and Christ told them He would make them "fishers of men" (Mat. 4:19; Mark 1:17). Fishing was very common in the Holy Lands, and the value of fish as an article of food is indicated by *the destruction of fish* as a means of divine punishment (Ex. 7:18, 21; Psa. 105:29; Isa. 19:8; Hos. 4:3; Zeph. 1:3). See *FISH*.

FISH GATE.—One of the gates of Jerusalem, probably on the E. side just N. of the Temple enclosure. It doubtless got its name from the fact that fish were brought in this way from the lake of Tiberias or the Mediterranean Sea. Some think it is the present gate of *St. Stephen*. II Ch. 33:14; Neh. 3:3; 12:39; Zeph. 1:10.

FISHHOOKS.—Sharp hooks used in catching *FISH* (which see). Amos 4:2.

FISHPOOLS.—Ponds or reservoirs, probably intended for fish and constructed for pleasure angling. Song 7:4.

FISH SPEARS.—Harpoons or tridents for spearing fish. Job 41:7.

FITCHES (Vetches or *chick-peas*).—An incorrect rendering of two Hebrew words. In Isa. 28:25, 27, the reference to some kind of seed, but interpreters have had great difficulty in determining just what particular variety is meant. In Eze. 4:9, the true rendering is *"spelt"* (as in the R. V.), a grain which is extensively cultivated in Egypt, Arabia, Palestine, and southern Europe.

FLAG.—In Job 8:11, the reference is to a kind of coarse grass growing in wet lands or marshes; but the same Hebrew word is translated "meadow" in Gen. 41:2, 18 (R. V., *"reed-grass"*). The word rendered "flag" in Ex. 2:3, 5; Isa. 19:6 has a more general meaning (i. e., any kinds of reeds or rushes growing in marshy places).

FLAGON.—A cake of dried grapes, or raisins, pressed into a certain shape (II Sa. 6:19; I Ch. 16:3; Song 2:5; Hos. 3:1; rendered accordingly in the R. V.); a leather bottle (Isa. 22:24).

FLAKES.—The *dewlaps* or flabby parts on the belly of the crocodile, which are firmly attached to the body, instead of hanging loosely as in the case of the ox. Job. 41:23.

FLAME.—The incandescent vapor of fire. Used figuratively to denote anger, indignation, shame, love, of an individual; or the terrible, penetrating, and irresistible power of the Divine Spirit. Ex. 3:2; Num. 21:28—Rev. 1:14; 2:18; 19:12.

FLANKS.—The loins of an animal (Job 15:27); the internal muscles of the loins near the kidneys, to which the fat clings (Lev. 3:4; 4:9; 7:4).

FLASH OF LIGHTNING.—A sudden burst of electrical flame. Eze. 1:14 only.

FLAX.—A slender plant with taper leaves and large blue-purple flowers, from which are made not only the coarsest canvas, but also the most ethereal cambric or lawn. That the plant was extensively cultivated both in Egypt and in Palestine, is evidenced by the numerous references to

both flax and linen in the Bible. It was known and used in Palestine even before the Israelites conquered that country (Josh. 2:6). Flax in its raw state is called *tow*. The cultivation of flax has, to a great extent, given way to the growing of cotton, in Palestine. Ex. 9:31; Judg. 15:14; Prov. 31:13; Isa. 19:9; 42:3—Mat. 12:20.

FLEA.—Often used in the East as a popular emblem for insignificance; in which sense it is employed in I Sa. 24:14; 26:20—the only passages in which the word is found in the A. V. of the Bible.

FLEECE.—The wool of the sheep, whether on the back of the animal, shorn off, or attached to the flayed skin, which last seems to have been the case in Judg. 6:37-40. See *WOOL*. Deut. 18:4; Job. 31:20.

FLESH.—Meat; mankind in general, to denote the *body* as distinguished from the *soul* or spirit (Isa. 10:18; Jno. 6:52; I Co. 5:5); human nature, man (Gen. 2:23, 24; Mat. 19:5, 6; 1 Co. 6:16); the incarnation of Christ (Jno. 1:14; 6:51; Rom. 1:3; Eph. 2:15); the medium of external or natural generation, and consequent kindred or relationship (Gen. 29:14; 37:27; Judg. 9:2; II Sa. 5:1); one's countrymen (Rom. 9:3; 11:14; Gal. 4:23); a fellow-mortal (Isa. 58:7); a modest term for the secret parts (Gen. 17:11; Ex. 28:42; II Pe. 2:10; Jude :7); weakness, imperfection, both physical and moral (Psa. 78:39; Mat. 26:41); Mark 14:38; Jno. 3:6; Rom. 6:19); the unregenerate nature or the seat of carnal appetites and desires (Rom. 7:5; 8:1, 4, 5, 8; Gal. 5:16, 17).

FLESH HOOK.—An instrument used in the sacrificial services, probably a fork with several prongs, bent backward, to draw away the flesh. The flesh-hook mentioned in I Sa. 2:13, 14 was probably an ordinary three-tined fork used for culinary purposes. Ex. 27:3; 38:3; Num. 4:14; I Ch. 28:17; II Ch. 4:16.

FLESH POT.—Cooking vessel, usually having three legs, used in cooking meat or flesh (probably made of bronze). Ex. 16:3.

FLIES.—The ordinary house-flies swarm in immense numbers in the East. The chief source of injury arising from their presence in such great numbers is the spread of contagious diseases and the aggravation of certain other complaints, particularly an eye infection which is peculiar to that country. The "flies" sent as a plague upon the Egyptians are thought by some to have been a kind of *beetle* (see *PLAGUE*, No. 4). Psa. 78:45; 105:31; Ecc. 10:1.

FLINT.—Any hard rock, particularly those of a silicious nature. Flints are very abundant in nearly all the plains and valleys through which the Hebrews passed during the forty years of wandering in the wilderness; and are also to be found in large quantities in Palestine. The word is often used to denote *firmness*. Deut. 8:15; Psa. 114:8; Isa. 50:7; Eze. 3:9.

FLOATS.—*"Rafts"* in the R. V. I Ki. 5:9.

FLOCK.—Fold; drove; a company or collection of birds or sheep; a Christian congregation as regarded in relation to their pastor or leader. Gen. 4:4; 29:2, 3, 8—Mat. 26:31; Lu. 2:8; 12:32.

FLOOD.—An inundation by water; an overflow. The greatest flood of all times is recorded in Gen. 7-8, and began on the 17th day of the 2nd month (about November) of the 600th year of the life of Noah (approximately B. C. 2348). According to the general interpretation of this Biblical description, the entire world was inundated and all terrestrial creatures were destroyed, with the exception of one human family (that of Noah) and representatives (male and female) of each species of animal, fowl, and "everything that creepeth upon the earth." It rained continuously for forty days, when the waters had reached a depth of fifteen cubits (about 22½ feet). On the 17th day of the 7th month (about April), or 150 days after the rain-fall began, the ark (the boat in which the refugees had embarked, Noah having built it in accordance with divine command) rested on the mountains of Ararat, or Armenia. The waters continued to abate until, on the 1st day of the 10th month (about July), the mountain-tops became visible. Forty days later, Noah sent forth a raven, but it "went forth to and fro, until the waters were dried up from off the earth," and never returned. He then sent forth a dove, "to see if the waters were abated from off the face of the ground, but the dove found no rest for the sole of her foot, and she returned unto him into the ark." After waiting "yet another seven days," he again sent forth the dove, and this time the bird returned to him in the evening; "and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth." After waiting still another seven days, he again sent forth the dove, which did not return to the ark again. On the first day of the 1st month (Sept.-Oct.) of the new year, the waters were dried up from the earth; and on the 27th day of the 2nd month (about November), just one year and ten days after the deluge began, Noah came forth out of the ark, built an altar, and offered burnt offerings. "And the Lord said in his heart, I will not again curse the ground any more for man's sake . . . neither will I again smite any more every thing living, as I have done."

FLOOR.—A level or open area; usually the spot on which grain is trodden out by cattle in the East; forum. Gen. 50:11; Judg. 6:37; Ruth 3:3, 6, 14—Mat. 3:12; Lu. 3:17.

FLOTES.—*"Floats"* (as in the R. V.), rafts. ■ Ch. 2:16.

FLOUR.—In ancient times, corn (grain) was frequently eaten whole without any preparation whatever (Deut. 23:25), and this custom had not been wholly discarded at the time of Christ (Mat. 12:1). It afterward became customary to parch the corn before eating it (Ruth 2:14; II Sa. 17:28). However, even in the time of Moses, mortars were employed for bruising corn, and so was the mill used for grinding (Num. 11:8). Ground or beaten corn, or fine meal, was used in making bread as early as the time of Abraham (Gen. 18:6). Barley was the first grain to be so ground, but it was later superseded by wheat as the staple grain, only the poor continuing the use of barley. Fine flour was offered by the poor as a sin-offering (Lev. 5:11-13), and was also used in other sacrifices in general (Num. 15:3-12; 28:7-29). Ex. 29:2, 40; Lev. 2:2; 6:15—Rev. 18:13.

FLOWER.—Flowers are not treated in the Bible from a scientific view-point; very few species are mentioned. Gardens were in use in very ancient times; but though they often contained plants which were chosen for their great beauty and rarity (Isa. 17:10), yet it seems that they were cultivated chiefly for useful and culinary purposes (Deut. 8:8; Jer. 29:5). Flowers are very abundant and grow in great variety in Palestine today, and from January to May the gardens, groves and meadows are adorned with myriads of blossoms which present a most beautiful and pleasing aspect. In Lev. 15:24, 33, "flowers" is rendered *"impurity"* in the R. V. Ex. 25:31, 33, 34; 37:17, 19, 20—I Co. 7:36; Jas. 1:10, 11.

FLUTE.—A musical instrument mentioned as among those used in the worship of the golden image set up by Nebuchadnezzar (Dan. 3:5, 7, 10, 15), and probably composed of a great number of pipes or reeds. It was customary in N. T. times to hire at least two flute-players to perform at funerals, even those of the most humble circumstances. These players are called "minstrels" in Mat. 9:23, 24. Flutes (flageolets) were used by the Egyptians in very early times. These instruments were of various shapes and lengths, both single and double, with different numbers of holes, and were played by performers of both sexes. They were also common among the Greeks and Romans, and are often seen in the East today.

FLUX.—*"Dysentery"* (as in the R. V.), a comparatively common disease in the East. It is less dangerous when accompanied with a flow of blood than without it. Acts 28:8.

FLY.—See *FLIES.* Isa. 7:18.

FOAL.—Colt, *son* of an ass. Gen. 32:15—Mat. 21:5.

FOAM.—Probably a better rendering in Hos. 10:7 would be *twig* or splinter; but the translation is correct in Mark 9:18, 20; Lu. 9:39; Jude :13.

FODDER.—Provender; a mixture of different kinds of food. Job 6:5.

FOE.—*"Adversary," "enemy"* (as often in the R. V.). I Ch. 21:12—Mat. 10:36; Acts 2:35.

FOLD.—A place *walled in* or *shut up;* an enclosure for flocks of sheep or goats. See *GOAT; SHEEP.* Num. 32:16, 24, 36—Jno. 10:16.

FOLLY.—Foolishness; sin. See *FOOL.* Gen. 34:7; Deut. 22:21—II Co. 11:1 (R. V., *"foolishness");* II Ti. 3:9.

FOOD.—Some think that the food of man consisted exclusively of vegetables (see Gen. 1:29; 2:17; 3:22) during the period between the Creation and the granting of animal food to Noah after the Deluge (Gen. 9:3); however, this is of course a doubtful point. In the time of the patriarchs, the food of man consisted of the flesh of both tame and wild animals, as well as the cereals (Gen. 18:6-8; 27:3, 4). A preparation of lentils seems also to have been a common dish among them (Gen. 25:34); as were also honey, nuts, and spices (Gen. 43:11). In Egypt, the Hebrews had food in abundance (Ex. 16:3) and in great variety; which they well remembered during the days of privation in the wilderness (Num. 11:5). The Israelites were miraculously fed with manna during their passage through the wilderness; and were restricted in the use of animal food, though it was not forbidden (Lev. 17). When the people grew rebellious because of this restriction, a large flock of a species of partridge very common in the East was sent to satisfy their craving (Ex. 16:11-13; Num. 11:31). The kinds of animals which might be eaten, and those forbidden, are expressly stated in the Mosaic law (Lev. 11; Deut. 14); those to be eaten being called "clean," while those forbidden as food were "unclean." Upon reaching Palestine, the Israelites found an abundance of all kinds of food awaiting them, the Promised Land being described as "the land flowing with milk and honey" (Ex. 3:8, 17; 13:5; 33:3). Bread formed the basis of the Hebrew diet, and water, milk, and wine were the chief beverages. See *BREAD (LEAVENED, UNLEAVENED), FLOUR,* etc.

FOOL.—In the Bible, this word does not usually denote an idiot, but an absurd person; not a person who is altogether devoid of reason, but one who reasons wrongly. "Fool" is sometimes used to mean *wicked person,* as in Psa. 14:1. II Sa. 3:33; Prov. 1:22, 32; 14:8—Lu. 11:40; 12:20.

FOOT.—See *FEET.* Gen. 8:9; 41:44—Mat. 4:6.

FOOTMEN.—A military term denoting the infantry of an army (I Sa. 4:10; 15:4; II Sa. 10:6; Jer. 12:5); those who traveled on foot, whether soldiers or not (Num. 11:21), in which case the word probably indicates the *male* members of the company, who walked while the females rode; a body of swift runners attached to the king (I Sa. 22:17; R. V., *"guard"*).

FOOTSTOOL.—A rest for the feet; a place to tread. David called the Ark of the Covenant the "footstool" of God (I Ch. 28:2; Psa. 132:7); and the earth is sometimes alluded to as the Lord's "footstool" (Isa. 66:1; Mat. 5:35; Acts 7:49). The expression "make thine enemies thy footstool" (Psa. 110:1; Mat. 22:44) probably arises from the custom of conquerors in ancient times placing a foot upon the neck of the vanquished leader, in token of triumph; and means *humble thine enemies* or *deliver thine enemies into thine hands.*

FORBEAR.—To restrain; to cease, leave off. The "forbearance" of God is the *patience* or long suffering of God. Ex. 23:5; Num. 9:13; Deut. 23:22—II Co. 12:6; Eph. 4:2; 6:9.

FORCES.—Armed strength; fighting men; army. See *SOLDIER; WAR.* II Ch. 17:2; Isa. 60:5, 11 (R. V., *"wealth");* Dan. 11:10, 38 (R. V., *"fortresses,"* in ver. 38); Obad. :11 (R. V., *"substance").*

FORD.—A shallow place in a stream, across which one might pass by wading. The same Hebrew word for "ford" is sometimes rendered "passage" (Judg. 12:5, 6). Gen. 32:22; Josh. 2:7; Judg. 3:28; Isa. 16:2.

FOREFATHERS. — Progenitors; male ancestors. See *PATRIARCH.* Jer. 11:10—II Ti. 1:3.

FOREHEAD.—Considered by the ancients to be the seat of boldness or immodesty; hence the custom among many of the Oriental nations of veiling the face, the failure to do which was a mark of shamelessness—which explains the language of the prophet Jeremiah (3:3). Probably the *nose* is meant by "forehead" in Eze. 16:12, in which case the "jewel" was a nose-ring. However, both the Persians and the Egyptians wear jewels and strings of coins across their foreheads. "Forehead bald," in Lev. 13:41, doubtless has reference to the absence of the eyebrows.

FOREIGNER.—Stranger; alien. Ex. 12:45 (R. V., *"sojourner");* Deut. 15:3; Obad. :11—Eph. 2:19.

FOREKNOWLEDGE.—Pre-knowledge; a knowing first or beforehand. Acts 2:23; I Pe. 1:2.

FOREORDAIN.—Decree beforehand; predestine. I Pe. 1:20.

FORE PART.—Front part; prow. Ex. 28:27; 39:20—Acts 27:41.

FORERUNNER.—One who goes before and makes preparations for those to follow. John the Baptist was a forerunner of Christ. Heb. 6:20.

FORESHIP.—Front section of a ship; prow. Acts 27:30.

FORESKIN.—The Jewish rite of circumcision consists of removing the foreskin in infancy. See *CIRCUMCISION.* Gen. 17:11, 14, 23, 24, 25; Ex. 4:25; Lev. 12:3.

FOREST.—A dense woods; a thicket; a park or an enclosed garden, plantation. See below; also see *PALESTINE.* II Ch. 27:4; Psa. 50:10; 104:20.

FOREST IN A-RA'-BI-A.
Its situation is unknown. The word "forest" is probably here used symbolically, or in reference to a rugged region, whether wooded or not; for Arabia is singularly destitute of trees, and in no part of this country are there any traces whatever of forests. Perhaps the word is used here symbolically to denote a city or kingdom. Isa. 21:13.

FOREST OF CAR'-MEL.
South of Accho, in Zebulun, on the S. border of Asher. II Ki. 19:23; Isa. 37:24.

FOREST OF HA'-RETH.
Somewhere on the border of the Philistine plain in the S. of Judah. I Sa. 22:5.

FOREST OF LEB'-A-NON.
In northern Palestine. The "House of the forest of Lebanon" was so called probably from being fitted up with cedar. It was erected by Solomon as a part of, or in connection with, his *PALACE* (which see) in Jerusalem, with forest-like rows of the cedars of Lebanon. I Ki. 7:2; 10:17, 21; II Ch. 9:16, 20.

FORGERS.—Smiths; fabricators; those who forge, make, or form. See *OCCUPATION.* Job. 13:4.

FORGIVENESS.—The pardoning of any offense committed against us, or that we may commit against God. See "SCRIPTURE QUOTATIONS" (referring to its Index); also see "Forgiveness" in "CHARACTER BUILDING." Psa. 130:4; Dan. 9:9—Mark 3:29; Acts 5:31; 13:38; 26:18; Eph. 1:7; Col. 1:14.

FORK.—This word occurs only once in the Scriptures, and the reference is to a *three-pronged* fork, a pitch-fork used in gathering hay, straw, etc. I Sa. 13:21.

FORNICATION.—Illicit sexual intercourse, particularly of an unmarried woman. Even before the time of Moses, morals had become very much corrupted. The Flood was sent as a judgment against the human race on account of the wickedness of man (Gen. 6:5-7). Tamar committed fornication with Judah, a brother of Joseph (Gen. 38:13-18). The wife of Potiphar, with shameless audacity, sought to seduce Joseph (Gen. 39:7-12). Fornication, as well as adultery, bestiality and sodomy, was severely condemned in the Mosaic law (Lev. 20:6-21), and most offenses of this kind were punishable by death. Something of the social corruption existent at the time of Paul may be learned from Rom. 1:26-32. "'Fornication" is often used figuratively for *idolatry.* II Ch. 21:11; Isa. 23:17; Eze. 16:15—Mat. 5:32; 15:19; 19:9; Mark 7:21.

FORNICATOR.—One who commits fornication. See *FORNICATION.* I Co. 5:9-11; 6:9; Heb. 12:16.

FORSWEAR.—To swear against or falsely. Mat. 5:33.

FORT.—A stronghold or fortification erected as a place of refuge and for protection in time of war. Its fortifications were usually both natural and artificial, the latter consisting of one or more walls, with battlements, having towers at regular intervals or at the most pregnable places; of moats, or trenches, which were usually just outside and immediately against the base of the walls; and of engines of war (see *ENGINES),* which were mounted on the walls and in other places of vantage. All ancient cities of importance were fortified, and some of these old fortifications furnish surprising examples of the great skill attained by the ancients in the art of masonry. II Sa. 5:9; II Ki. 25:1; Isa. 25:12; 29:3; 32:14 (R. V., *"hill").*

FORTRESS.—A fortified place. See *FORT.* II Sa. 22:2; Psa. 18:2; 31:3; 71:3; 91:2; 144:2.

FOR-TU-NA'-TUS *(fortunate).*
A Corinthian Christian mentioned by Paul in his first epistle to the Corinthian church. I Co. 16:17.

FOUNDATION.—Base; that upon which a thing is built. The twelve foundations of the Holy Jerusalem of John's vision (Rev. 21) were each adorned with a different kind of precious stone. I Ki. 6:37; 7:9, 10—Mat. 13:35; 25:34.

FOUNTAIN.—A source of flowing water, whether natural or artificial; hence a spring, some of which had to be opened up artificially before they could be used for water-supply; a natural well. Palestine is a country of mountains and hills, and abounds in fountains, some of which are of great size. All of the perennial streams in the country have their sources in fountains, and are swelled but little by surface-water. Fountains are much more abundant on the western side of the Jordan than on the eastern; this being due largely to the physical structure of the country, and to the dryness of the climate of the eastern section. Some of the large cities of the Holy Land were supplied with water from fountains, through the use of reservoirs and aqueducts. Tyre was so supplied with water; and so were Damascus, from the great fountain of Fijeh; and Jerusalem, from subterranean channels leading from a fountain near the Pools of Solomon. Warm springs, of medicinal value, are to be found in the vicinity of the Sea of Galilee and the Dead Sea, in consequence of the powerful volcanic agency which has operated in the valley of the Jordan from very early times. In Scripture, "fountain" symbolizes *refreshment to the weary,* and also the *perpetuity and inexhaustible nature of the comforts which God extends to his people.* Children are sometimes described as a "fountain," and the father or progenitor as the "source" or spring from which it flows (Deut. 33:28; Psa. 68:26; Prov. 5:16, 18). Many towns and cities derive their names from near-by fountains (see *EN).* Gen. 7:11; 8:2; 16:7; I Ki. 18:5—Mark 5:29; Jas. 3:11.

FOUNTAIN GATE.
A gate in the first or old wall of Jerusalem, along the Valley of Hinnom, S. of the Dung Gate, and near the Pool of Siloam, at the mouth of the Tyropœon. It doubtless derived its name from the Pool of Siloam. Neh. 2:14; 3:15; 12:37.

FOWL.—A term applied to birds in general, to birds of prey, and to poultry. In the Mosaic law, certain fowls were "unclean" and not to be eaten (Lev. 11:13-20). See *BIRD; COCK; HEN.*

FOWLER.—Bird-hunter. The taking of birds by means of nets, snares, decoys, etc., is often referred to in the Scriptures, usually in a figurative way (Prov. 7:23; Ecc. 9:12; Eze. 17:20). Prov. 6:5; Hos. 9:8.

FOX.—An animal of the dog family, whose cunning and voracious habits are well known. As used in the Bible, this word sometimes has reference to the jackal. Both the fox and the jackal are common in Palestine. Judg. 15:4; Neh. 4:3—Mat. 8:20; Lu. 9:58; 13:32.

FRAGMENT.—Broken piece. Mat. 14:20.

FRAME.—In Psa. 103:14, figuratively, *imagination;* in Eze. 40:2, building (of a city).

FRANKINCENSE.—A very fragrant resin, most of which was imported from Arabia (Isa. 60:6; Jer. 6:20), though probably grown on a small scale in Palestine also. It was used for perfume, but more especially in sacrifices, for fumigation (Lev. 2:2, 16; 5:11; Isa. 43:23; 66:3; Lu. 1:9) and was one of the ingredients of the perfume specified for use in the Sanctuary (Ex. 30:34). As used with meat-offerings, its fragrant odor when burnt was symbolic of the divine name: and its diffusion, of the spreading abroad of that name (Mal. 1:11). "Incense" is sometimes used as an equivalent of frankincense. It is called "frank" because of the freeness with which it gives forth its odors when burnt. It is of yellowish tinge; and is bitter and acrid to the taste.

FRAY.—A word not commonly used now, meaning *"frighten," "terrify"* (as in the R. V.). Deut. 28:26; Jer. 7:33; Zech. 1:21.

FREEDOM.—Liberty. In Acts 22:28, *"citizenship"* in the R. V. Lev. 19:20.

FREEWILL OFFERING.—An offering offered freely and willingly. In Ex. 35:29; Ezra 1:4, a *spontaneous gift;* but usually, a *voluntary sacrifice* (Lev. 22:23; 23:38; II Ch. 31:14; Ezra 3:5; Eze. 46:12; Amos 4:5), as opposed to one made in accordance with a vow, or in expiation of some misdeed. Lev. 22:18, 21; Num. 15:3; 29:39; Psa. 119:108.

FRIEND.—An intimate acquaintance who is loved, respected, and esteemed. The word "friend" is sometimes used merely as a word of salutation for either friend or foe (Mat. 22:12; 26:50); and this name is also given to a neighbor (Lu. 11:5). Abraham was called "the friend of God" (II Ch. 20:7; Isa. 41:8; Jas. 2:23); and Jesus called his apostles "friends" (Jno. 15:14, 15).

FRINGE.—Wreath; lock (as of hair); tassel; an ornament worn by the Hebrews on the edges, and particularly on the corners, of their robes as a profession of piety. Num. 15:38, 39; Deut. 22:12.

FROG.—An amphibious animal sent as the second *PLAGUE* (which see) upon the Egyptians (Ex. 8:2-14), coming in prodigious numbers from the canals, rivers, and marshes; filling the houses and even the ovens and kneading-troughs. They had appeared in such numbers that when, at the command of Moses, the frogs died and the people had gathered them into heaps "the land stank" from the putrefaction of the bodies. The frog is considered a symbol of uncleanness (Rev. 16:13). Psa. 78:45; 105:30.

FRONTLETS.—A small square leather case containing four cells, within each of which one of four passages of Scripture (Ex. 13:2-10, 11-17; Deut. 6:4-9, 13-22) was enclosed, written on a strip of parchment with a special kind of ink prepared for the purpose. The case was attached to a stiff piece of leather, having a thong one finger broad and one and one-half cubits long, and worn bound to the forehead. The Hebrew letter *shin* was inscribed upon the case; the three points of which were "an emblem of the heavenly Father, Jehovah our Lord Jehovah." Frontlets were worn by male Jews from the age of thirteen when they went to the synagogue, in accordance with a literal interpretation of Ex. 13:9, 16. The word occurs only in three passages of Scripture. See *PHYLACTERIES*. Ex. 13:16; Deut. 6:8; 11:18.

FROST.—Frozen dew. Frost is unknown in the lower valley of the Jordan (the Ghor); but slight frosts are sometimes felt on the sea-coast, and near Lebanon. Only once in a great while does the ground freeze in Jerusalem, but thin sheets of ice are frequently seen there on pools of water in winter. See *CLIMATE*. Gen. 31:40; Job 37:10; Psa. 78:47; Jer. 36:30.

FROWARD.—Perverse. II Sa. 22:27; Psa. 18:26; 101:4; Prov. 11:20 (R. V., *"perverse"* in last two passages).

FRUIT.—Produce in general, whether vegetable or animal. The three most important classes of fruit mentioned in the Bible are:—*Corn-fruit*, or field produce; *orchard-fruit*, including both summer and winter fruit, such as dates, figs, nuts, etc.; *vintage-fruit*, or "fruits of the vine." "Fruit" is also used figuratively for *persons* (II Ki. 19:30; Jer. 12:2); *offspring, children* (Gen. 30:2; Deut. 7:13; Lu. 1:42; Acts 2:30); *progeny* of beasts (Deut. 28:51; Isa. 14:29); and a variety of other things. See *FIRST FRUITS*.

FRYINGPAN.—A *pot* for boiling meat or other food. Lev. 2:7; 7:9.

FUEL.—Anything consumed, whether by eating or combustion. Owing to the extreme scarcity of wood in some parts of Palestine, the Jews were compelled to use all kinds of combustible matter for fuel. Aside from wood, they used dried stalks of flowers and other plants (Mat. 6:30), thorns (Psa. 58:9; Ecc. 7:6), oil (Ex. 35:8, 14, 28; 39:37; Mat. 25:3, 4, 8), and dried animal-dung (Isa. 9:5, 19; Eze. 4:12-15; 15:4, 6; 21:32). The "coal" of the ancients was *charcoal*, the best of which was obtained by charring the roots of the *rothem*, a species of the broom-plant (called "juniper" in Job 30:4 [R. V., *"broom"*]; Psa. 120:4) which abounds in the deserts of Asia. Anthracite coal is found in some parts of Lebanon, and is now used to some extent by the inhabitants of Palestine. See *COAL, DUNG*, etc.

FUGITIVE.—One fleeing; an exile. Gen. 4:12, 14; Judg. 12:4; Isa. 15:5.

FULLER.—A bleacher of cloth; they also did ordinary laundry work. II Ki. 18:17; Isa. 7:3; 36:2; Mal. 3:2—Mark 9:3.

FULLERS' FIELD.—A place near the walls of Jerusalem where the fullers worked, and perhaps where they spread their garments to dry. II Ki. 18:17; Isa. 7:3; 36:2.

FULLERS' SOPE (soap). — An alkaline or saponaceous substance mixed with the water in the tubs used for treading or beating cloth; perhaps the juice of some saponaceous plant (*Gypsaphila struthium*, or *Saponaria officinalis*), or vegetable alkali, which was obtained from the ashes of certain plants. Garments were bleached by rubbing chalk or earth of some kind into them. Mal. 3:2.

FURBISH.—Polish; scour. Jer. 46:4; Eze. 21:9-11, 28.

FURLONG.—A measure of length, equal to one-eighth of a mile. However, the Greek and Roman mile was somewhat shorter than the English; consequently, the "furlong" of the Scriptures is somewhat (about 56 ft.) shorter than our furlong. See *WEIGHTS AND MEASURES*. Lu. 24:13; Jno. 6:19; 11:18; Rev. 14:20; 21:16.

FURNACE.—An oven for baking purposes (Gen. 15:17; Neh. 3:11); a smelting or calcining furnace (Gen. 19:28); a brick-kiln (Ex. 9:8, 10; 19:18), or a lime-kiln (Isa. 33:12; Amos 2:1); a refining furnace (Prov. 17:3; 27:21; Eze. 22:18, 20, 22); a crucible or mould (Psa. 12:6 only); a large furnace used by the Babylonians for capital punishment (Jer. 29:22; Dan. 3:19-26).

FURNITURE.—A camel's litter or canopied saddle, in which females traveled in the East (Gen. 31:34); the vessels of the Tabernacle (Ex. 31:7-9; 35:14; 39:33); equipment (Nah. 2:9). Oriental furniture, in early days, was usually very simple, among the poorer classes in particular, and consisted only of such articles as were absolutely necessary.

FURROWS.—An incision in the soil; a ridge (of soil); a bed in a garden; an opening in the ground made by a plough or other instrument. In Hos. 10:10, "furrows" means *"transgressions"* (as in the R. V.), having reference to the golden calves at Dan and Bethel. Job. 31:38; 39:10; Psa. 65:10; 129:3; Eze. 17:7, 10 (R. V., *"beds"*); Hos. 10:4; 12:11.

FURY.—When ascribed to God, this word means *severe punishment* or *dreadful punishment;* otherwise, heated anger, madness, passion. Gen. 27:44; Lev. 26:28; Isa. 27:4; 34:2 (R. V., *"wrath"* in last three passages).

G

GA'-AL *(rejection)*.
A son of Ebed who aided the Shechemites against Abimelech. Judg. 9:26 sq.

GA'-ASH *(quaking)*.
More accurately Mount Gaash, in the district of Mount Ephraim. On the N. side of the hill was Timnath-serach (or cheres), the city given to Joshua. Josh. 24:30; Judg. 2:9; II Sa. 23:30; I Ch. 11:32.

GA'-BA *(height)*.
A Levitical city in Benjamin near Ramah, five miles from Gofna (now called *Gifna*), towards Neapolis. It was the N. border of Judah, as Rimmon was the S. Josh. 18:24; Ezra 2:26.

GAB'-BAI *(ingatherer)*.
A chief among the Benjamites after the return from exile. Neh. 11:8.

GAB'-BA-THA *(elevated place)*.
The place of Pilate's judgment-seat; also called "the Pavement." The judgment-hall was the *PRÆTORIUM*, which was on the W. hill of Jerusalem. Jno. 19:13.

GA'-BRI-EL *(God is mighty)*.
A divine messenger who explained to Daniel the vision of the ram and the he-goat (Dan. 8:16-26); predicted the restoration of Jerusalem after seventy weeks (Dan. 9:21-27), in answer to the

prayer of Daniel; foretold the birth of John the Baptist, appearing in a vision to Zacharias, the father of John (Lu. 1:11-20); told Mary of her coming pregnancy, even though she was a virgin, and the birth of Jesus (Lu. 1:26-38); and (in the ordinary Jewish and Christian traditions) was one of the "four great archangels."

GAD *(troop, good fortune).*
1. Jacob's seventh son, first-born of Zilpah, Leah's maid, and full brother of Asher. B. C. 1749. Gen. 30:11; 35:26; 46:16; 49:19; Ex. 1:4; I Ch. 5:11.

2. The tribe that sprang from Gad, and the territory they inhabited, which was E. of the Jordan and between Reuben and Manasseh. The territory of Gad embraced half Gilead, as the oldest record specially states (Deut. 3:12), or half the land of the children of Ammon (Josh. 13:25), probably the mountainous district which is intersected by the torrent Jabbok—if the wady Zurka be the Jabbok—including as its most N. town the ancient sanctuary of Mahanaim. They soon extended their territory, however, beyond these limits (see I Ch. 5:11, 16). The tribe of Gad was fierce and warlike, and lived a semi-nomadic, pastoral life. Jephthah appears to have been a Gadite, a native of Mizpeh (Judg. 11:34; cp. ver. 31, and Josh. 13:26), though he is always designated "the Gileadite;" and so also with Barzillai of Mahanaim (II Sa. 17:27; Ezra 2:61; cp. Josh. 13:26). And, in all probability, Elijah the Tishbite was among the worthies of Gad, he being said to have been "of the inhabitants of Gilead" (I Ki. 17:1). One of Gad's greatest military engagements is related in I Ch. 5:19-22. The territory of Gad was the battlefield on which the long and fierce struggles of Syria and Israel took place, and, as an agricultural and pastoral country, it undoubtedly suffered severely in consequence (II Ki. 10:33). Gad was carried into captivity by Tiglath-Pileser, and in the time of Jeremiah its cities appear to have been inhabited by the Ammonites (Jer. 49:1). The following localities were in the territory of Gad:—Aroer, Ataroth, Atroth, Shophan, Beth-aram or Haran, Beth-nimrah, Betonim, Debir, Dibon, Jogbethah, Karkor, Magdala, Zaphon, Minnith, Peniel, Ramoth-Gilead, etc.

3. A prophet who joined David when in "the hold," and by whose advice he quitted it for the Forest of Hareth. I Sa. 22:5; II Sa. 24:11, 13, 14, 18, 19; II Ch. 29:25.

GAD'-A-RENES—R. V., sometimes *"Gerasenes."* The people of Gadara, the capital of Peræa; E. of the Jordan, opposite Tiberias and Scythopolis (now called *Om-keis*); S. E. from the S. end of the Sea of Tiberias, and near the river *Hieromax.* Mark 5:1; Lu. 8:26, 37.

GAD'-DI *(belonging to fortune).*
Son of Susi, and a chief of Manasseh, sent with others to spy out the land. B. C. 1490. Num. 13:11.

GAD'-DI-EL *(God is my fortune).*
Son of Sodi, and a chief of Zebulun sent out with others to spy the land. B. C. 1490. Num. 13:10.

GA'-DI *(fortunate).*
Father of Menahem, who killed Shallum and succeeded him as king of Israel. II Ki. 15:14, 17.

GAD'-ITES.
Patronymic of the tribe of Gad. Deut. 3:12, 16; 4:43; 29:8; Josh. 1:12.

GA'-HAM *(blackness).*
A son of Nahor by his concubine Reumah. Gen. 22:24.

GA'-HAR *(prostration, concealment).*
One of the Nethinim whose posterity came up with Zerubbabel to Jerusalem, B. C. 536. Ezra 2:47; Neh. 7:49.

GAINSAYERS.—Those who contradict; adverse persons. Tit. 1:9.

GAI'-US (from Latin, *Caius*).
1. A native of Macedonia, and companion of Paul. Acts 19:29.

2. A man of Derbe in Lycaonia, and companion of Paul. Acts 20:4.

3. A Corinthian whom Paul baptized. Rom. 16:23; I Co. 1:14.

4. Person to whom John's third Epistle was addressed. III Jno. :1.

GA'-LAL *(great, rolling).*
1. A Levite who came up from exile, B. C. 445. I Ch. 9:15.

2. Another Levite who came up from exile, B. C. 445. I Ch. 9:16; Neh. 11:17.

GA-LA'-TIA *(place colonized by Gauls).*
The *Gallia* of the East; Roman writers call its inhabitants *Galli,* just as Greek writers call the people of ancient France *Galatia.* Galatia, the Roman province, was the central region of the peninsula of Asia Minor, with the provinces of Asia on the W., Cappadocia on the E., Pamphylia and Cilicia on the S., and Bithynia and Pontus on the N. The exact limits were frequently changing. Paul passed through this province on his second (Acts 16:6) and third (18:23) missionary journeys, and one of his epistles is addressed to its inhabitants. The apostle probably founded several churches in Galatia (see Gal. 1:2).

GA-LA'-TIANS.
Inhabitants of Galatia. Gal. 3:1.

GA-LA'-TIANS *(people of Galatia), EPISTLE TO THE.*—See *BIBLE, BOOKS OF THE.*

GALBANUM.—A resinous gum used as an ingredient in the sacred incense burned at the golden altar (Ex. 30:34), and valuable for its medicinal properties. It came from Syria.

GA'-LEED *(heap of witness).*
A name given by Jacob to the heap that he and Laban made on Mount Gilead as an evidence of the covenant between them. Gen. 31:47, 48.

GAL-I-LÆ'-ANS.
Inhabitants of *GALILEE* (which see). Mark 14:70; Lu. 13:1, 2; 22:59; 23:6; Jno. 4:45; Acts 2:7.

GAL'-I-LEE *(the circle).*
A district of Naphtali; after the Captivity, it embraced all Canaan N. of Samaria and W. of the Jordan, and was spoken of as Upper, or N., and Lower, or S., Galilee. The region was situated on the summit of a broad mountain ridge, and included the towns which Solomon offered to Hiram (Huram), king of Tyre, as remuneration for his services in procuring timber and stone for the Temple (I Ki. 9:11). However, as Hiram's chief need was grain for his island city, he could not conceal his disappointment over the offer of these mountainous towns, so declined them as useless (I Ki. 9:12, 13; II Ch. 8:2). The population of Galilee was very mixed; and at the time of Isaiah, it was definitely known as "Galilee of the Gentiles." At the time of Christ, Palestine was divided into three sections or provinces—Judæa, Samaria, and Galilee (Lu. 17:11; Acts 9:31); of which Galilee was northernmost. The soil of Galilee was rich and well cultivated, and the country abounded in fruit and forest trees of all kinds. This province was the scene of most of the acts and incidents of Christ's life. His boyhood days were spent at Nazareth, and during the greater part of his public life Capernaum was his home (Mat. 4:13; 9:1). All of the apostles, except perhaps Judas, were Galilæans (Acts 1:11). See *BETHSAIDA; CANA; CAPERNAUM; CHORAZIN; NAZARETH;* and *TIBERIAS,* which were among the most important towns of the province. Josh. 20:7; 21:32; Isa. 9:1—Mat. 2:22; 3:13.

GAL'-I-LEE, *SEA OF.*
A body of water situated in Palestine about twenty-seven miles east of the Mediterranean Sea, and deriving its name from the district of that name which forms its west shores. It is about fourteen miles long from north to south, and from four to seven miles wide, and its greatest depth is about 160 feet. Its surface varies from 600 to 700 feet below the level of the Mediterranean. The river Jordan enters the Sea of Galilee on the

north-east and flows out at the south-west. This sea abounds in excellent fish of various kinds. It is enclosed by steep hills, broken or receding occasionally, from 500 to 1700 feet high, the eastern shore being much the highest. The Sea of Galilee is still liable to sudden tempests like that mentioned in Mat. 14:22-33. This sea is also called "Sea of Chinnereth" or "Chinneroth" (Num. 34:11; Josh. 19:35); "Lake of Gennesaret" (Lu. 5:1); "Sea of Tiberias" (Jno. 6:1); "the sea" (Isa. 9:1; Mat. 4:13, 15; 17:27); and is now called *bahr Tubariyeh.* See *GALILEE.*

GALL.—A bitter fluid secreted by the liver and usually called *bile* (Job 16:13); the *gall-bladder* or *vitals* (Job 20:25); some *bitter herb* or plant (Deut. 29:18; Lam. 3:19); the *poison* of venomous serpents was erroneously supposed by the ancients to be gall (Job 20:14); in a general sense, *something bitter* (Psa. 69:21). Gall was given to deaden the pain of persons suffering crucifixion; and so was given to Christ (Mat. 27:34).

GALLERY.—An architectural term applied to the porticos or verandas common in Eastern houses. In Eze. 41:15, 16, this word is thought by some to mean *pillars* or columns (the original being so rendered in Eze. 42:6); by others, a decrement or *terrace.* In Song 7:5, the meaning is *"tresses"* (as in the R. V.), ringlets, curls (of hair).

GALLEY.—The word rendered "galley" in Isa. 33:21 means *ship, fleet,* and is elsewhere rendered "navy." The galley of ancient times was a small flat vessel, which was propelled by two or more rows of oarsmen.

GAL'-LIM *(fountains* or *heaps).*
1. The native place of the man to whom Michal, David's wife, was given, the location of which is uncertain. I Sa. 25:44.
2. A city of Benjamin, N. of Jerusalem; and possibly the same as No. 1. Isa. 10:30.

GAL'-LI-O.
Seneca's younger brother, a careless Roman proconsul of Achaia. His full name was *Junius Annæus Gallio.* There is no authority for the belief that he was put to death by Nero. Acts 18:12, 14, 17.

GALLOWS.—A post or gibbet. The word rendered "gallows" in Esth. 5:14; 6:4; 7:9, 10; 8:7; 9:13, 25 is elsewhere (as in Gen. 40:19; Deut. 21:22) translated *tree.* It is questionable that death by strangulation is here intended. It is more likely that "tree" here has its frequent sense of *pole,* on which, as was customary in Persia, the criminal was impaled (see *CROSS).* However, hanging appears to have been a punishment practiced not only by the Hebrews, but also by the Egyptians and other ancient nations. See *PUNISHMENT.*

GA-MA'-LI-EL *(God is recompenser).*
1. A chief of Manasseh chosen to aid in taking the census in the wilderness. B. C. 1490. Num. 1:10; 2:20; 7:54, 59; 10:23.
2. A celebrated teacher and rabbi of the Jews, and a member of the Sanhedrin, whose influence saved the lives of the apostles. Acts 5:34; 22:3.

GAMES.—On account of the heat of the climate in most sections of Palestine, and also because of the dignified and religious nature of the Hebrews, games were not indulged in to any great extent. However, a few traces of private and childish diversions, besides the dancing and music indulged in at times of festivity, are found in the early history of the Jews. The only sports recorded in the Bible are keeping tame birds (Job 41:5), imitating the proceedings of marriages or funerals (Mat. 11:16), and racing (Psa. 19:5; Ecc. 9:11). The chief amusement of the men appears to have been conversation and joking (Prov. 26:19; Jer. 15:17). It is possible, though, that an allusion is made in II Sa. 2:14 to some kind of war-dance, for the Hebrew word here rendered "play" is often used for *dance.* The spirit of the Jewish institutions was antagonistic to public games of any kind; but the chief objects aimed at in the Greek and other athletic games (i. e., national spirit and good-will) were gained by the Hebrews through their great national festivals. Consequently, the games of the Greeks and Romans were looked on by the Jews with aversion, if not with contempt; and the erection of a gymnasium by Jason, and the building of theaters and amphitheaters by Herod at Jerusalem, Cæsarea and Berytus were considered heathenish proceedings by the Hebrews.

GAM'-MA-DIMS—R. V., *"valorous men."*
This word occurs only once, and has been said to mean "pigmies, warriors, giants, Cappadocians," etc. The LXX. has "guards or watchmen." Eze. 27:11.

GA'-MUL *(weaned, matured).*
A priest, the leader of the twenty-second course in the service of the Sanctuary. I Ch. 24:17.

GARDEN.—A park or orchard inclosed and planted. Among the gardens mentioned in the Bible are:—The garden of Eden (Gen. 2:8-10, 15); Ahab's garden of herbs (I Ki. 21:2); the royal garden near the fortress of Zion (II Ki. 21:18; 25:4); the royal garden of the Persian kings at Susa (Esth. 1:5; 7:7, 8); the garden of Joseph of Arimathea (Jno. 19:41); and the garden of Gethsemane (Jno. 18:1). The traditional gardens and pools of Solomon, thought by some to be alluded to in Ecc. 2:5, 6, are pointed out in the *wady Urtas* (Hortus), a short distance to the S. of Bethlehem. The "king's garden" (II Ki. 25:4; Neh. 3:15; Jer. 39:4; 52:7) was situated near the Pool of Siloam, N. of *Bir Eyub,* at the mouth of the Tyropœon, and was formed by the intersection of the valleys of Jehoshaphat and Ben-Hinnom. The rose-garden of Jerusalem was one of the very few gardens which existed within the walls of the city. Gardens of the East were fenced in by means of thorn-hedges (Isa. 5:5) or walls of stone (Prov. 24:31). They were further protected by keepers, who had their lodges (Isa. 1:8; Lam. 2:6) and watch-towers (Mark 12:1) on the premises. In the East, gardens are not attached to the owner's residence, but are situated in the suburbs of the town, often as much as a mile distant. The dead were often buried in the gardens (Gen. 23:19, 20; II Ki. 21:18, 26; Mark 15:46; Jno. 19:41)—a custom still occasionally practiced in the East. All kinds of vegetable plants, including trees and vines, known to the Hebrews were grown in gardens; some being planted for their food properties, others for qualities of fragrance and beauty, and still others for their medicinal value.

GARDENER.—The keeper of a *GARDEN* (which see). Jno. 20:15.

GARDEN HOUSE.—The lodge or watch-tower of the gardener. Perhaps some specific place is denoted here, however. II Ki. 9:27.

GA'-REB *(reviler, despiser).*
1. One of David's worthies, the son of Jether, or an inhabitant of Jathir, in the mountainous district of Judah. II Sa. 23:38; I Ch. 11:40.
2. A hill near Jerusalem. Jer. 31:39.

GARLANDS.—Wreaths, chaplets. In heathen sacrifices, it was customary to adorn both victims and god with fillets and garlands; but authorities do not agree as to the purpose to which the "garlands" mentioned in this passage were to be applied. It is thought by some that they were to be placed upon the heads of the apostles, in imitation of the practice of idolators of putting garlands on the head of their idol before offering sacrifices. Garlands were usually formed of such trees or plants as were considered most agreeable to the god to whom the sacrifices were being offered. Acts 14:13.

GARLICK.—Garlic, a well-known plant which has been cultivated and esteemed in Eastern countries from very early times. Num. 11:5.

GARMENTS.—Apparel; clothing; dress. Eastern dress has undergone but few and very slight changes from the time of Abraham to the present day; so a description of Oriental present-day garments will serve to enlighten the reader in regard to ancient costumes as well. The dress for men

and women differs but very little; many articles being worn by both in common, varied only by the manner of putting them on.

Men wear the *shawl* over the head and shoulders, while the women use it around the waist. The *drawers* are scant or full, gathered around the waist. They are fastened just below the knee by garters. The *shirt* reaches to, or a little below, the knees, and is worn outside of the drawers usually. They also wear a *vest*, like ours, buttoned up to the chin. The buttons are sewed on the edge of the garment, and passed through a loop, never using a buttonhole. The *coat* has sleeves to the wrist, or longer, and skirts to the knees or ankles. When cut off at the hips, the coat is sometimes embroidered very highly. The same garment is worn by women, and is called *Yelek*. This is the robe of ceremony for both sexes. Over the coat is worn the *girdle* (Acts 21:11), which is two or three yards long and about half a yard wide, and is made of any material, from a strip of leather or a rope, to the finest silk, with embroidery. The *cloak* is a large square bag, open on one side, with holes at the upper corners for the hands, and a band around the neck. Goat's or camel's hair is used in the desert—as worn by John the Baptist (Mat. 3:4). Joseph's coat of (many) colors was probably of this pattern; and such rich garments are common among the wealthy, being made of silk or wool, and richly embroidered. The same garment is called a *Burnoos* when it has a hood, as worn in Algeria. The *hyke* is a square shawl, folded cornerwise. Bedouins use a cloth woven with threads of silver or gold, called *Akal*. The head is covered first with a white cotton cap *(Libdeh)*, over which is worn the *Tarbush*, a red woolen cap, generally with a blue tassel. Around the tarbush, a narrow shawl (three or more yards long) is wound, forming the *turban*. Women cover themselves with a thin cloak and a *veil*, leaving only the eyes (or only one eye) visible.

Women wear the hair long, braided, curled, etc., and decorated with jewels and coins. There are many ornaments in use for the hair, head, nose, and neck. The ancient Jews probably wore the hair as low as the ears or neck, and, as Josephus says of the body-guard of Solomon, used powder *(Ant.* VIII, 7:3). In mourning, the head was shaved (Isa. 22:12, etc.). The eyebrows and lashes are frequently colored.

The feet are loosely covered, and are seldom deformed, as ours are, by tight shoes. The inner *slippers* are very soft, and only worn in the house; the *over-shoes* and *boot* being worn outdoors, and always left at the door. *Stockings* and *leggings* for cold weather are in common use. *Sandals* are still used in the house, but could never have been in common use outdoors, because of the many thorns and briers. The *Kubcobs* are high wooden stilts, used in the bath, or on wet floors.

In very ancient times, garments made of skins (Gen. 3:21) were worn, but spinning and weaving were practiced quite early (Ex. 35:25), and garments of various kinds then came into use. Large quantities of clothing were laid up in store by the wealthy (Job 27:16); hence the reference to moths in Mat. 6:19. The inner garment or coat was sometimes woven without seam, as was the coat of Jesus which was taken by the soldiers after the Crucifixion (Jno. 19:23). Under the Mosaic code, women were forbidden to wear men's clothing, and vice versa (Deut. 22:5); neither were the Israelites to wear garments "of divers sorts, as of woolen and linen together" (Deut. 22:11).

GAR'-MITE *(the strong* or *bony one)*.
Patronymic of Keilah, son of Nahum, of the tribe of Judah. I Ch. 4:19.

GARNER. — Barn; repository; treasury. See *BARN*. Psa. 144:13; Joel 1:17—Mat. 3:12; Lu. 3:17.

GARRISON.—The officers and men forming a military post stationed within the territory of a conquered people to preserve law and order and the dominion of the conquering nation. Paul was protected by a Roman garrison stationed in "the castle," when the Jews sought to kill him in Jerusalem (Acts 21:31-40). I Sa. 10:5; 13:3, 4, 23; 14:1, 4, 6, 11, 15—II Co. 11:32.

GASH'-MU *(corporealness)*.
An influential Samaritan in Nehemiah's time. Perhaps the same as *GESHEM*. B. C. 445. Neh. 6:6.

GA'-TAM *(burnt valley)*.
Fourth son of Eliphaz, son of Esau. Gen. 36:11, 16; I Ch. 1:36.

GATE.—Opening; door; entrance. Many Eastern cities were surrounded with walls, and were entered by means of strong gates. Jerusalem had many gates, each of which had a name. A city was generally considered as captured when its gates were taken, and the word "gate" sometimes means power. The gates of cities always had an open space near them which was used for judicial proceedings, public assemblies, a market-place, and a place of general resort. There are seven gates still existing in the outer wall of Jerusalem, of which the Jaffa Gate, Damascus Gate, Stephen's Gate, and Zion Gate are the most important. The Dung Gate, the Golden Gate, and Herod's Gate are not now in use. Gen. 19:1; 23:10, 18; Ex. 20:10; 38:15, 18, 31; Num. 4:26—Mat. 7:13, 14; Lu. 7:12; 13:24 (R. V., *"door"*).

GATH *(wine-press, fortune)*.
A royal city of the Philistines, and native place of Goliath. It stood upon the conspicuous hill now called *Tell-es-Safieh*. This hill is at the foot of the mountains of Judah, ten miles E. of Ashdod and ten S. by E. of Ekron. The ruins are very extensive. Gath was one of the places from which Joshua did not entirely cut off the Anakim (Josh. 11:22); one of the five chief cities of the Philistines, and the one to which they carried the ark after its presence had brought destruction to their god Dagon (I Sa. 5:2-8); and one of the places to which David fled to escape the fury of Saul (I Sa. 21:10).

GATHERER.—Harvester. Amos 7:14 (R. V., *"dresser"*).

GATH--HE'-PHER *(the wine-press of digging)*.
A city of Zebulun, not far from Japhia (now called *Yafa*); the native place of the prophet Jonah, whose reputed tomb is shown at the village of *El-Meshhad*, on the top of a hill, two miles E. of *Sufurieh*. It is called *GITTAH-HEPHER*, in Josh. 19:13. II Ki. 14:25.

GATH--RIM'-MON *(wine-press of the pomegranate)*.
1. A Levitical city of Dan, on the plain of Philistia near Joppa. Josh. 19:45.

2. A Levitical town of the half-tribe of Manasseh W. of the Jordan. In I Ch. 6:70, it is called *BILEAM*. Josh. 21:25; I Ch. 6:69.

GA'-ZA *(the strong place)*.
1. One of the five chief cities of the Philistines. Like Damascus, it is remarkable for its existence from the remotest times. Gaza was one of the border-cities of the Canaanites; its earliest inhabitants were perhaps the *AVIM*, a nomadic people who roamed over the plain and desert; the Avim were driven out by the *CAPHTORIM*, kindred people to the Philistines, who finally absorbed them; the time of the conquest of Gaza by the Philistines is unknown, but they were firmly established there and were very powerful at the time of Abraham (Gen. 21:32); Joshua overran the Canaanitish country as far as Gaza (Josh. 10:41), but spared the Anakim, a nation of giants which dwelt there (Josh. 11:21, 22); Gaza fell to the lot of Judah in the division of land (Josh. 15:47), and though he took possession (Judg. 1:18), the inhabitants were not exterminated (Judg. 3:3); Samson carried away the gates of Gaza (Judg. 16:3), and it was here that he ground in the prison-house (Judg. 16:21) and pulled down the temple of Dagon, killing himself together with "more than they which he

slew in his life" (Judg. 16:29, 30); Gaza, together with four other Philistine cities, gave each a golden emrod as a trespass-offering to the Lord (I Sa. 6:17); Solomon's kingdom reached as far as Gaza (I Ki. 4:24), but it seems that the town remained a Philistine city (II Ki. 18:8); Hezekiah smote the Philistines as far as Gaza (II Ki. 18:8); as a diversion of Nebuchadnezzar in his operations against Jerusalem, Gaza fell under the dominion of the Egyptians, probably Pharaoh-Necho (Jer. 47:1); the prophets severely denounce Gaza (Jer. 25:20; 47:5; Amos 1:6, 7; Zeph. 2:4; Zech. 9:5); it was besieged by Alexander the Great, and withstood his assaults for two months, but was finally captured and its defenders put to the sword, while the remainder of the inhabitants were sold into slavery; the town was then settled by Arabs; Jonathan Maccabæus destroyed its suburbs; Simon Maccabæus captured the city itself, but experienced considerable difficulty in doing so; Alexander Jannæus spent a year (B. C. cir. 96) besieging it and punishing its people; rebuilt by Gabinius; among the cities given by Augustus to Herod, after whose death it was united to the province of Syria; Philip baptized the eunuch near Gaza (Acts 8:26-38), perhaps in the *wady el-Hasy*, between Eleutheropolis and Gaza, near the old sites of Lachish and Eglon, though the traditional site of the baptism is at Beit-sur, between Jerusalem and Hebron; Gaza was razed by the Jews (A. D. cir. 65), in retaliation for the slaughter of their brethren in Cæsarea, but soon recovered and became one of the most important cities of Syria during the reigns of Titus and Adrian. Christianity was early introduced into Gaza; nevertheless, it long remained a stronghold of idolatry. The Moslems took the city in A. D. 634, and turned its large and splendid church, built in the 5th century, into a mosque. Under the blight of Islamism, it gradually declined, and was found deserted by the Crusaders, who built a castle on the hill, which became the nucleus of a new town. Gaza was garrisoned by the Knights Templar in the 12th century; and fell into the hands of Saladin after the battle of Hattin, A. D. 1170. The modern town is called *Ghuzzeh* or *Azzah*. It resembles a cluster of small villages, and contains 15,000 inhabitants.

2. A city of Ephraim. Judg. 6:4; I Ch. 7:28.

GA'-ZA-THITES, GA'-ZITES—R. V., *"Gazites."* The inhabitants of *GAZA* (which see). Josh. 13:3; Judg. 16:2.

GA'-ZER *(precipice)*.
The same as *GEZER* (which see). The difference in the orthography arises from the Hebrew accent being here attended to, though neglected in other places where the same form occurs. II Sa. 5:25; I Ch. 14:16.

GA'-ZEZ *(shearer)*.
1. A son of Caleb by Ephah, his concubine. I Ch. 2:46.

2. Grandson of Caleb, son of Jephunneh. I Ch. 2:46.

GAZING STOCK.—Spectacle. Nah. 3:6—Heb. 10:33.

GAZ'-ZAM *(devourer, swaggerer)*.
The sons of Gazzam were among the families of the Nethinim who returned from exile with Zerubbabel, B. C. 536. Ezra 2:48; Neh. 7:51.

GE'-BA *(height, hill)*.
A Levitical city of Benjamin. In the list of the cities along the N. boundary, the name is given as *GABA* (a change due to the emphasis in Hebrew before a pause), and the same change occurs in Ezra 2:26; Neh. 7:30; 11:31; II Sa. 5:25; II Ki. 23:8; the last three of these being, in the A. V., "Geba." In one place, the name "Geba" is used as the northern landmark of the kingdom of Judah and Benjamin, in the expression "from Geba to Benjamin" (II Ki. 23:8); and also as an eastern limit to Gazer (II Sa. 5:25).

GE'-BAL *(border, hilly)*.
1. The city *Bibylus*, between *Beirut* and *Tripolis*. Eze. 27:9.

2. A district between the S. end of the Salt (Dead) Sea and Petra, inhabited by Edom. Psa. 83:7.

GE'-BER *(strong)*.
1. "The son of Geber," who had charge of Havoth-Jair and the district of Argob for Solomon. I Ki. 4:13.

2. Geber, the son of Uri, had "the land of Gilead," a district S. of the former—the country originally possessed by Sihon and Og—probably the modern *Belka*, the great pasture-lands of the tribes E. of the Jordan. I Ki. 4:19.

GE'-BIM *(springs, cisterns, ditches)*.
A city of Benjamin, between Anathoth and the ridge on which Nob was situated. Isa. 10:31.

GED-A-LI'-AH *(Jehovah is great)*.
1. Son of Ahikam, and grandson of Shaphan, King Josiah's secretary. After the destruction of the Temple (B. C. 587), Nebuchadnezzar left Gedaliah with a Chaldean guard at Mizpeh, six miles N. of Jerusalem, to govern the vine-dressers and husbandmen left in the land. II Ki. 25:22-25; Jer. 40:5-16.

2. A Levite, one of the six sons of Jeduthun. I Ch. 25:3, 9.

3. A priest that had taken a "strange" (foreign) wife in the Exile. Ezra 10:18.

4. Grandfather of Zephaniah the prophet. Zeph. 1:1.

5. A prince who caused Jeremiah to be imprisoned. Jer. 38:1.

GED'-E-ON—R. V., *"Gideon."*
Greek form of *GIDEON* (which see). Heb. 11:32.

GE'-DER *(walled)*.
A royal city of the Canaanites taken by Joshua. It was on the W. of the Jordan, in the extreme S. It is not the same as the *GEDOR* between Hebron and Bethlehem; nor is it *GEDERAH* in the low country; but may be the *GEDOR* named in I Ch. 4:39, in connection with the Simeonites. Josh. 12:13.

GE-DE'-RAH *(enclosure, sheep-fold)*.
A city in the lowlands of Judah. Josh. 15:36.

GE-DE'-RA-THITE.
Inhabitant of Gederah. I Ch. 12:4.

GE-DE'-RITE.
An inhabitant of Geder. I Ch. 27:28.

GE-DE'-ROTH *(sheep-cotes)*.
A town in the lowlands of Judah. Josh. 15:41; II Ch. 28:18.

GED-E-RO-THA'-IM *(two sheep-folds)*.
A town in the pasture-land of Judah. Josh. 15:36.

GE'-DOR *(wall)*.
1. A city in the mountainous part of Judah, a few miles N. of Hebron. It is perhaps now called *Jedur*, half-way between Bethlehem and Hebron; but the *Gædur* of Eusebius is perhaps more likely, and is ten miles S. of Diospolis (now called *Ludd*). Josh. 15:58.

2. The town of Jeroham, whose sons were of the mighty men of Benjamin who joined David at Ziklag. I Ch. 12:7.

3. The son of Jehiel, father of Gibeon; and an ancestor of Saul. I Ch. 8:31; 9:37.

4. This name occurs twice in the genealogies of Judah—in the former, *PENUEL* is called the father of Gedor; and in the latter, *JERED* is in the same relation. In the Targum, both these names (with others) are given to Moses by Jehudijah, who is identified with the daughter of Pharaoh. I Ch. 4:4, 18.

5. A place in Simeon, in the extreme S. of Judah, and different from that named under No. 1. It was between the S. of Judah and Mount Seir; i. e., Petra. I Ch. 4:39.

GE-HA'-ZI *(denier, diminisher)*.
The servant of the prophet Elisha. II Ki. 4:12 sq.; 5:20, 21, 25; 8:4, 5.

GE-LI'-LOTH *(circles).*
A place named among the points marking the S. boundary-line of Benjamin. This boundary went from Enshemesh towards Geliloth, over against the ascent of Adummin. In Josh. 15:7, *GILGAL* is substituted for Geliloth. Josh. 18:17.

GE-MAL'-LI *(camel owner).*
A Danite, father of Ammiel, ruler of his tribe, and one of the twelve men sent out to explore the land. Num. 13:12.

GEM-A-RI'-AH *(Jehovah has completed).*
1. Son of Shaphan, and father of Micaiah. Jer. 36:10, 11, 12, 25.

2. Son of Hilkiah, sent (B. C. 597) by the king Zedekiah as ambassador to Nebuchadnezzar, and the bearer of Jeremiah's letter to the captive Jews. Jer. 29:3.

GENDER.—To beget; to breed; to engender. Lev. 19:19; Job. 21:10; 38:29—Gal. 4:24; II Ti. 2:23.

GENEALOGY.—The act or art of those who treat of birth and family, and reckon descents and generations. The genealogies of the Hebrews are in two forms, one giving the generations in a descending, the other in an ascending scale. Examples of the descending form may be found in Ruth 4:18-22; I Ch. 3; of the ascending, I Ch. 6:33-43; Ezra 7:1-5. Females are named in genealogies only when there is something remarkable about them, or when some right or property is transmitted through them (see Gen. 11:29; 22:23; 25:2-4; 35:22-26; Ex. 6:23; Num. 26:33; I Ch. 2:4, 19, 35, 49). The Bible genealogies furnish an unbroken descent of the house of David from the Creation to the time of Christ. Luke gives the genealogy of Christ Jesus in an ascending scale (i. e., Joseph to Adam); but this order is reversed in the following tables so as to give Luke's genealogy parallel to those of the other recorders.

No.	Luke 3:23-38	Mat. 1:2-17	Gen. 5, 10, 11, and Ruth 4	I Ch. 1, 2, 3
1.	Adam	.....	Adam	Adam
2.	Seth	.....	Seth	Sheth
3.	Enos	.....	Enos	Enosh
4.	Cainan	.....	Cainan	Kenan
5.	Maleleel	.....	Mahalaleel	Mahalaleel
6.	Jared	.....	Jared	Jered
7.	Enoch	.....	Enoch	Henoch
8.	Mathusala	.....	Methuselah	Methuselah
9.	Lamech	.....	Lamech	Lamech
10.	Noe	.....	Noah	Noah
11.	Sem	.....	Shem	Shem
12.	Arphaxad	.....	Arphaxad	Arphaxad
13.	Cainan	.....	.....	.....
14.	Sala	.....	Salah	Shelah
15.	Heber	.....	Eber	Eber
16.	Phalec	.....	Peleg	Peleg
17.	Ragau	.....	Reu	Reu
18.	Saruch	.....	Serug	Serug
19.	Nachor	.....	Nahor	Nahor
20.	Thara	.....	Terah	Terah
21.	Abraham	Abraham	Abram	Abra(ha)m
22.	Isaac	Isaac	.....	Isaac
23.	Jacob	Jacob	.....	Israel
24.	Juda	Judas	.....	Judah
25.	Phares	Phares	Pharez	Pharez
26.	Esrom	Esrom	Hezron	Hezron
27.	Aram	Aram	Ram	Ram
28.	Aminadab	Aminadab	Amminadab	Amminadab
29.	Naason	Naason	Nahshon	Nahshon
30.	Salmon	Salmon	Salmon	Salma
31.	Booz	Booz	Boaz	Boaz
32.	Obed	Obed	Obed	Obed
33.	Jesse	Jesse	Jesse	Jesse
34.	David	David	David	David
35.	Nathan	Solomon	.....	Solomon
36.	Mattatha	Roboam	.....	Rehoboam
37.	Menan	.....	.....	.....
38.	Melea	.....	.....	.....
39.	Eliakim	Abia	.....	Abia
40.	Jonan	Asa	.....	Asa
41.	Joseph	Josaphat	.....	Jehoshaphat
42.	Juda	Joram	.....	Joram
43.	Simeon	.....	.....	Ahaziah
44.	Levi	.....	.....	Joash
45.	Matthat	.....	.....	Amaziah
46.	Jorim	Ozias	.....	Azariah
47.	Eliezer	Joatham	.....	Jotham
48.	Jose	Achaz	.....	Ahaz
49.	Er	Ezekias	.....	Hezekiah
50.	Elmodam	Manasses	.....	Manasseh
51.	Cosam	Amon	.....	Amon
52.	Addi	Josias	.....	Josiah
53.	Melchi	.....	.....	Jehoiakim
54.	Neri	Jechonias	.....	Jeconiah
55.	Salathiel	Salathiel	.....	Salathiel and Pedaiah

No.	Luke 3.	*Maternal Line.	Paternal Line.	Mat. 1.
1.	38.	ADAM.....		
2.		Seth.....		
3.		Enos.....		
4.	37.	Cainan.....		
5.		Mahalaleel.....		
6.		Jared.....		
7.		Enoch.....		
8.		Methuselah.....		
9.	36.	Lamech.....		
10.		Noah.....		
11.		Shem.....		
12.		Arphaxad.....		
		Cainan.		
13.	35.	Salah.....		
14.		Eber.....		
15.		Peleg.....		
16.		Reu.....		
17.		Serug.....		
18.	34.	Nahor.....		
19.		Terah.....		
20.		ABRAHAM.....	ABRAHAM.....	2.
21.		Isaac.....	Isaac.....	
22.		Jacob.....	Jacob.....	
23.	33.	Judah.....	Judah.....	
24.		Pharez.....	Pharez.....	3
25.		Hezron.....	Hezron.....	
26.		Ram.....	Ram.....	
27.		Amminadab.....	Amminadab.....	4.
28.	32.	Nahshon.....	Nahshon.....	
29.		Salmon.....	Salmon.....	
30.		[Unknown].....	[Unknown].....	5.
31.		[Unknown].....	[Unknown].....	
32.		[Unknown].....	[Unknown].....	
33.		[Unknown].....	[Unknown].....	
34.		[Unknown].....	[Unknown].....	
35.		Boaz.....	Boaz.....	
36.		Obed.....	Obed.....	
37.		[Unknown].....	[Unknown].....	
38.		[Unknown].....	[Unknown].....	
39.		[Unknown].....	[Unknown].....	
40.		[Unknown].....	[Unknown].....	
41.		Jesse.....	Jesse.....	
42.	31.	DAVID.....	DAVID.....	6.
43.		Nathan.....	Solomon.....	
44.		Mattatha.....	Rehoboam.....	7.
		Menan		
		Melea		
45.	30.	Eliakim.....	Abijah.....	
46.		Jonan.....	Asa.....	
47.		Joseph.....	Jehoshaphat.....	8.
48.		Adaiah (Judah)..	Jehoram.....	
49.		Maaseiah (Simeon).....	[Ahaziah].....	
50.	29.	Levi.....	[Jehoash].....	
51.		Matthat..	[Amaziah].....	
52.		Jorim.....	Uzziah.....	
53.		Eliezer.....	Jotham.....	9.
54.		Jose.....	Ahaz.....	
55.	28.	Er.....	Hezekiah.....	

No.	Luke 3:23-38	Mat. 1:2-17	Gen. 5, 10, 11, and Ruth 4	I Ch. 1, 2, 3
56.	Zorobabel	Zorobabel	.....	Zerubbabel
57.	.....	.....	.....	Hananiah
58.	Rhesa	.....	.....	Pelatiah and Rephaiah
59.	Joanna	.....	.....	Arnan
60.	Juda	Abiud	.....	Obadiah
61.	Joseph	Eliakim	.....	Shechaniah
62.	Semei	.....	.....	Shemaiah
63.	Mattathias	.....	.....	.....
64.	Maath	.....	.....	.....
65.	Naggeo	.....	.....	Neariah
66.	Esli	Azor	.....	Elioenai and Azrikam
67.	Naum	.....	.....	Johanan and Anani
68.	Amos	.....	.....	.....
69.	Mattathias	Sadoc	.....	.....
70.	Joseph	Achim	.....	.....
71.	Janna	Eliud	.....	.....
72.	Melchi	Eleazar	.....	.....
73.	Levi	Matthan	.....	.....
74.	Matthat	Jacob	.....	.....
75.	Heli	.....	.....	.....
76.	Joseph	Joseph	.....	.....
77.	JESUS	JESUS	.....	.....

No.	Luke 3.	*Maternal Line.	Paternal Line.	Mat. 1.
56.		Elmodam.....	Manasseh.....	10.
57.		Cosam.....	Amon.....	
58.		Addi.....	Josiah.....	
59.		Maaseiah (Melchi).....	Jehoiakim.....	11.
60.	27.	Neriah.....	Jeconiah.....	
		[A daughter].....	(Captivity).	
61.		SALATHIEL, stepfather of...	SALATHIEL, uncle of.....	12.
62.		Zerubbabel.....	Zerubbabel.....	
63.		[Hananiah].....	[Hananiah].....	
64.		Rephaiah (Rhesa)	[Rephaiah].....	
65.		Arnan (Joanna)...	[Arnan].....	
66.	26.	Obadiah (Juda) .	Obadiah (Abiud) .	13.
67.		Shechaniah (Joseph).....	Shechaniah (Eliakim).....	
68.		Shemaiah (Semei)	[Shemaiah].....	
		Mattathiah.		
		Maath.		
69.	25.	Neariah (Nagge).	[Neariah].....	
70.		Elioenai (Esli)....	Azrikam (Azor)...	
71.		Johanan (Naum)	[Unknown].....	
72.		Amoz.....	[Unknown].....	
73.		Mattathiah.....	Sadok.....	14.
74.	24.	Joseph.....	Jachim.....	
75.		Jannah.....	Eliud.....	
76.		Melchi.....	Eleazar.....	15.
77.		Levi.....	Matthan.....	
78.		Matthat.....	Jacob.....	
79.	23.	Eli.....	Joseph, reputed father of.....	16.
		Mary.....		
80.		JESUS.....	JESUS.....	

*In constructing their genealogical tables, it is well known that the Jews reckoned wholly by males, rejecting, where the blood of the grandfather passed to the grandson through a daughter, the name of the daughter herself, and counting that daughter's husband for the son of the maternal grandfather (Num. 26:33; 27:4-7). On this principle, Joseph, begotten by Jacob, marries Mary, the daughter of Heli, and in the genealogical register of his wife's family is counted for Heli's son. Salathiel, begotten by Jeconiah, marries the daughter of Neri, and, in like manner, is accounted his son: in Zorobabel, the offspring of Salathiel and Neri's daughter, the lines of Solomon and Nathan coalesce; Joseph and Mary are of the same tribe and family; they are both descendants of David in the line of Solomon; they have in them both the blood of Nathan, David's son. Joseph deduces his descent from Abiud (Mat. 1:13), Mary from Rhesa (Lu. 3:27), sons of Zorobabel. The genealogies of Matthew and Luke are parts of one perfect whole, and each of them is essential to the explanation of the other. By Matthew's table we prove the descent of Mary, as well as Joseph, from Solomon; by Luke's we see the descent of Joseph, as well as Mary, from Nathan. But still it is asked how know we that Mary was the daughter of Neri?

1. Because the angel Gabriel, at the Annunciation, told the Virgin that God would give her divine son the throne of his father David (Lu. 1:32), and thus it was necessary to prove this by her genealogy afterwards.

2. Mary is called by the Jews "the daughter of Heli," and by the early Christian writers "the daughter of Joakim and Anna" (Lightfoot, *on Luke* 3:23). But Joakim and Eliakim (as different names in Hebrew for God) are sometimes interchanged (II Ch. 36:4): Eli or Heli, then, is the abridgment of Eliakim.

3. The evangelist Luke has critically distinguished the *real* from the *legal* genealogy by a parenthetical remark: "Jesus being (as was supposed) the son of Joseph *(but in reality)*, the son of Heli," or his grandson by the mother's side, for so the ellipsis should be supplied. Moreover, on comparing the two tables, we find that from Abraham to David they agree with each other because they are in accordance with the genealogies of Genesis, Ruth, and I Ch. 3; but from David to Joseph they are evidently distinct lines of pedigree, agreeing only in two persons, viz. Salathiel and Zorobabel.

Again, it is objected that there are now in Luke's genealogy seventy-*seven* names; whereas Irenæus, Africanus, and other early fathers, acknowledge but seventy-*two*. But if we omit the names *Maath, Mattathias, Melea, Menan,* and *Cainan,* as being interpolations, then the number will be reduced to seventy-two.

It is said that Abiud and Rhesa are called by the evangelists the sons of Zorobabel, though in I Ch. 3:19 we have no mention of them among his sons. We remark that it was a custom with the Jews to call the same person by different names, and that this custom was peculiarly prevalent about the time of the Captivity (Dan. 1:6, 7; also cp. II Sa. 3:3 with I Ch. 3:1).

GENERAL.—Chief; commander. I Ch. 27:34 (R. V., *"captain"*).

GENERATION.—A word which has various meanings in the Bible, arising from the fact that the translators merged the different meanings of several original words in the one common term, "generation." (1) A single step or stage in the succession of natural descent, as the children of the same parents (Job 42:16); (2) the people living during the same period of time (Psa. 48:13); (3) a genealogical record (Gen. 5:1); (4) a family history, or record of descent (Gen. 6:9); (5) history of the origin of things (Gen. 2:4); (6) brood, offspring, progeny (Mat. 3:7); (7) all of the descendants of a particular person or group of persons (Lev. 7:36); a period or age (Gen. 7:1). For the "generation of Jesus Christ" (Mat. 1:1), see *GENEALOGY*.

GEN'-E-SIS *(generation), BOOK OF.*—See *BIBLE, BOOKS OF THE.*

GEN-NES'-A-RET *(vale of flowers* or *prince's garden).*

1. A town of Naphtali, variously named in the O. T. as "Cinneroth" (I Ki. 15:20) or *CHINNERETH* (Josh. 19:35). It was later called

Genusar, and doubtless is the same as the present-day *Gansur*, the ruins of which lie one hour N. W. of Tubariyeh.

2. A small district of Galilee, which derives its name from its *basin*-like form. Christ landed here after walking on the sea (Mat. 14:34); it being on the W. shore of the Sea of Gennesaret (or *GALILEE*). Mark 6:53.

3. A sea or lake which is called "Sea of Chinnereth" (Num. 34:11) in the O. T.; and is called "Lake of Gennesaret" (Lu. 5:1), "Sea of Galilee" (Mat. 4:18; Mark 7:31; Jno. 6:1), and "Sea of Tiberias" (Jno. 6:1; 21:1). The "plains south of Chinneroth" are mentioned in Josh. 11:2; which is a reference to the sea, and not to the city. See *GALILEE, SEA OF.*

GEN'-TILE.
The Hebrew word (which means *a people)* rendered "Gentile" in the Bible was originally used in a general sense of any nation, including the Jews themselves; but as the Jewish people began to sense the peculiar privilege which they enjoyed, of being "the first-born of God" (Ex. 4:22), "a holy nation, and a kingdom of priests" (Ex. 19:6), it gradually came to bear a hostile sense, and finally this originally indifferent term came to imply that all other nations were more or less barbarous (Psa. 2:1, 8; 9:5; 10:16; 106:47), profane (Jer. 31:10; Eze. 23:30), idolatrous, uncircumcised, and unclean (Isa. 52:1; Jer. 9:26). However, this attitude began to decline after the teachings of Jesus and the apostles, and finally disappeared among the Christian Jews. The expressions "Harosheth of the Gentiles" (Judg. 4:2, 13, 16) and "Galilee of the Gentiles" (Mat. 4:15) arose out of the fact that these regions were inhabited mostly by a mixture of many nationalities, including Canaanites, Greeks, Philistines, Phœnicians, and Syrians.

GEN'-TILES, *ISLES OF.*
The western and northern shores of the Mediterranean Sea. Gen. 10:5.

GENTLENESS.—Mildness of disposition; the quality of being kind, gracious and good. A quality possessed by Christ (II Co. 10:1).

GE-NU'-BATH.
Son of Hadad the Edomite by an Egyptian princess, the sister of Tahpenes, the queen of the Pharaoh who governed Egypt near the end of David's reign. I Ki. 11:20.

GE'-RA *(a grain).*
A son of Bela: The text of I Ch. 8:3 is corrupt, and the different Geras there named may be reduced to one, the son of Bela. The Gera of Judg. 3:15, as the ancestor of Ehud, and in II Sa. 16:5, as the ancestor of Shimei, is probably also this same person. Gen. 46:21; I Ki. 2:8.

GERAH.—A Hebrew weight equal to one-tenth of a bekah, or about 11 grains (Troy). See *WEIGHTS AND MEASURES.* Ex. 30:13; Lev. 27:25.

GE'-RAR *(circle).*
An ancient city S. of Gaza, probably the birthplace of Isaac. *Jurf-el-Gerar,* as now existing, is three hours S. S. E. of Gaza, and limits the N. boundary of the territory, if not the actual site of the town. The *wady-el-Ain* is perhaps the ancient Gerar where the wells were digged by Abraham and reopened by Isaac (Gen. 26:18, 22). Gen. 10:19; 20:1, 2; 26:1, 6, 17, 20, 26; II Ch. 14:13, 14.

GER'-GE-SENES—R. V., *"Gadarenes."*
The inhabitants of a district S. E. of the Lake of Tiberias. In some MSS., the reading is "Gadarenes." Mat. 8:28.

GER'-I-ZIM *(waste places).*
A mountain of the Gerizzites, or dwellers in a "shorn" land ("a desert"), possibly the tribe subdued by David. In conjunction with Mount Ebal, it was the scene of a great solemnity upon the entrance of Israel into Canaan. Deut. 11:29; 27:12; Josh. 8:33; Judg. 9:7.

GER'-SHOM *(a stranger there).*
1. First-born son of Moses and Zipporah. Ex. 2:22; 18:3; I Ch. 23:15, 16; 26:24.

2. Gershon, eldest son of Levi. I Ch. 6:16, 17, 20, 43, 62, 71; 15:7.

3. One of the family of Phinehas. Ezra 8:2.

4 Father of Jonathan, a Levite that became priest to the Danites that settled at Laish in the time of the Judges. Judg. 18:30.

GER'-SHON.
Another form of *GERSHOM,* son of Levi. Gen. 46:11; Ex. 6:16, 17.

GER'-SHON-ITES.
Patronymic of the descendants of Gershon, son of Levi. Num. 3:21, 23, 24; 4:24, 27.

GE'-SHAM *(firm, strong)*—R. V., *"Geshan."*
A son of Jahdai, of the family of Caleb. I Ch. 2:47.

GE'-SHEM *(corporealness).*
An Arabian who, with others, opposed Nehemiah. Neh. 2:19; 6:1, 2.

GE'-SHUR *(bridge-land).*
A kingdom in the N. E. of Bashan, adjoining Argob and Aram, and on the E. slope of Hermon. II Sa. 3:3; 13:37, 38; 14:23, 32; 15:8.

GE-SHU'-RI, GE-SHU'-RITES—R. V., *"Geshurites."*
1. The inhabitants of Geshur. Deut. 3:14; Josh. 12:5; 13:11, 13.

2. A tribe dwelling between Arabia and Philistia. Josh. 13:2; I Sa. 27:8.

GE'-THER.
The third in order of the sons of Aram, but in I Ch. 1:17 reckoned among the sons of Shem. Gen. 10:23; I Ch. 1:17.

GETH-SEM'-A-NE *(oil press).*
A small field or olive-yard, just outside of Jerusalem, over the brook Kidron, and at the foot of the Mount of Olives. It was Christ's custom (Lu. 22:39) to retire to this garden with his disciples; and this was the scene of his agony (Mat. 26:36-45; Lu. 22:39-46), and of his betrayal by Judas (Mat. 26:46-50), which took place probably between 11 and 12 o'clock on Thursday (Jewish Friday, for the sun had set) of the week of the Crucifixion. A modern garden, containing eight venerable olive-trees, and a grotto to the north, detached from it, both securely inclosed and under lock and key, are pointed out as making up the true Gethsemane. This spot was probably designated at the wish of Helena, the mother of Constantine, in A. D. 326. See *OLIVES, MOUNT OF.* Mat. 26:36; Mark 14:32.

GEU'-EL *(God of salvation).*
A son of Machi, a prince of Gad, and one of those sent to search the land. Num. 13:15.

GE'-ZER *(a precipice).*
An ancient city of Canaan whose king, Horam or Elam, was slain, with all his people, by Joshua and Israel. The town itself was not destroyed, but formed one of the boundary-marks of Ephraim on the W. limit of the tribe, and was allotted to the Kohathites. It was near lower Beth-horon and the sea, and is now called *Jimzu,* the ancient Gimzo, four miles N. of Nicopolis *(Amwas).* Josh. 10:33; 12:12; 16:3; 21:21; Judg. 1:29; I Ki. 9:15-17.

GEZ'-RITES.
The inhabitants of Gezer. I Sa. 27:8.

GHOST.—An old English word of Saxon origin, meaning *soul* or *spirit,* which occurs quite often in the Bible as the translation of Hebrew and Greek words which mean *breath, life, spirit,* or *living principle.* It is frequently found in the

N. T. in the sacred name "Holy Ghost," one of the Holy Trinity (Mat. 28:19; R. V., *"Holy Spirit"*). To "give up the ghost" (Gen. 25:17; 35:29; 49:33; Mark 15:37, 49; Lu. 23:46) means to *die, expire, breathe out one's life.* "Yielded up the ghost" (Mat. 27:50) signifies *gave up the spirit.*

GI'-AH *(waterfall, ravine* or *glen).*
A place opposite the hill Ammah, on the road to the wilderness of Gibeon in Benjamin, where Joab and Abishai left off, at sun-down, from the pursuit of Abner after the death of Asahel (II Sa. 2:24).

GIANT.—Human beings (but frequently partaking of the supernatural and the divine) of unusual height and stature. The first mention of giants in the Bible is found in Gen. 6:4. The giant-nations mentioned in the Bible are:—(1) The *REPHAIM* (Gen. 14:5), who lived near the Jordan, in Ashteroth-Karnaim, and were defeated by Chedorlaomer. Of this nation, Og, king of Bashan, alone remained in the days of Moses (Deut. 3:10). They gave their name to a valley near Jerusalem. (2) The *ANAKIM,* who were among the people seen by the spies sent by Moses to investigate the Promised Land (Num. 13), and the indirect mention of "the children of Anak" seems to indicate that they were a well-known gigantic race at that time. Apparently (Deut. 9:2), the size of the Anakim became proverbial, and was used as a standard by which to compare others. In the time of Moses, they lived in the vicinity of Hebron (Josh. 11:21). There were three branches to the Anakim—Ahiman, Sheshai, and Talmai (Num. 13:22). They were destroyed by Joshua (Josh. 11:21), with the exception of those in Gaza, in Gath, and in Ashdod (Judg. 1:20; Josh. 14:12). From this remnant sprang Goliath (I Sa. 17:4), who is said to have been six cubits and a span in height; and perhaps also Ishbi-benob, whose spear weighed "three hundred shekels of brass," and who was slain by Abishai, the son of Zeruiah (II Sa. 21:16, 17); Saph, who was slain by Sibbechai (II Sa. 21:18); Goliath, whose spear was "like a weaver's beam," and who was slain by Elhanan, the son of Jaare-oregim of Bethlehem (II Sa. 21:19); and one other, "of great stature, that had on every hand six fingers, and on every foot six toes," who was killed by Jonathan, a nephew of David (II Sa. 21:20, 21). The last four mentioned were sons of a giant of Gath, doubtless the Goliath slain by David (II Sa. 21:22). (3) The *EMIM* (Deut. 2:10), who dwelt in the country of the Moabites, and are mentioned in Gen. 14:5. (4) The *ZAMZUMMIM* (Deut. 2:20), who lived in the land of Ammon until driven out by the Israelites.

GIB'-BAR *(high, mighty).*
One whose descendants, to the number of 95, came up with Zerubbabel from captivity, B. C. 536; probably an error for the remnants of the *GIBEONITES* (Neh. 7:25). Ezra 2:20.

GIB'-BE-THON *(height).*
A town of Dan given by Joshua to the Kohathite Levites (Josh. 21:23). It was still, however, in the hands of the Philistines in the time of Nadab, king of Israel, for he besieged it and was slain under its walls by Baasha, one of his own officers (I Ki. 15:27), B. C. 954. It is possibly the modern *Saidon,* which is a short distance from the well S. E. of Ramleh. Josh. 19:44; I Ki. 16:15, 17.

GIB'-EA *(highlander).*
Son of Sheva, a descendant of Judah. But perhaps the city *GIBEAH* in Judah is meant. I Ch. 2:49.

GIB'-E-AH, GIB'-E-ATH *(height, hill).*
1. A town in the hill-country of Judah. Josh. 15:57.

2. Historically the most important of the places bearing this name, and called "Gibeah of Benjamin" (I Sa. 13:15; II Sa. 23:29), "Gibeah of Saul" (I Sa. 11:4), and "Gibeah" (Josh. 18:28). This city is frequently mentioned in the Bible (I Sa. 10:26; Hos. 5:8; 9:9; 10:9). The tribe of Benjamin was almost totally destroyed in consequence of a crime committed by some of its people (Judg. 19:12-30; 20:1-48). It was the birth-place of Saul, and continued to be his place of residence after he became king (I Sa. 10:26; 11:4; 23:19; 26:1); and this is doubtless the reason why the Gibeonites hanged seven of his descendants here (II Sa. 21:6-9). Its inhabitants were called *GIBEATHITES* (I Ch. 12:3).

3. A place in Kirjath-jearim (doubtless a hill in that city), where the ark was kept by the Philistines for twenty years, after which time David, having "smote the Philistines from Geba until thou come to Gazer," recovered it (I Sa. 7:1, 2; II Sa. 5:25; 6:1-17).

4. "Gibeah in the field" (Judg. 20:31); probably the same as *GEBA.*

GIB'-E-ATH-ITES.
Inhabitants of *GIBEAH.* I Ch. 12:3.

GIB'-E-ON *(hill, height).*
One of the four cities of the Hivites that made a league with Joshua to escape the fate of Jericho and Ai. It was given to Benjamin and made a Levitical city. From Jer. 41:12, it would seem that the pool of Gibeon (II Sa. 2:13) was a very large body of water. There is also mention of a great stone or rock here (II Sa. 20:8), as well as the great high place (I Ki. 3:4); which indicates that Gibeon was on an eminence, as its name signifies. It is now called *El-Jib,* on the northern camel road from Jerusalem to Jaffa, and stands on the more northern of two mamelons, just at the spot where the road to the sea parts into two branches. The road passes to the N. of the base of the hill *El-Jib,* four miles from Bethel. Josh. 9:3, 17; 10:1 sq.; II Sa. 2:12 sq.; 3:30.

GIB'-E-ON-ITES.
The inhabitants of Gibeon. II Sa. 21:1-4, 9; I Ch. 12:4; Neh. 3:7.

GIB'-LITES—R. V., *"Gebalites."*
The inhabitants of Gebal or *Bibylus,* a city in Phœnicia, on the sea-shore. In I Ki. 5:18, Hebrew *Giblite* is rendered in English "stonesquarer." Josh. 13:5.

GID-DAL'-TI *(I have magnified).*
One of the sons of Heman, "the king's seer," and hence a Kohathite. His office was, with thirteen of his brethren, to sound the horn in the service of the Tabernacle. He also had charge of the twenty-second course. I Ch. 25:4, 29.

GID'-DEL *(very great).*
1. Ancestor of some who came up from Babylon with Zerubbabel, B. C. 536. Ezra 2:47; Neh. 7:49.

2. Ancestor of some of the "servants of Solomon" who came up from captivity in the same company. Ezra 2:56; Neh. 7:58.

GID'-E-ON *(feller, hewer,* i. e., *great warrior).*
An Israelite of Manasseh, and youngest son of Joash of the Abiezrites, an obscure family, who lived at Ophrah, a town probably on the W. side of the Jordan (Judg. 6:15). He was the fifth, and probably the greatest, judge of Israel, being the first of them whose history is circumstantially narrated (Judg. 6-8). He was also called *JERUBBAAL* ("a contender against Baal"), because he had overthrown the altar of Baal which his father had erected (or suffered it to be done) on the family grounds (Judg. 6:25-32). By defeating the Midianites, with divine aid, he delivered Israel from the oppression under which they had been kept for seven years by them. He judged Israel forty years, B. C. 1256-1216.

GID-E-O'-NI *(cutting down).*
Father of Abidan, a prince of Benjamin and one of those appointed to take the census at Sinai. Num. 1:11; 2:22; 7:60, 65; 10:24.

GID'-OM *(desolation).*
A place named as the limit to which the pursuit of Benjamin extended after the battle of Gibeah. Hence, it was between Gibeah and the cliff Rimmon (now called *Rummon),* about three miles E. of Bethel. Judg. 20:45.

GIER EAGLE.—A parti-colored vulture, still common in Egypt and Palestine, and very useful as a scavenger. It is about the size of a raven, has a triangular bald and wrinkled head, large eyes and ears, a pointed beak, black at the tip, and long feet. The male is white, with black wings; the female is brown. It is often seen in the streets of Eastern cities. Lev. 11:18 (R. V., *"vulture").*

GIFT.—Reward; offering. See *PRESENT.* II Sa. 8:2, 6 (R. V., *"tribute");* I Ch. 18:2, 6 (R. V., *"tribute")*—Acts 2:38; Rom. 1:11.

GI'-HON *(stream).*
1. The second river of the Garden of Eden, variously supposed to have been the Oxus (or Araxes), the Pyramus, the Ganges, or the Nile. Gen. 2:13.

2. A place near Jerusalem where Solomon was anointed and proclaimed king. Here in the valley of Gihon was a fountain which had likely been named after the place, or vice-versa. I Ki. 1:33, 38, 45; II Ch. 32:30; 33:14.

GI-LA'-LAI *(rolling, weighty).*
One of a party of priests who played on David's instruments at the consecration of the wall of Jerusalem in the company under Ezra. Neh. 12:36.

GIL-BO'-A *(bubbling fountain).*
A hilly district of Manasseh, W. of the Jordan, where Saul was slain. The mount is six miles from Beth-shean, and at its foot lay Shunem and Aphek; at its back is a village now called *Gelbon.* I Sa. 28:4; II Sa. 21:12.

GIL'-E-AD *(hill of witness* or *camel hump).*
1. A mountainous district E. of the Jordan, occupied by Reuben, Gad, and Manasseh. It was afterwards called *Peræa.* See *BALM.* Gen. 37:25; Num. 32:1 sq.; Josh. 12:2, 5.

2. Perhaps the name of a mountain W. of the Jordan near Jezreel, but the true reading may be "Gilboa." Gideon encamped at the "Spring of Harod," which is at the base of Gilboa. Judg. 7:3.

3. Son of Machir, grandson of Manasseh. Num. 26:29, 30; 27:1; 36:1; Josh. 17:1, 3; I Ch. 2:21.

4. Father of Jephthah, judge of Israel. Judg. 11:1, 2.

5. A chief of a family of Gad. I Ch. 5:14.

GIL'-E-AD-ITES.
An Israelitish family, descendants of Gilead, grandson of Manasseh; or inhabitants of the region called *GILEAD.* Num. 26:29; Judg. 10:3; 11:1, 40; 12:5, 7.

GIL'-GAL *(circle, wheel).*
1. A place W. of the Jordan, near Jericho, in Benjamin, where Israel spent the first night after crossing the Jordan. Now called *Jiljulieh.* Deut. 11:30; Josh. 4:19, 20; 5:9, 10; 9:6; 10:6.

2. A city between Dor and Tirzah. Josh. 12:23.

3. A city N. of Joppa, near Antipatris. Now *Jidjulah.* Josh. 9:6; 10:6, 7, 9, 15, 43.

4. A place 12 miles S. of Ebal and Gerizim. Now called *Jiljiliah.* II Ki. 2:1; 4:38.

GI'-LOH *(circle).*
A town in the mountains of Judah near Hebron, and Ahithophel's native place. Josh. 15:51; II Sa. 15:12.

GI'-LO-NITE.
An inhabitant of Giloh. II Sa. 15:12; 23:34.

GIM'-ZO *(sycamore).*
A city in the N. of Judah, two or three miles S. W. of Lydda and S. of the road between Jerusalem and Jaffa. Here is *Jimzu,* a large village on an eminence and well surrounded with trees. II Ch. 28:18.

GIN.—An old English word given in several passages as the translation of two Hebrew words which mean *snare, trap.* Job 18:9; Psa. 140:5; 141:9; Isa. 8:14; Amos 3:5.

GI'-NATH *(protection).*
The father of Tibni, who contended with Omri for the throne of Israel after the death of Zimri. I Ki. 16:21, 22.

GIN'-NE-THO, GIN'-NE-THON *(great protection*—R. V., once *"Ginnethoi."*
A prince or priest who, with Nehemiah, sealed the covenant. Neh. 10:6; 12:4, 16.

GIRDING.—In Isa. 3:24, *"girdle"* in the R. V.

GIRDLE.—An essential article of dress in the East, and worn by both men and women. It was especially worn by the priests, about the close-fitting tunic (Ex. 28:39; 39:29); in which instance it was usually made of fine linen, whereas the common girdle was of leather (II Ki. 1:8; Mat. 3:4). "Girdle" is often used figuratively in the Bible, signifying activity, power, and strength (I Ki. 20:11; Job 12:18, 21; 30:11).

GIR'-GA-SHITES.
A tribe early in possession of part of Canaan. The word is uniformly plural in the A. V. except twice (Gen. 10:16; I Ch. 1:14; in the former, it is "Girgasite"). Gen. 15:21; Deut. 7:1; Josh. 3:10; 24:11; Neh. 9:8.

GIRL.—Female *CHILD* (which see). Occurs in the A. V. only in Joel 3:3; Zech. 8:5.

GIS'-PA *(listening, attentive)*—R. V., *"Gishpa."*
An overseer of the Nethinim in "the Ophel," after the Exile. B. C. 445. Neh. 11:21.

GIT'-TAH--HE'-PHER *(wine-press of digging).*
A town in Zebulun; also called *GATH-HEPHER.* Josh. 19:13.

GIT-TA'-IM *(two wine presses).*
1. A place of refuge near Beeroth. II Sa. 4:3.

2. A place near Gath inhabited by Benjamites after the return from exile. This and No. 1 may be the same place, as this latter is N. W. of Jerusalem. Neh. 11:33.

GIT'-TITES.
Inhabitants of Gath, six hundred of whom followed David as a body-guard under Ittai; "Gittite" may also denote an inhabitant of Gittaim, or of Gath-rimmon. Josh. 13:3; II Sa. 6:10, 11; 15:18, 19, 22; 18:2; 21:19.

GIT'-TITH *(after the manner of Gittites).*
A musical instrument manufactured at Gath. When David was in exile there, he probably became acquainted with it, and later adopted it in the musical part of the service of the Tabernacle. Psa. 8: *title;* 81: *title;* 84: *title.*

GI'-ZON-ITE.
Patronymic of one whose sons were among David's guard. I Ch. 11:34.

GLASS.—Without doubt, glass was known to the Hebrews at a very early date; but it is uncertain whether they brought the knowledge of its manufacture back with them from Egypt, or learned it from their Sidonian neighbors, the discoverers of the art. It is doubtful that they used it for mirrors; for it is a remarkable fact that, although the ancients were acquainted with the reflective power of glass, and although the Sidonians used it to a certain extent for mirrors, yet, even as late as the Roman period, mirrors were universally made of metal. Glass was used very extensively, however, especially among the Egyptians, in a great variety of ways; and the art of blowing glass was practiced in Egypt over 3500 years ago. "Glass" is used figuratively to denote God's ordinances in which we see our sins; as well as in a variety of other senses, most of which are obvious. Ex. 38:8; Isa. 3:23—I Co. 13:12; Jas. 1:23; Rev. 4:6; 15:2; 21:18, 21 (R. V., *"mirror"* except in Rev.).

GLEANING.—The small remnant left after the harvest. According to the law of Moses, the poor were to receive a very liberal treatment during the seasons of harvest and ingathering; being entitled to the gleanings of the fields; and also of the vineyards and olive-groves (Lev. 19:9, 10; Deut. 24:19-21). Hence the proverb of Gideon (Judg. 8:2). Ruth gleaned in the field of Boaz (Ruth 2:2, 3). Lev. 23:22; Mic. 7:1.

GLEDE.—An old English name for the common *kite*. This word occurs only in Deut. 14:13, where the glede is mentioned among the "unclean" birds of prey.

GLISTERING.—In I Ch. 29:2, "glistering stones" is rendered *"stones for inlaid work;"* and in Lu. 9:29, "glistering" is rendered *"dazzling,"* in the R. V.

GLORY.—The "glory of the Lord" signifies the peculiar and absolute perfection of all the divine attributes. To "crown with glory" (Heb. 2:7, 9) is to exalt or make glorious. "Glory," in Rom. 15:17; I Co. 9:16, means *boast*. In other passages, the word means *fame, honor, power*. Ex. 16:7, 10; Lev. 9:6, 23—Mat. 4:8; Lu. 2:9, 14, 32.

GLUTTON. — Prodigal, voluptuous debauchee (Deut. 21:20; Prov. 23:21); one who eats to excess ("gluttonous man," Mat. 11:19; Lu. 7:34).

GNASHING.—Grinding the teeth together in anguish and despair. Mat. 8:12; 13:42, 50.

GNAT.—A small two-winged stinging fly, belonging to the genus *culex*, which includes the mosquito. This word is not found in the O. T. In Mat. 23:24, "strain at a gnat" means *strain "out"* (as in the R. V.) *a gnat*, being a reference to the practice of straining wine before drinking, to avoid a breach of the ceremonial law (Lev. 11:33, 34) concerning unclean things. Gnats are great pests in the marshy lands of Egypt and Palestine.

GNOSTICISM *(knowledge).*—Gnostic heresy, a combination of Oriental theology, Greek philosophy and Christian doctrines, was the greatest rival of Christianity in its infancy. "Gnostics" are those who profess to have a deeper understanding or wisdom. The Gnostics of the early Christian era accepted only a part of the Christian doctrines. They held that all natures, intelligible, intellectual, and material, are derived from the Deity by successive emanations, which they called *Eons*.

GOAD.—A pointed instrument used in guiding oxen. On account of its sharp point and strong, heavy handle, it was a formidable weapon (Judg. 3:31). In I Sa. 13:21; Ecc. 12:11, the reference is probably to the *iron point* to which the rod or handle was fastened; however, some think that anything pointed, which can be fastened (probably a nail or peg), is the meaning in Ecc. 12:11; while in I Sa. 13:21, the *point of the plowshare* is possibly intended.

GOAT.—From the very earliest times, the goat has formed a very important part of pastoral wealth in Bible lands. The ancient Hebrews, as well as the other Eastern peoples, used their flesh and milk for food (Gen. 27:9; Deut. 14:4; Prov. 27:27); their hair was used for the curtains of the Tabernacle (Ex. 26:7; 36:14) and for stuffing pillows; and their skins were sometimes used as clothing (Heb. 11:37), and often in making bottles. Goats were used in sacrifices, in which case the victim was usually a kid (Lev. 4:23, 28; 5:6; 16:5; 23:19). See *SCAPE GOAT*.

GO'-ATH *(constance)*—R. V., *"Goah."*
A place on the E. of Jerusalem, and near it; named in connection with the hill Gareb. Jer. 31:39.

GOB *(pit, cistern).*
A locality where David had two encounters with the Philistines. In I Ch. 20:4, the place of the first encounter is given as *GEZER;* whereas the LXX. and Syriac have *Gath*. The third fight all agree took place at Gath. II Sa. 21:18, 19.

GOBLET.—A basin or cup. Song 7:2.

GOD.—The names of God as found in sacred writings impart at once ideas of immense greatness and glory, fused with that awesome mysteriousness with which, to the minds of all mortals, the essence and mode of existence of the Supreme Being must for all time be invested:—"Adonai," *Lord, Ruler, Judge,* used to designate the Supreme Power, Ruler of the universe; "El," the *Mighty, Almighty,* a designation of Deity, whether of the true God or false gods; "Elohim" (sing. "Eloah"), *persons adorable,* the plural form of the word being used principally as a designation of the true God, while the singular form is used of idol deities as well; "Jehovah," self-*existing,* a term equivalent in effect to, and used interchangeably with, *Elohim;* "Shaddai," *omnipotent, all-sufficient,* a word expressing the all-embracing quality of the power of the true God. The N. T. classification of the attributes of God may be found in Rev. 5:12; 7:12; while the attributes of God, as given by Moses, are systematically enumerated in Ex. 34:6, 7, and are more fully developed by other sacred writers of the O. T. in Psa. 102:26; Prov. 15:3; Isa. 44:6; Hab. 3:6. "To see God" sometimes means merely *to experience His help* (Job 19:26; 42:5; Isa. 38:11); but in the O. T. usually signifies *the approach of death* (Gen. 32:30; Judg. 6:23; 13:22; Isa. 6:5). "Man of God" is sometimes applied to an angel (Judg. 13:6, 8), or to a prophet (I Sa. 2:27; 9:6; I Ki. 13:1). "Son of God" is applied to kings (Psa. 2:7; 82:6), this probably being the source of the ancient theory of "the divine right of kings." In the plural, "sons of God," this term has reference to inferior gods or angels (Gen. 6:2; Job 1:6); and also to faithful adherents or worshippers of God (Deut. 14:1; Psa. 73:15; Prov. 14:26). Moses was called a god (Ex. 7:1) because he was God's agent or medium. Satan was called "the god of this world" (II Co. 4:4). The Bible contains frequent allusions to *false gods* as objects of idolatrous worship, not only by the Hebrews (Ex. 32:1-8, 23-25; Deut. 4:28; Judg. 6:25; I Ki. 11:7, 8), but by other nations as well (Josh. 24:14, 15; I Ki. 11:7; Acts 19:27, 28). Even the worship of Jehovah under any form of image whatsoever, was expressly forbidden (Ex. 20:4; Deut. 4:16; 5:8; 27:15). See *GOD, RIGHTEOUSNESS OF; JEHOVAH OR LORD;* also *"GOD, EVIDENCES OF"* in "CHARACTER BUILDING," and *"GOD"* in "SCRIPTURE QUOTATIONS."

GOD, *RIGHTEOUSNESS OF*.—Righteousness is an idea difficult to define and yet indispensable to any adequate consideration of spiritual values. As applied to God in the Old Testament, it designates his faithfulness in his dealings with his people, his relation to them as Sovereign and Judge, and on occasion also as Savior. There is a progressive revelation of the nature of God under these aspects evident in the prophetic writings, culminating perhaps in the teaching of the second part of the great book of Isaiah and in Hosea. But throughout the religious history of Israel as summed up and preserved for us in the Old Testament Canon, the distinctive quality attributed to God, in contrast with heathen deities, is that of righteousness in the sense of the moral ideal. That this conception had gradually to be clarified and elevated does not detract from its significance. God was to be worshipped as good and as requiring goodness in his worshippers. It was the notion of goodness itself that needed to be understood and was variously interpreted by successive generations of prophets, on the whole with an ever-deeper and richer content, till the full-orbed truth concerning it became manifest in Jesus Christ.

In the New Testament, especially in the writings of St. Paul, we have an echo of the Old Testament view of God's righteousness as synonymous with his faithfulness (Rom. 3:3-5; cf I Jno.

1:9). But the guiding thought in this connection, both in the epistles and the gospels, is that God's righteousness is to be construed in terms of his love; love is of the essence of his nature, and hence his mercy and his justice must both be consistent therewith. Righteousness in man must include being conformed to the righteousness of God; being justified is being made just, not merely being legally acquitted of sin.

This implies much more than is commonly predicated of morality. There could be no social order without a generally accepted standard of morality, but this is apt to change with the changing needs of the social organism; there is nothing absolutely stable and immutable about it. The sense of sin, on the other hand, relates to something essentially super-moral in character. St. Paul makes this very clear (see Phil. 3:9). He insists that all natural human goodness falls far short of that ideal perfection, that *summum bonum*, which is called the righteousness of God. No obedience, however minute, to any rule of conduct can put us in harmony with this apart from the operation of divine grace bestowed in response to faith. The two things are on different planes. The righteousness of God is of the supernatural order, the eternally changeless and all-complete, that which the saints of all ages have glimpsed as the one abiding reality that transcends all things temporal and which alone can satisfy the hunger of the soul. The human excellence that derives from purely social sanctions may be quite admirable, but is intrinsically of the natural order, and would have to be evolved in any case to meet temporal necessities. But to ignore or belittle morality on the ground that it is not required for salvation is to render faith of non-effect. That was the grievous mistake of antinomianism, as of every religious aberration from the law of righteousness as understood between man and man (Rom. 6:15). Assuredly the righteousness of God is something greater than morality; but if we disregard morality, we cannot attain the righteousness of God.

—*R. J. CAMPBELL.*

GODDESS.—A female god; a deity or divinity of the female sex. Those mentioned in the Bible as such are *ASHTORETH*, "the goddess of the Zidonians" (I Ki. 11:5, 33); and *DIANA* "of the Ephesians" (Acts 19:28), whom, in Paul's time, "all Asia and the world" worshipped (Acts 19:27).

GODHEAD.—The Supreme Being; the divine nature or essential being of God. Acts 17:29; Rom. 1:20 (R. V., *"divinity");* Col. 2:9.

GOG *(high, mountain).*
1. A Reubenite, and grandson of Joel. I Ch. 5:4.

2. A prince of Rosh, Meshek, Tubal, and Tiras, in ancient Scythia or Tartary. Eze. 38:2, 3, 14, 16, 18; 39:1, 11.

3. A symbolical expression, together with Magog, used in reference to the heathen nations of Asia, the Scythians in particular. Rev. 20:8.

GO'-LAN *(circle).*
A Levitical city of Manasseh in Bashan, and one of the three cities of refuge E. of the Jordan. The village of *Nawa*, on the E. border of *Jaulan*, is much too far eastward to be Golan. Deut. 4:43; Josh. 20:8; 21:27; I Ch. 6:71.

GOLD.—Gold was known in the very earliest times (Gen. 2:11, 12), and was first used chiefly for ornaments, etc. (Gen. 24:22), not being mentioned as a medium of exchange until after the return of Abraham from Egypt. It was not coined until after the time of David, its value being determined by *weight*. Gold was very abundant in ancient times (I Ch. 22:14; Dan. 3:1; Nah. 2:9), and tons of it were used in building the Temple at Jerusalem. It was among the presents brought by the queen of Sheba when she visited Solomon (II Ch. 9:9). The most important of the gold-producing countries mentioned in the Bible are Arabia (no gold is found in Arabia now, however), Sheba, and Ophir (I Ki. 9:28; 10:1; Job 28:16), the last-named being supposed by some to have been a port in Arabia to which gold was brought for shipment. Other countries mentioned as producing gold are Havilah (Gen. 2:11), Parvaim (II Ch. 3:6), and Uphaz (Jer. 10:9). As Palestine did not produce much, if any, gold, it is likely that the Hebrews obtained their gold from other countries, including Egypt, where it was comparatively common. In the Bible, gold is symbolic of great value, durability, purity, and strength (Prov. 18:11; Isa. 13:12; Lam. 4:2; II Ti. 2:20). See *MONEY*.

GOLDEN CALF.—See *CALF*. (Ex. 32; I Ki. 12:28 sq.)

GOLDEN CITY.
An epithet applied to Babylon, and occurring only in Isa. 14:4.

GOLDEN RULE.—"All things whatsoever ye would that men should do to you, do ye even so to them" (Mat. 7:12). See also Lev. 19:18; Deut. 5:14, 15; Rom. 13:9; Gal. 5:14.

GOLDEN WEDGE.—A poetical term for *pure* gold. Isa. 13:12.

GOLDSMITH.—A founder, refiner, or worker of gold. See *GOLD; REFINER*. Neh. 3:8, 31, 32; Isa. 40:19; 41:7; 46:6.

GOL'-GO-THA *(a skull).*
The Hebrew name of the spot at which Christ was crucified. It is so given by three of the evangelists; but Luke, according to his usual practice, gives the Greek equivalent. See *CALVARY*. Mat. 27:33; Mark 15:22; Jno. 19:17.

GO-LI'-ATH *(conspicuous ?).*
A famous giant of Gath, probably a descendant of the Rephaim. He defied the armies of Israel, but was slain and despoiled by the lad David. His height was 6 cubits and 1 span; taking the cubit at 18 inches, that would make him 9¾ feet high. I Sa. 17:4, 23; 21:9; 22:10; II Sa. 21:19; I Ch. 20:5.

GO'-MER *(completion, heat).*
1. Eldest son of Japheth, and father of Ashkenaz, Riphath, and Togarmah. He was progenitor of the Cimerians, Cimbri, and other branches of the Celtic family, as well as of the modern Gael and Cymry, the latter preserving the original name with slight variation. Gen. 10:2, 3; I Ch. 1:5, 6.

2. The people descended from Gomer. They settled on the N. of the Black Sea, and then spread themselves southward and westward to the extremities of Europe. Eze. 38:6.

3. The wife or concubine of Hosea. Hos. 1:3.

GO-MOR'-RAH, GO-MOR'-RHA *(fissure, submersion)*—R. V., *"Gomorrah."*
One of the five "cities of the plain" or "vale of Siddim" that were plundered by Chedorlaomer and his allies. All these cities save Zoar were afterwards destroyed with fire from heaven. Gen. 10:19; 13:10; 14:2, 8, 10, 11; 18:20; 19:24, 28—Mat. 10:15; Mark 6:11.

GOODMAN.—*"Householder," "master of the house"* (as usually rendered in the R. V.). Prov. 7:19—Mat. 20:11; 24:43; Mark 14:14; Lu. 12:39; 22:11.

GOODS.—Property; substance; wealth. See *RICHES*. Gen. 14:11 sq.

GOPHER.—A kind of tree, probably a species of the *pine* variety, mentioned only once in the Bible, its wood being the material of which Noah was directed to build the ark. Gen. 6:14.

GO'-SHEN.
1. The name of a part of Egypt where the Israelites dwelt during their sojourn there. It is usually called the "land of Goshen" but also simply "Goshen." "The land of Rameses" seems (Gen. 47:11) to have been another name for Goshen, unless it be simply a district of it. From

Gen. 45:10, it appears to have been a territory near the palace of Joseph's Pharaoh, who was of the 15th Egyptian dynasty, and resided part of the year at Memphis, and during harvest-time at Avaris, on the Bubastite or Pelusiac branch of the Nile. Goshen was probably the extreme province of Egypt towards Canaan (Gen. 46:28, 29, 33, 34). Gen. 45:10; Ex. 8:22; 9:26.

2. A district in southern Canaan, between Gaza and Gibeon, and part of the maritime plain of Judah. Josh. 10:41; 11:16.

3. A town in the mountains of Judah. Josh. 15:51.

GOSPEL.—The welcome intelligence of salvation to man, as taught by the Messiah and his disciples; any one of the four histories of the life of Christ; and sometimes used to signify the Gospel-*doctrines* as a whole. The *Gospels*, the first four books of the N. T., were written by the evangelists Matthew, Mark, Luke, and John. Each portrayed the life and character of Christ in the manner natural to himself. They wrote for different classes: Matthew, for the Jews; Mark, for the Romans; Luke, for the Greeks; John, for advanced Christians of all nationalities. Matthew describes Christ as the Messiah and King of the Jews; John, as the incarnate Son of God and Redeemer of the world; Mark displays his official, and Luke his personal history. These four books together constitute the most important and best attested history. Two (Matthew and John) were written by eye-witnesses of the facts narrated; two by disciples of the apostles (Mark, a disciple of Peter; Luke, a disciple of Paul). See *BIBLE, BOOKS OF THE*. Mat. 4:23; 9:35; 11:5 (R. V., *"good tidings"*); 24:14; 26:13.

GOURD.—(1) A kind of plant, the fruit of which is poisonous and easily mistaken for a wholesome melon (II Ki. 4:39). Authorities differ as to the exact identity of the gourd mentioned in the above passage, but it is probably the *Colocynth*, the *Squirting Cucumber*, or the *Globe Cucumber*, all of which are found in Syria, and the last-named deriving its specific name *(Cucumis prophetarum)* from the supposition that it produced the gourd which the "sons of the prophets" shred by mistake into their pottage. (2) A rapidly growing plant having wide leaves, common in the Eastern countries, and often used to make shade for arbors. It is mentioned only in Jon. 4:6, 7, 9, 10.

GOVERNMENT.—The government of the Hebrews was originally patriarchal, and this form existed among them long after the neighboring countries had changed to the rule of kings. The patriarchal form of government was superseded by the leadership of Moses and the "judges," who exercised their authority under the direct guidance of God. The first judges were appointed by Moses, at the suggestion of his father-in-law, to relieve him of part of his duties as chief magistrate. They were subsequently chosen through divine influence in extraordinary emergencies, and were invested with great power, similar to that exercised by the dictators of Rome. The period of the judges extended over a period of 450 years, lasting until the time of Samuel (Acts 13:20). The form of government was changed into a monarchy in the time of Samuel, the election of the king being committed to God. Thus Saul became the first king of the Israelites, being selected by God (I Sa. 9:15-17), and chosen by lot at Mizpeh (I Sa. 10:17-24). After the Babylonian Captivity, the chief power fell into the hands of the priests, subject, however, to the authority of various other nations which held dominion, respectively, over *PALESTINE* (which see). Isa. 9:6, 7; 22:21—I Co. 12:28; II Pe. 2:10.

GOVERNOR.—A word used in the Bible to denote various degrees of authority and power; whether absolute or limited, acquired by birth or by election, military or civil. In Mat. 2:6, a title of Christ. In Jas. 3:4, *"steersman"* in the R. V. Gen. 45:26 (R. V., *"ruler"*); Judg. 5:9, 14—Mat. 10:18; 27:2 sq.

GO'-ZAN *(food)*.
The English version makes this name appear to be a river; though it was evidently not a river, but a country. Gozan was a place to which Israel was carried away by Pul, Tiglath-Pileser, and Shalmaneser (possibly Sargon). It was perhaps identical with the *Gauzanitis* of Ptolemy, and the *Mygdonia* of other writers. The river Habor (now *Khabour*), watered and drained it as the great Mesopotamian affluent of the Euphrates. II Ki. 17:6; 18:11; 19:12; I Ch. 5:26; Isa. 37:12.

GRAFF.—Engraft, or *"graft"* (as in the R. V.). Rom. 11:17, 19, 23, 24.

GRAIN.—See *BARLEY; CORN; WHEAT*. Amos 9:9—Mat. 13:31; 17:20.

GRANDMOTHER.—Mother of a parent. Found only in II Ti. 1:5.

GRAPES.—A well-known fruit which was, and still is, one of the most important agricultural products of Palestine. Some sections of this country were especially famous for the superior quality and size of the grapes grown there; as Eshcol (Num. 13:23). Grapes were used in many different ways, being an important article of food, and eaten either fresh or dried. They were also made into wine, which, next to water, was the principal drink of the Hebrews. Used figuratively in many different ways (Jer. 6:9; 49:9; Eze. 18:2; Mic. 7:1; Rev. 14:18). See *VINE; WINE*. Gen. 40:11; 49:11—Mat. 7:16; Lu. 6:44.

GRASS.—A word which is usually very extensive in its range, and general in its meaning, often denoting herbage of all kinds as a whole. In Mat. 6:30, even the lily is spoken of as "grass of the field." Grass was often used, after being dried, as fuel. It was created on the third day (Gen. 1:11, 12).

GRASSHOPPER.—A kind of *"locust"* (as usually rendered in the R. V.) which inhabited the grassy plains of Palestine in great numbers, and was very destructive to vegetation. They were used as food by the early Hebrews (Lev. 11:22). The grasshopper is used to illustrate *comparative insignificance* (Num. 13:33; Isa. 40:22); and probably (Ecc. 12:5) that degree of weakness and infirmity in old age which makes even the chirping of the grasshopper burdensome. Judg. 6:5; 7:12; Job 39:20; Jer. 46:23; Nah. 3:17.

GRATE.—A network of brass for the bottom of the great altar of sacrifice. Ex. 27:4; 35:16; 38:4, 5, 30; 39:39.

GRAVE.—Sepulchres among the Hebrews were outside of the cities, at least fifty yards from the city walls, in the open field (Lu. 7:12; Jno. 11:30); only kings (I Ki. 2:10; 16:6, 28) and prophets (I Sa. 25:1; 28:3) were permitted to be buried within the cities. The graves were usually *pits* or *grottos* (Gen. 23:17; 35:8; I Sa. 31:13; Jno. 19:41), some being natural, while others were dug for the purpose, and still others were hewn in rocks (II Ch. 16:14; Mat. 27:60; Jno. 11:38). Vaults, or private burying places, were hereditary, not only among kings and the nobility (II Ki. 9:28; II Ch. 32:33; 35:24), but in every respectable family (Gen. 23:20; Judg. 8:32), and it was considered a deep disgrace for the remains of distinguished persons to be buried among those of the common people (Jer. 26:23). See *BURYING; SEPULCHRE*.

GRAVEL.—Small bits of stone. "Gravel stone"—*halved* or *broken* stone. Prov. 20:17; Isa. 48:19 (R. V., *"grains"*); Lam. 3:16.

GRAVEN IMAGE.—A figure carved out of stone, wood, or other hard substance, to represent Jehovah or one of the heathen gods. Ex. 20:4; Lev. 26:1; Judg. 17:3, 4; 18:14 sq.

GREASE.—The same original word is elsewhere rendered *fat*. Psa. 119:70.

GREAT OWL.—This term has been variously supposed to designate the hedge-hog, otter, osprey, bittern, and owl. Lev. 11:17; Deut. 14:16; Isa. 34:15 (R. V., *"dart-snake"*).

GREAT SEA.
The Mediterranean Sea is so designated in Num. 34:6, 7; Josh. 15:47.

GREAT TOE.—The hallux, the digit of the foot which corresponds to the thumb of the hand. Judg. 1:6, 7.

GREAVES.—Armor for the legs, reaching from the knee to the ankle, and thus protecting the shin of the wearer. Some think that a kind of *boot* is meant. I Sa. 17:6.

GRE'-CIA, GREECE *(Hellas)*—R. V., *"Greece."* A country of S. Europe lying E. of Italy and W. of Asia Minor; the Isles of the Ionian Archipelago; called *Javan* in Hebrew. In the N. T., only that part of this country lying within the Roman province of Macedonia. See *ATHENS* and *MACEDONIA*. Dan. 8:21; 10:20; 11:2; Zech. 9:13—Acts 20:2.

GRE'-CIANS.
Natives of the Ionian Archipelago (Joel 3:6), descendants of Javan. This term was also applied to Jews who had settled in Greek territory and had adopted their customs (Acts 6:1; 9:29; 11:20).

GREEK.
Grecian, native of Greece; also the name of their language (Lu. 23:38; Jno. 19:20; Acts 21:37). Jno. 12:20; Acts 14:1; 16:1, 3; 17:4.

GREY HOUND.—A word given as an instance of gracefulness in gait; probably the war-horse, as ornamented with girths and buckles about the loins, is meant. The ordinary hound was known in ancient times, as is evidenced by the figures on the Egyptian monuments. Prov. 30:31.

GRINDERS.—Millers, or those who ground grain. In the early days, grinding was done by means of a hand-mill, which consisted of two stones; the upper, or "nether," stone was movable and slightly concave, fitting the surface of the stationary lower one. In poor families, this work was done by the women, but among the wealthy, by slaves. As a female employment (Mat. 24:41; Lu. 17:35), it was considered one of the most menial kind (Ex. 11:5; Job 31:10; Isa. 47:2). This task was sometimes assigned to males as punishment (Judg. 16:21; Lam. 5:13). The "grinders" referred to in Ecc. 12:3 are evidently the *teeth*.

GROUND.—Earth, soil. See *EARTH; PALESTINE*. Gen. 2:5 sq.

GROVE.—"Grove," in the A. V. of the Bible, is usually the rendering of a word which denotes a *wooden pole* or *post* which was emblematic of the goddess Ashtoreth, and was often set up alongside heathen altars. In very early times, groves were used for the worship of the true God (Gen. 21:33; R. V., *"tamarisk tree"*). It later became customary to plant groves or trees for the worship of idols, and, as these contained images of the heathen gods, the words "grove" and "idol" came to be used interchangeably. The term translated "grove" in the A. V. is usually rendered *"Asherah"* (pl. *"Asherim"*) or *"Asheroth"* in the R. V. *ASHERAH* was a Canaanitish (Phœnician) goddess, whose worship, in connection with that of *BAAL*, had already spread among the Israelites in the time of the Judges (3:7; 6:25), and was later more permanently established by Queen Jezebel in the land of Ephraim (I Ki. 16:33; 18:19), and at times prevailed in the kingdom of Judah also (II Ki. 18:4; 21:3; 23:4). She had prophets, like Baal, and her rites were characterized by licentiousness (II Ki. 23:7; Eze. 23:42 sq.).

GUARD.—The terms used in this connection usually have reference to the special duties which the body-guard of a ruler had to perform. It is evident that most of the ancient monarchs had body-guards, whose primary duty was to protect the person of the sovereign. They received a separate salary in addition to the regular income of the ordinary soldier, and were distinguished by peculiar dresses and weapons. The office of commander or captain of the body-guard was a position of great importance. These officers enjoyed the confidence of the monarch, and were frequently entrusted with the most important missions. In some passages, the word "guard" means *courier* or *runner*, whose duties consisted of running before the chariot (II Sa. 15:1; I Ki. 1:5) and carrying dispatches (II Ch. 30:6). A special room was set aside in the king's palace for their use, in which their weapons and equipment were kept in readiness at all times (I Ki. 14:28; II Ch. 12:11). Possibly these were the *PELETHITES* of David (II Sa. 15:1; I Ki. 1:5; 14:27). In other passages, the meaning is *watchmen* (Neh. 4:22; Eze. 38:7). Gen. 37:36; 39:1; 40:3, 4; 41:10, 12; I Ki. 14:27, 28.

GUD-GO'-DAH *(incision, cleft)*.
The fortieth station of the Israelites in the wilderness, near Ezion-geber, between Mosera and Jotbath; perhaps the same as *HOR-HAGIDGAD* in Num. 33:32, 33. Deut. 10:7.

GUEST.—A visitor entertained without pay. In Lu. 19:7, "to be guest" is rendered *"to lodge"* in the R. V. I Ki. 1:41, 49—Mat. 22:10, 11.

GUEST CHAMBER.—A spare apartment or room of entertainment. Mark 14:14; Lu. 22:11.

GUIDE.—Conductor; leader; one who shows the way; sometimes rendered *"friend"* in the R. V. Jer. 3:4; Mic. 7:5—Mat. 23:16, 24; Acts 1:16.

GULF.—A chasm or impassable space, represented as existing between Elysium and Tartarus. Lu. 16:26.

GU'-NI *(protected)*.
1. A son of Naphtali, and founder of the family of the Gunites. Gen. 46:24; Num. 26:48; I Ch. 7:13.

2. Father of Abdiel, a chief man of Gad. I Ch. 5:15.

GU'-NITES.
The family of Guni, son of Naphtali. Num. 26:48.

GUR *(lion's whelp, dwelling)*.
"The going up to Gur" (i. e., the *ascent* or *steep* of Gur, or of the lion's whelp), a rising ground at which Ahaziah was slain by Jehu. It was at Ibleam, between Jezreel and Beth-haggan, the present *Jenin*. II Ki. 9:27.

GUR--BA'-AL *(dwelling of Baal)*.
A place between Canaan and the Arabian peninsula. II Ch. 26:7.

GUTTER.—Vessel overflowing with water for cattle, a drinking-trough (Gen. 30:38, 41). The reference in II Sa. 5:8 (R. V., *"watercourse"*) seems to be to some kind of subterranean water-passage. Jerusalem had many such underground avenues.

H

HA-A-HASH'-TA-RI *(the courier)*.
The Ahashtarite, a man or a family descended from Ashur, father of Tekoa, by his second wife, Naarah. I Ch. 4:6.

HA-BA'-IAH *(Jehovah is protection)*.
The Bene-Chabajah were among the sons of the priests who returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:61; Neh. 7:63.

HA-BAK'-KUK *(love's embrace)*.
One of the twelve minor prophets, a man of Judah whose parentage, birth-place, and era are unrecorded. It is probable that he lived during the reign of Jehoiakim, and was contemporary with the prophet Jeremiah. B. C. cir. 606. Hab. 1:1; 3:1.

HA-BAK'-KUK, *BOOK OF*.—See *BIBLE, BOOKS OF THE*.

HA-BAZ-I-NI'-AH—R. V., *"Habazziniah."*
The head of the family of the Rechabites. His descendant Jaazeniah was chief among them in the days of Jeremiah. Jer. 35:3.

HABERGEON.—An old English word for *BREAST-PLATE,* given as the rendering of Hebrew terms meaning *an offensive weapon* (Job 41:26); *a coat of mail* (II Ch. 26:14; Neh. 4:16); *a military garment* (Ex. 28:32; 39:23) made of strong linen, with a mailed covering around the neck and breast.

HABITATION.—Place of sojourn; settled dwelling-place. See *HOUSE.* Gen. 36:43; Ex. 12:20; 35:3—Lu. 16:9 (R. V., *"tabernacles"*); Acts 1:20.

HA'-BOR *(united).*
The affluent of the Euphrates called by Strabo, *Abhorras;* by Isidore, *Aburas;* and by Pliny and Ptolemy, *Chaboras.* It still bears the name of *Khabour,* which was inserted in an Assyrian inscription in the 9th century before our era. See *CHEBAR.* II Ki. 17:6; 18:11; I Ch. 5:26.

HACH-A-LI'-AH *(Jehovah is hidden).*
Father of Nehemiah, governor of Jerusalem. Neh. 1:1; 10:1.

HACH'-I-LAH *(drought).*
A hill in the S. of Judah, in the wilderness of Ziph, facing the Jeshimon (i. e., waste and barren) district. I Sa. 23:19; 26:3.

HACH'-MO-NI *(the wise).*
The father of Jehiel, who was a companion of the sons of David. I Ch. 27:32.

HACH'-MO-NITE.
That is, the "son of Hachmoni" (according to I Ch. 27:32, where it is rightly translated). See *TACHMONITE.* I Ch. 11:11.

HA'-DAD *(mighty).*
1. A son of Bedad, king of Edom. See *HADAR.* Gen. 36:35, 36; I Ch. 1:46, 47.

2. An Edomite of the royal family who lived in the time of Solomon. I Ki. 11:14, 17, 19, 21, 25.

3. A son of Ishmael, and grandson of Abraham. I Ch. 1:30.

4. The last of the early kings of Edom. This name should be *Hadar.* In his childhood, he escaped the massacre under Joab in which his father seems to have fallen. I Ch. 1:50, 51.

HAD-AD-E'-ZER *(mighty is the help).*
The king of the Aramite state of Zobah who was defeated by David and driven across the Euphrates. See *HADAREZER.* B. C. 1040. II Sa. 8:3-12; I Ki. 11:23.

HA'-DAD-RIM'-MON.
A place in the valley of Megiddo, in Issachar, where Josiah died, not far from Jezreel; now called *Rummaneh.* Zech. 12:11.

HA'-DAR *(enclosure)*—R. V., once *"Hadad."*
1. A son of Ishmael, and grandson of Hagar. Gen. 25:15.

2. The 8th and last of the ancient kings of Edom. Gen. 36:39.

HAD-AR-E'-ZER *(Hadad is help).*
The king of Aram-zobah; sometimes called *HADADEZER* (which see). II Sa. 10:16, 19; I Ch. 18:3-10; 19:16, 19.

HAD'-A-SHAH *(new).*
A town of Judah in the maritime low country, near *Gofno,* three miles from Beth-horon. Josh. 15:37.

HA-DAS'-SAH *(myrtle).*
The earlier name of Esther, the cousin of Mordecai. She became the wife of *AHASUERUS* (Xerxes), B. C. 478. See *ESTHER.* Esth. 2:7.

HA-DAT'-TAH *(new)*—R. V., *"Hazor-hadattah."*
An appellation of *HAZOR* in Judah—not a separate city, as the Common Version has it. Josh. 15:25.

HA'-DID *(peak, sharp).*
A city of Benjamin near Lod and Ono; now called *el-Haditheh,* about three miles E. of *Lydd* or Lod. Ezra 2:33; Neh. 7:37; 11:34.

HAD'-LAI *(lax).*
An Ephraimite, and father of Amasa, who was one of the chiefs of the tribe in the reign of Pekah. II Ch. 28:12.

HA-DO'-RAM *(Hadar is high).*
1. A son of Joktan of the family of Shem. Gen. 10:27; I Ch. 1:21.

2. A son of Tou, king of Hamath in the time of David. I Ch. 18:10.

3. The intendant of taxes under David, Solomon, and Rehoboam, who lost his life at the revolt at Shechem. In I Ki. 4:6, the name is given in the longer form, *ADONIRAM;* in II Sa. 20:24, *ADORAM.* II Ch. 10:18.

HAD'-RACH *(periodical return).*
Perhaps this name is derived from Hadar. It was a district of Syria, but mentioned only once. Some think that Hadrach is the name of the Syrian god of the seasons, or of a king called after him and having Damascus as his capital. Zech. 9:1.

HA'-GAB *(bent).*
The Bene-hagab were among the Nethinim who returned with Zerubbabel to Jerusalem. This name is omitted in Nehemiah's list. Ezra 2:46.

HAG'-A-BAH, HAG'-A-BA.
Another returned Nethinim exile. B. C. 536. Ezra 2:45; Neh. 7:48.

HA'-GAR *(wandering).*
Sarai's Egyptian handmaid, who became the mother of Ishmael by Abram. See *AGAR.* Gen. 16:1, 3, 4, 8, 15, 16; 21:9, 14, 17; 25:12.

HAG'-AR-ENES. See *HAGARITES.* Psa. 83:6.

HAG'-A-RITES—R. V., *"Hagrites."*
A people upon whom the Reubenites made war in the time of Saul. They were W. of the Jordan, and E. of Gilead. I Ch. 5:10, 19, 20.

HAG'-E-RITE—R. V., *"Hagrite."*
A patronymic of Jaziz, whom David set over his flocks. I Ch. 27:30 (R. V.), 31 (A. V.).

HAG'-GAI *(festive).*
The tenth in order of what are called the "minor" prophets, and the first of those that prophesied after the Captivity. He exercised the prophetical office during the second year of Darius Hystaspes, B. C. 520, and, together with Zechariah, encouraged the returned exiles to restore the Temple. Nothing further is known of his life. Ezra 5:1; 6:14; Hag. 1:1, 3, 12, 13; 2:10, 13, 14, 20.

HAG'-GAI, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

HAG'-GE-RI *(wanderer).*
The father of Mibhar, one of David's heroes. I Ch. 11:38.

HAG'-GI *(festive).*
The second son of Gad, founder of the Haggites. The same name is applied to the family. Gen. 46:16; Num. 26:15.

HAG-GI'-AH.
A descendant of Merari, son of Levi. I Ch. 6:30.

HAG'-GITES.
The posterity of Haggi, second son of Gad. Num. 26:15.

HAG'-GITH *(festive).*
A wife of King David, and mother of his fourth son, Adonijah. II Sa. 3:4; I Ki. 1:5, 11; 2:13; I Ch. 3:2.

HA'-I *(the heap)*—R. V., *"Ai."*
The form in which *Ai* appears in the first instance in the A. V. This arises from the translators having expressed the definite article *(ha),* with which *Ai* is variably accompanied, in the Hebrew text. It was a city of Benjamin E. of Beth-el. See *Ai.* Gen. 12:8; 13:3.

HAIL.—Congealed or frozen rain. Hail-storms are usually accompanied by lightning, and appear to be caused by a certain electrical state of the atmosphere; hence the mention of *hail and fire* together in Ex. 9:23; Psa. 18:12, 13; 105:32; 148:8; Rev. 8:7 (11:19). A hail-storm was one of the plagues of Egypt (Ex. 9:18-34). This plague is the more remarkable because hail is extremely uncommon in Egypt. Hail was the means by which God defeated an army of the kings of Canaan (Josh. 10:11). Hail is frequently used in the Bible as a symbol of divine punishment of the enemies of God and his people (Isa. 28:2; 30:30; Rev. 8:7; 11:19; 16:21). The word "hail" is sometimes used as a salutation, conveying a wish for the welfare of the person addressed (Lu. 1:28), but was employed by Judas (Mat. 26:49) and the Roman soldiers (Mat. 27:29; Mark 15:18; Jno. 19:3) in mockery of Jesus.

HAILSTONES.—Stones, or small pieces, of ice or *HAIL* (which see). Josh. 10:11; Isa. 30:30.

HAIR.—The Hebrew men usually wore their hair moderately long and had full beards, and the Nazarites allowed their hair to grow uncut. The women allowed their hair to grow long. The Jews were forbidden to "round the corners of their heads" (Lev. 19:27), and were also prohibited from cutting off the hair upon the death of a relative (Deut. 14:1; but see below). The Jews dreaded baldness, for it was often the result of leprosy (Lev. 13:40-46). Perhaps the most noted "bald-headed" man mentioned in the Bible is Elisha (II Ki. 2:23); and his baldness was perhaps the more noticeable because of the fact that his predecessor, Elijah, was a "hairy man" (II Ki. 1:8, but some think the reference here is to the hairy garments the prophet habitually wore). Long hair was admired in the case of young men; a notable evidence of this fact being found in the instance of Absalom (II Sa. 14:26), whose hair is said to have weighed 200 shekels, or about eight pounds (troy); but was afterwards perhaps the instrument of his undoing (II Sa. 18:9-17). The secret of Samson's wonderful strength lay in his hair (Judg. 16:17). The white hair of old age is called a "crown of glory" in Prov. 16:31. In times of affliction, the hair was cut off (Isa. 22:12; Jer. 7:29; 48:37; Amos 8:10) by the Hebrews; whereas the Egyptians kept their heads shaved *except* in such times, particularly in times of mourning. Hair is sometimes used in the Bible to signify that which is of *least value* in man's person (I Sa. 14:45; Mat. 10:30; Lu. 12:7; 21:18); and also that which is *innumerable* (Psa. 40:12; 69:4), or particularly *fine* (Judg. 20:16).

HAK'-KA-TAN *(the little one).*
The father of Johanan, who was chief of the Bene-Azgad returned exiles with Ezra. The name is simply *Katan,* "little," with the definite article prefixed. Ezra 8:12.

HAK'-KOZ *(the nimble).*
A priest, the chief of the 7th course in the service of the Sanctuary as appointed by David. In Ezra 2:61; Neh. 3:4, 21, the name occurs as that of a family of priests, the prefix in these passages being taken correctly as the definite article; hence the name appears as *KOZ* (which see). I Ch. 24:10.

HA-KU'-PHA *(incitement).*
The *Bene-Chupha* were among the Nethinim who returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:51; Neh. 7:53.

HA'-LAH.
Probably this is a different place from the *CALAH* of Gen. 10:11; but it may be identified with the *Chalcitis* of Ptolomy, which is described as between Anthemusia and Gauzanitis. The name seems to remain in the modern *Gla,* a large mound on the Upper *Khabour,* above its confluence with the *Jerujer.* Hither a portion of the Israelites were transported by Shalmaneser. II Ki. 17:6; 18:11; I Ch. 5:26.

HA'-LAK *(the smooth* mountain).
A mountain named as the southern limit of Joshua's conquests, but which has not yet been identified. Josh. 11:17; 12:7.

HAL'-HUL *(full of hollows).*
A city in the hill-country of Judah, beside Beth zur and Gedor, N. of Hebron, and about four miles distant from it. The name is said to be still unchanged; others write it *Hulhal.* Josh 15:58.

HA'-LI *(necklace).*
A town on the boundary of Asher, named between Helkath and Beten; but nothing more is known of its situation. Josh. 19:25.

HALL.—Open court or court-chamber. See *PRÆTORIUM.* Mat. 27:27 (R. V., *"Prætorium"*); Mark 15:16 (R. V., *"court"*); Lu. 22:55 (R. V., *"court"*).

HAL-LE-LU'-JAH.—See *ALLELUJAH.* Rev. 19:1, 3, 4, 6 (R. V.).

HAL-LO'-HESH, HA-LO'-HESH *(the whisperer)* —R. V., *"Hallohesh."*
1. Father of Shallum who ruled over part of Jerusalem and helped to rebuild the wall. Neh. 3:12.
2. One or a family that sealed the covenant with Nehemiah, B. C. 445. Neh. 10:24.

HAM *(swarthy, dark-colored).*
1. The youngest son of Noah, and father of Canaan. The Egyptian word *Kem* ("Egypt"= Ham), as an adjective, means "black" and "warm." His sons were Cush, Mizraim, Phut, and Canaan. Ham is the only son of Noah after whom a country was named. B. C. 2348. Gen. 5:32; 6:10; 7:13; 9:18; 10:1, 6, 20; I Ch. 1:4, 8.
2. The patronymic of his descendants. I Ch. 4:10; Psa. 78:51; 105:23, 27; 106:22.

HAM *(multitude).*
Place where Chedorlaomer smote the Zuzim. If these people were the Zamzummim, Ham must have been in what was afterwards the land of the Ammonites. Hence Ham may be but another name of their chief strong-hold, Rabbah, now *Amman.* Others identify it with modern *Humeimath,* one mile above Rabba, the ancient Ar-moab, on the Roman road. Gen. 14:5.

HA'-MAN *(celebrated).*
The chief minister or vizier of Ahasuerus (Xerxes). After the failure of his plot to cut off all the Jews in the empire of Persia, he was hanged on the gallows which he had erected for Mordecai, B. C. 473. He is called "the Agagite," as signifying that he was of Amalekitish descent; but in the LXX., he is called a Macedonian in Esth. 9:24 (cf. 3:1), and a Persian by Sulpicius Severus. Esth. 3:1-15; 4:7; 5:4-14; 6:4-14; 7:1-10; 8:1-7; 9:10-14, 24.

HA'-MATH, HE'-MATH *(defenced, walled)*—R. V., *"Hamath."*
A city of Upper Syria in the valley of the Orontes, about midway between its source (near Baalbek) and the bend which it makes at *Jisrhadid.* The Hamathites were a Hamitic race, and are included among the descendants of Canaan (Gen. 10:18). Num. 13:21; 34:8; II Ki. 14:25, 28; 17:24, 30; 18:34; 19:13; 23:33; 25:21.

HA'-MATH-ITE.
The patronymic of certain descendants of Canaan dwelling in the extreme N. of Palestine. Gen. 10:18; I Ch. 1:16.

HA'-MATH--ZO'-BAH.
The fuller name of *HAMATH.* It is called by the Greeks *Epiphania;* but is probably *not* Hamath the Great, being distinguished from it by the suffix *Zobah;* as Ramath-Gilead is distinguished from Ramah in Benjamin. II Ch. 8:3.

HAM'-MATH *(warm springs).*
A fortified city in the territory allotted to Naphtali, one mile from Tiberias. Its name indicates that it contained the "hot-baths" of Tiberias. Josephus calls it *Emmaus,* a village not far from

Tiberias, where Vespasian encamped before the latter place. The *Hammam*, at present four in number, still send up their hot sulphureous waters (144° Fahr.), at a spot rather more than a mile S. of the modern town, *Tubariyeh*, at the extremity of the ruin of the ancient city. Josh. 19:35.

HAM-ME-DA'-THA *(given by the moon ?)*.
The father of Haman the Agagite at the court of Ahasuerus (Xerxes), king of Persia. Esth. 3:1, 10; 8:5; 9:10, 24.

HAM'-ME-LECH *(the king)*—R. V., *"the king."*
Though this is given in the A. V. as a proper name, it might and perhaps ought to have been translated as the ordinary Hebrew word for *"the king"* (as in the R. V.); i. e., in the first case Jehoiakim, and the latter Zedekiah. Jer. 36:26; 38:6.

HAMMER.—An instrument used by the gold-beater (Isa. 41:7) to overlay with silver and smooth the surface; and also used by the quarryman (Jer. 23:29)—metaphorically of Babylon as a destructive agent (Jer. 50:23); a tool for *hollowing*, as a stone-cutter's mallet (I Ki. 6:7); any workman's hammer (Isa. 44:12); a poetical word (in the original), used in this sense only in Judg. 5:26, and then with the explanatory word "workmen's," as it probably refers to the hammer generally used in driving tent-pins.

HAM-MO'-LE-KETH *(the queen)*—R. V., *"Hammolecheth."*
Daughter of Machir, and sister of Gilead, grandson of Manasseh. One of her children was Abiezer, from whose family sprang the great judge Gideon. She may have ruled over a portion of the land belonging to Gilead; and hence her name. I Ch. 7:18.

HAM'-MON *(hot spring)*.
1. A city of Asher, not far from Zidon-rabbah, or "Great Zidon." It may be *Hamul*, about ten miles from Tyre, and near the coast. Josh. 19:28.

2. A city allotted to the Levites out of the tribe of Naphtali, and answering to the cities (or city) called *HAMMATH* and *HAMMOTH-DOR*. I Ch. 6:76.

HAM'-MOTH--DOR *(warm springs of Dor)*.
A city of Naphtali allotted to the Gershonite Levites, and appointed a city of refuge. It is perhaps identical with *HAMMATH*. In I Ch. 6:76, the name is *HAMMON*. Josh. 21:32.

HA-MO'-NAH *(multitude)*.
The place in or near which the multitudes of Gog are to be buried, after the great slaughter, and which is to derive its name from that circumstance. Eze. 39:16.

HA'-MON--GOG *(multitude of Gog)*.
A glen previously known as the "ravine of the passengers on the E. of the Sea," after the burial there of Gog and all his multitude. Eze. 39:11, 15.

HA'-MOR *(large jackass)*.
The figure employed by Jacob for Issachar; also a Hivite or Horite, who was prince of the city of Shechem, and father of Shechem, whose treatment of Dinah brought destruction to himself and all his kindred and city. The name in the Greek form is *EMMOR*. Gen. 33:19; 34:2-26; Josh. 24:32; Judg. 9:28.

HAM'-U-EL *(God is a sun)*.
A son of Mishma, a Simeonite of the family of Shaul. I Ch. 4:26.

HAM'-UL *(pity)*.
The younger son of Pharez, son of Judah by Tamar. He was the head of the Hamulite family. Gen. 46:12; Num. 26:21; I Ch. 2:5.

HAM'-U-LITES *(belonging to Hamul)*.
The descendants of Hamul, son of Pharez. Num. 26:21.

HA-MU'-TAL *(God is fresh life)*.
A daughter of Jeremiah of Libnah; one of King Josiah's wives, and mother of Jehoahaz and Mattaniah or Zedekiah. II Ki. 23:31; 24:18.

HAN'-A-MEEL *(gift or grace of God)*—R. V., *"Hanamel."*
Son of Shallum, and cousin of Jeremiah the prophet, who purchased a field from him in full assurance that it would ultimately prove a good investment. Jer. 32:7, 8, 9, 12.

HA'-NAN *(gracious)*.
1. A son of Shashak, a descendant of Benjamin. I Ch. 8:23.

2. A son of Azel, a Benjamite, through Saul. I Ch. 8:38; 9:44.

3. Son of Maachah, one of the heroes of David's guard. I Ch. 11:43.

4. A Nethinim who returned from captivity with Zerubbabel. Ezra 2:46; Neh. 7:49.

5. A Levite who assisted Ezra when he read the law. Neh. 8:7.

6. A Levite who sealed the covenant with Nehemiah and the people. Perhaps the same as No. 5. Neh. 10:10; 13:13.

7. A chief (or the patronymic of a family) who sealed the covenant with Nehemiah. Neh. 10:22.

8. Another of the chiefs on the same occasion. Neh. 10:26.

9. An officer in the Lord's house whose sons had a chamber in the Temple. He was son of Igdaliah. Jer. 35:4.

HAN'-A-NEEL *(God is gracious)*—R. V., *"Hananel."*
The builder of the tower near the Sheep Gate of Jerusalem. Neh. 3:1; 12:39; Jer. 31:38; Zech. 14:10.

HA-NA'-NI *(gracious)*.
1. One of the sons of Heman, David's seer, and head of the 18th course in the service of the Sanctuary. I Ch. 25:4, 25.

2. A seer who rebuked Asa for buying off Benhadad, king of Syria. II Ch. 16:7.

3. The father of Jehu, the seer who testified against Baasha and Jehoshaphat. I Ki. 16:1, 7; II Ch. 19:2; 20:34.

4. A priest who had taken a "strange" (foreign) wife. Ezra 10:20.

5. A brother of Nehemiah who returned from Jerusalem to Susa and was afterwards made governor of Jerusalem under Nehemiah. Neh. 1:2; 7:2.

6. A priest and musician who assisted in the ceremony of purifying the walls of Jerusalem. Neh. 12:36.

HAN-A-NI'-AH *(Jehovah is gracious)*.
1. A son of Heman, the singer, and chief of the 16th course of the 24 into which the 288 Levite musicians were divided by King David. Heman's sons were especially employed to blow the horns. I Ch. 25:4, 23.

2. A chief captain of King Uzziah's army. II Ch. 26:11.

3. The father of Zedekiah, one of the princes in the reign of Jehoakim, king of Judah. Jer. 36:12.

4. Son of Azur, a Benjamite of Gibeon and false prophet in the reign of Zedekiah, king of Judah. In this year, he withstood Jeremiah the prophet. Jer. 28:1-17.

5. Grandfather of Irijah, captain of the ward at the gate of Benjamin. He arrested Jeremiah on a charge of deserting to the Chaldeans. Jer. 37:13.

6. Son of Shashak, and head of a Benjamite house. I Ch. 8:24.

7. The Hebrew name of *Shadrach*, who was of the house of David. Dan. 1:6, 7, 11, 19; 2:17.

8. A son of Zerubbabel, in the ancestry of Jesus. I Ch. 3:19, 21.

9. A son of Bebai, who returned with Ezra from Babylon. Ezra 10:28.

10. An apothecary and priest. Neh. 3:8.

11. One that repaired a portion of the wall of Jerusalem, with Hanun. Neh. 3:30.

12. A ruler of the palace at Jerusalem, under Nehemiah. Neh. 7:2.

13. An individual or family that sealed the covenant. Neh. 10:23.

14. A priest in the time of Jehoiakim. Neh. 12:12, 41.

HAND.—A symbol of skill, power, and many actions. The Hebrews, in describing locations, spoke as if facing the east. Hence, "to the right hand" meant to the south; "to the left hand," to the north (II Sa. 24:5; Gen. 14:15; Job 23:9). At their meals, the Hebrews picked up their food with their fingers, using no forks; hence, washing the hands was specially necessary. The scribes and Pharisees made this washing a religious ceremony, in accordance with "the tradition of the elders" (Mat. 15:2). To "wash one's hands" signified professed innocency of crime, particularly manslaughter or murder (Mat. 27:24).

HAND BREADTH.—A measure of length equal to the width of four fingers, or about four inches. Ex. 25:25; 37:12.

HANDKERCHIEF. — Napkin; wrapper; sweat-cloth or pocket-handkerchief; kerchief or cloth attached to the head of a corpse. The sick were healed by means of handkerchiefs taken from the person of Paul (Acts 19:12). See *NAPKIN*.

HANDLES.—This word occurs only once as a noun, in which instance it refers to the *thumb-pieces* or *knobs* of the bolt or latch to a door. Song 5:5.

HANDMAID, HANDMAIDEN. — Maid servant; female slave. See *SLAVES*. Gen. 16:1; 25:12—Lu. 1:38.

HAND STAVES.—Darts, javelins. Eze. 39:9.

HANDWRITING.—So-called only in one place (Col. 2:14, where the R. V. puts *"bond written in,"* instead of "handwriting of," as in the A. V.). Before the invention of printing, in the 15th century, all books and other reading matter were written by hand, this work being done by a class of people who made it their business or profession and were called "scribes." The scribes were not only copyists but lawyers and school-teachers as well. See *SCRIBE;* also *INK; PAPER; PEN,* etc.

HANDYWORK.—Work of the hands, as denoting *skill*. See *OCCUPATION*. Psa. 19:1.

HA'-NES *(Mercury)*.
A place in Egypt. It is improbable that it was the Heracleopolis Magna in the Heptanomis; but, most likely, it was identical with Tahpanes, or Daphne, a fortified town on the eastern frontier of Egypt. Isa. 30:4.

HANGING.—Most often used in the Bible for the *curtains* of the Tabernacle (Ex. 27:9 sq.; 35:17; 38:9, 12, 14-16, 18; 39:40). The most noted instance of hanging found in the Bible is the case of Haman, the arch-enemy of the Jews, who was hanged on the gallows which he had prepared for Mordecai (Esth. 7:9, 10), the cousin of Esther. His ten sons were also hanged, doubtless in mockery, after having first been put to the sword by the Jews (Esth. 9:10-14). See *PUNISHMENT*.

HAN'-I-EL *(God is gracious)*—R. V., *"Hanniel."* See *HANNIEL*. I Ch. 7:39.

HAN'-NAH *(grace)*.
One of Elkanah's two wives, and mother of Samuel the prophet, while she also herself was a prophetess, as is proved by the prophecy contained in her hymn of thanksgiving for the birth of her son. It is in the highest order of prophetic poetry; and contains the first designation of the *MESSIAH*, under that name. I Sa. 1:2 sq.; 2:1, 21.

HAN'-NA-THON *(dedicated to grace)*.
A city of Zebulun at a point apparently on the N. boundary; now called *Hannah*. Josh. 19:14.

HAN'-NI-EL, HAN'-I-EL *(God is gracious)*—R. V., *"Hanniel."*
1. A son of Ephod who, as prince of Manasseh, assisted in the division of the land. In the Hebrew text, his name is identical with that of Haniel (No. 2). Num. 34:23.

2. A son of Ulla, a prince and hero of Asher. I Ch. 7:39.

HA'-NOCH, HE'-NOCH *(dedicated)*—R. V., once *"Enoch."*
1. The third of the children of Midian, and a grandson of Abraham by Keturah. In the parallel list in I Ch. 1:33, the name is *HENOCH* (as above). Gen. 25:4; I Ch. 1:33.

2. The eldest son of Reuben, and founder of the family of the Hanochites. Gen. 46:9; Ex. 6:14; Num. 26:5; I Ch. 5:3.

3. The son of Jared, a descendant of Seth, is once thus named. In Genesis, his name is given *ENOCH*. B. C. 3382-3017. I Ch. 1:3 (R. V., *"Enoch"*).

HA'-NOCH-ITES *(belonging to Chanok)*.
A family whose founder was Hanoch, the eldest son of Reuben. Num. 26:5.

HA'-NUN *(gracious)*.
1. Son of Nahash, king of Ammon, who dishonored the ambassadors of David, and involved the Ammonites in a disastrous war. II Sa. 10:1-4; I Ch. 19:2-6.

2. A son of Zalaph who assisted in repairing the wall of Jerusalem on the E. side. Neh. 3:30.

3. A man who, with the people of Zanoah, repaired the Valley Gate in the wall of Jerusalem. Neh. 3:13.

HAPH'-RA-IM *(double wells, or two pits)*—R. V., *"Hapharaim."*
A city of Issachar next to Shunem. About six miles N. E. of *Lejjun* and two miles W. of *Solam* (the ancient Shunem) stands the village of *el-Afuleh*, which may be the representative of Chapharaim, the Arabic *Ain* having been substituted for the Hebrew *Cheth*. Josh. 19:19.

HA'-RA *(hill country)*.
A place utterly unknown unless it is identified with *HARAN* or Charan, the city of Mesopotamia to which Abraham came from Ur. Haran was known to the ancients as *Carrhæ*. Hence we may conclude that a portion of the Israelites carried off by Pul and Tiglath-pileser were settled in *Haran* on the *Belik*, while the greater number were conveyed to *Chabora*. I Ch. 5:26.

HA-RA'-DAH *(terror)*.
A desert station, the twentieth encampment of the Israelites in the wilderness, and the ninth from Sinai. Its position is still unknown. Num. 33:24, 25.

HA'-RAN *(strong, enlightened)*.
1. The third son of Terah, Abraham's father, and hence the youngest brother of Abram. He had three children, Lot, and two daughters, viz., Milcah, who married her uncle Nahor, and Iscah, of whom we have the name only, though Josephus (*Ant.* I, 6:5; 7:1) and others identify her with *SARAI*, Abram's wife. Gen. 11:26 sq.

2. A Gershonite Levite in David's time, and one of the family of Shimei. I Ch. 23:9.

3. *Charan.*—A son of Caleb the spy, by his concubine, Ephah; he had a son named *GAZEZ*. I Ch. 2:46.

4. *Charan.*—The place to which Abram, with his family, migrated from Ur, and where the descendants of his brother Nahor established themselves. Hence Haran (i. e., Charan) is called "the city of Nahor." It was in Padan-aram, which is the cultivated district at the foot of the hills, a beautiful section which lies between the *Khabour* and the Euphrates. (See *PADAN-ARAM*.) About

midway in the district is a town still called *Haran*, which seems to have held its name through all changes, and is the Haran or Charran of Scripture. Till a recent date, the people of *Haran* retained the Chaldean language, and the worship of the Chaldean deities. *Haran* is upon the *Belik* (the ancient *Bilichus)*, a small affluent of the Euphrates. It was famous among the Romans as being near the scene of the defeat of Crassus. In the N. T., the name is given as *CHARRAN*. Gen. 11:31, 32; 12:4, 5; 27:43; 28:10; 29:4; II Ki. 19:12; Eze. 27:23 (these passages may not all refer to the same place).

HA'-RA-RITE *(mountaineer)*.
Thought to denote a native of the hill-country of Judah or Ephraim. II Sa. 23:11, 33; I Ch. 11:34, 35.

HAR-BO'-NA, HAR-BO'-NAH *(ass-driver)*.
Third of the seven eunuchs or chamberlains that served Ahasuerus (Xerxes), king of Persia, in the time of *ESTHER*. Esth. 1:10; 7:9.

HARE.—A well-known animal common in the Holy Lands, particularly in the mountainous regions of Sinai and Lebanon. Though not a true ruminant, it was prohibited as an article of food by the Mosaic law (Lev. 11:6; Deut. 14:7), on account of its habit of re-chewing its food, which it does without the process of regurgitation peculiar to the real ruminant.

HA'-REPH *(early born)*.
A son of Caleb, son of Hur, and father of Bethgader. In Ezra 2:18; Neh. 7:24, *HARIPH* occurs. I Ch. 2:51.

HA'-RETH *(thicket)*.
A piece of forest-land in the hill-country of Judah. I Sa. 22:5.

HAR-HA'-IAH *(Jehovah is protecting)*.
Father of Uzziel, who repaired a part of the wall of Jerusalem after Nehemiah returned from Shushan. Neh. 3:8.

HAR'-HAS *(glitter, splendor)*.
Grandfather of Shallum, husband of Huldah the prophetess, who lived in the time of Josiah, king of Judah. II Ki. 22:14.

HAR'-HUR *(nobility, distinction)*.
A Nethinim who returned from exile, B. C. 536. Ezra 2:51; Neh. 7:53.

HA'-RIM *(snub-nosed)*.
1. A priest who had charge of the third division in the duties of the Sanctuary. I Ch. 24:8; Ezra 2:39; 10:21; Neh. 3:11.

2. A place in Judah or Benjamin; or a family of *Bene-harim* which returned from exile. Ezra 2:32; Neh. 7:35.

3. One whose descendants took "strange" wives during the Exile. Ezra 10:31.

4. One that sealed the covenant with Nehemiah, B. C. 445. Neh. 10:5.

5. A family that sealed the covenant with Nehemiah, B. C. 445. Neh. 10:7.

6. Perhaps the same as No. 4. Neh. 12:5.

HA'-RIPH *(early born)*.
1. A hundred and twelve of the *Bene*-hariph returned from the Captivity with Zerubbabel, B. C. 536. Neh. 7:24.

2. The head of a family of Jews that sealed the covenant with Nehemiah. In Ezra (2:18), this man is called *JORAH*. Several MSS. (as well as the Arabic and Syriac versions) have *Jodah*. Neh. 10:19.

HARLOT.—Prostitute; fornicator; an abandoned woman. Many of them were given to prostitution for mercenary reasons, the price of a kid being mentioned in earlier times (Gen. 38:15-17), and some of them apparently acquired great wealth (Eze. 16:33-39; 23:26; Lu. 15:30); while lust was the inducement to others (Prov. 7:10-21); and still others were devoted to prostitution in honor of some heathen idol. Among the Hebrews, harlots were often strangers; hence the epithet, "strange woman" (Judg. 11:2; R. V., *"another woman")*, sometimes applied to them. "Harlot" is often applied figuratively to wicked cities; as, for instance, Jerusalem (Isa. 1:21), and Nineveh (Nah. 3:4).

HAR'-NE-PHER.
A son of Zopher of the tribe of Asher. I Ch. 7:36.

HARNESS.—This word is often used to mean *armor* or *coat of mail* (I Ki. 22:34; II Ch. 9:24; 18:33); but the verb has its ordinary sense, *to gear*, in Jer. 46:4.

HA'-ROD *(terror, trembling)*.
The well of Harod was a fountain by which Gideon and his army encamped before the rout of the Midianites. It is now the *Ain Jalud;* and "the Hill of Moreh" is the *Jebel Duhy*. Harod was in Manasseh, W. of the Jordan, in the plain of Jezreel at Gilboa. Judg. 7:1.

HA'-ROD-ITE *(belonging to Harod)*.
Patronymic of two of David's guard,—Shammah and Elika. In I Ch. 11:27, the name is *HARORITE*. II Sa. 23:25.

HA-RO'-EH *(the seer)*.
A son of Shobal, father of Kirjath-jearim, of the tribe of Judah. I Ch. 2:52.

HA'-RO-RITE *(belonging to Haror)*.
Patronymic of Shammoth, one of David's valiant men. It is a variation of *HARODITE*. I Ch. 11:27.

HA-RO'-SHETH *(forest)*.
"Harosheth of the Gentiles" (so called from the mixed races that inhabited it), was a city of Galilee in the N. part of the land of Canaan, supposed to have stood on the W. coast of the lake Merom *(el-Huleh)*, from which the Jordan issues in an unbroken stream. Harosheth was the residence of Sisera, captain of Jabin, king of Canaan, whose capital, Hazor, lay N. W. of it. No trace of the site has as yet been found. Judg. 4:2, 13, 16.

HARP.—An instrument which probably differed but very little from the modern Arabic *cithere*. It was David's favorite instrument, and was played by him to drive away the evil spirit sent by God upon Saul (I Sa. 16:23). According to Moses, the original inventor of the harp was Jubal (Gen. 4:21). It was the national instrument of the Hebrews, and was played upon occasions of joy and thanksgiving. The word "harp" is often used figuratively, signifying joy or the most excellent things of their kind; as "harps of God" in Rev. 15:2. Gen. 31:27; I Sa. 10:5; 16:16—I Co. 14:7; Rev. 5:8; 18:22.

HARPER.—One who plays on a *HARP* (which see). Rev. 14:2; 18:22.

HARROW.—A *tribulum*, or threshing sledge (II Sa. 12:31; I Ch. 20:3). The verb "harrow" is used in its ordinary sense, *to break the clods*, in Job 39:10. The form of the ancient Hebrew harrow is unknown, but it was probably similar to the type still used in Egypt, being merely a board, which is dragged over the fields to level the lumps.

HAR'-SHA *(artificer)*.
The children of Harsha were among the Nethinim who returned with Zerubbabel from exile, B. C. 536. Ezra 2:52; Neh. 7:54.

HART.—A term used by the Hebrews to denote the male or *stag* of all the various species of antelopes and deer, the female being called a "hind" (Gen. 49:21; II Sa. 22:34; Job 39:1, etc.), and, unlike the stag, is hornless. It was a "clean" animal under the Mosaic law (Deut. 12:15; 14:5; 15:22), and apparently, from the foregoing passages and I Ki. 4:23, was commonly killed for food. The proper name *AJALON* is

derived from *ayal*, the Hebrew original of this word, which indicates that harts were numerous in that vicinity. Psa. 42:1; Song 2:9, 17; Isa. 35:6; Lam. 1:6.

HA'-RUM *(elevated)*.
Father of Aharhel, a descendant of Coz. I Ch. 4:8.

HA-RU'-MAPH *(snub-nosed)*.
Father of Jedaiah, the latter being one of the priests who repaired the walls of Jerusalem. Neh. 3:10.

HA-RU'-PHITE.
Patronymic of Shephatiah , a Korhite who joined David at Ziklag. I Ch. 12:5.

HA'-RUZ *(industrious)*.
Father of Meshullemeth, Manasseh's queen and mother of Amon, king of Judah. II Ki. 21:19.

HARVEST.—The harvest season usually commenced in Palestine about the first of April, and ended in June. In some elevated parts of the country, it was later. It began with barley, and its first-fruits were taken to the Temple in Passover-week. The wheat-harvest came next, and its first-fruits were offered at Pentecost. In Mat. 13:39, the end of the world is referred to as "the Harvest." Lev. 19:9; 23:10, 22; 25:5—Mat. 9:37, 38; 13:30, 39; Rev. 14:15.

HARVEST, *FEAST OF*.—See *PENTECOST*. Ex. 23:16.

HAS-A-DI'-AH *(Jehovah is kind)*.
A son of Zerubbabel, and descendant of Jehoiakim, king of Judah. I Ch. 3:20.

HAS-E-NU'-AH *(the violated)*—R. V., *"Hassenuah."*
A Benjamite of one of the chief families. The name is really *SENUAH*, the definite article being prefixed. I Ch. 9:7.

HASH-A-BI'-AH *(Jehovah is associated)*.
1. A Merarite Levite, son of Amaziah in the line of Ethan the singer. I Ch. 6:45.

2. Another Merarite Levite. I Ch. 9:14.

3. The fourth of the six sons of Jeduthun, who played the harp in the Sanctuary and had charge of the twelfth course. I Ch. 25:3.

4. A descendant of Hebron, son of Kohath. I Ch. 26:30.

5 A son of Kemuel, who was prince of the Levites in the time of David. I Ch. 27:17.

6. Another Levite, chief of his tribe, who assisted King Josiah at his great Passover-feast. ■ Ch. 35:9.

7. A Merarite Levite who accompanied Ezra from Babylon, B. C. 458. Ezra 8:19.

8. A chief of the priests of the family of Kohath. Ezra 8:24.

9. A ruler of half the environs of Keilah. He repaired a portion of the wall, under Nehemiah. Neh. 3:17.

10. A Levite that sealed the covenant with Nehemiah. Perhaps the same man as in Neh. 12:24. Neh. 10:11.

11. Another Levite, son of Bunni. Neh. 11:15.

12. Another Levite, son of Mattaniah and an attendant at the Temple. Neh. 11:22.

13. A priest of the family of Hilkiah in the days of Joiakim, son of Jeshua. Neh. 12:21.

14. A chief Levite appointed for thanksgiving after the return from Babylon. Perhaps the same as No. 12. Neh. 12:24.

HA-SHAB'-NAH *(Jehovah is a friend)*.
A chief of the people that sealed the covenant, with Nehemiah, B. C. 445. Neh. 10:25.

HASH-AB-NI'-AH *(Jehovah is a friend)*—R. V., *"Hashabneiah."*
1. Father of Hattush, who helped to repair the wall of Jerusalem. Neh 3:10.

2. A Levite who officiated at the great fast under Ezra and Nehemiah when the covenant was sealed, B. C. 445. Neh. 9:5.

HASH-BA-DA'-NA—R. V., *"Hashbaddanah."*
A man who stood by Ezra, on the left, while he read the law to the people, B. C. 445. Neh. 8:4.

HASH'-EM *(shining)*.
Father of several of David's valiant guard. I Ch. 11:34.

HASH-MO'-NAH *(fruitfulness)*.
A station of the Israelites, next before Moseroth, near Mount Hor. It was the twenty-fifth in the wilderness and the fourteenth from Sinai. Num. 33:29, 30.

HASH'-UB, HAS'-SHUB *(associate)*—R. V., *"Hasshub."*
1. Father of Shemaiah, a descendant of Merari. The name is identical with that elsewhere correctly given *HASSHUB*. I Ch. 9:14; Neh. 11:15.

2. A son of Pahath Moab who helped to repair the wall of Jerusalem. Neh. 3:11.

3. Another who assisted at another part of the wall. Neh. 3:23.

4. A head of a family who sealed the covenant with Nehemiah, B. C. 445. Neh. 10:23.

HA-SHU'-BAH *(association)*.
A son of Zerubbabel, and descendant of Jehoiakim, king of Judah. I Ch. 3:20.

HASH'-UM *(shining)*.
1. One whose descendants returned with Zerubbabel from Babylon, B. C. 536. Ezra 2:19; 10:33; Neh. 7:22.

2. A priest who stood beside Ezra while he read the law to the people, B. C. 445. Neh. 8:4.

3. The head of a family that sealed the covenant with Nehemiah, B. C. 445. Neh. 10:18.

HA-SHU'-PHA—R. V., *"Hasupha."* See *HASUPHA*. Neh. 7:46.

HAS'-RAH *(splendor)*.
Another form of *HARHAS* (which see). II Ch. 34:22.

HAS-SE-NA'-AH *(the thorn hedge)*.
The Bene-has-senaah rebuilt the Fish Gate when the wall of Jerusalem was repaired. The name is no doubt identical with the *SENAAH* of Ezra 2:35; Neh. 7:38, having the definite article prefixed. It may have some connection with the cliff *SENEH* of I Sa. 14:4. Neh. 3:3.

HAS'-SHUB. See *HASHUB*. I Ch. 9:14.

HA-SU'-PHA, HA-SHU'-PHA *(nakedness)*—R. V., *"Hasupha."*
A Nethinim family that returned from exile. In Neh. 7:46, the name is inaccurately given as *HASHUPHA*. Ezra 2:43; Neh. 7:46.

HA'-TACH.
A chamberlain eunuch in the court of Ahasuerus (Xerxes) in immediate attendance on Esther. Esth. 4:5, 6, 9, 10.

HATERS.—Used in Psa. 81:15 to designate those who regard God in a passion contrary to love. The word "hate" is often used in the Bible to mean *love in a less degree* (Gen. 29:31; Mat. 6:24; Lu. 14:26).

HA'-THATH *(bruised)*.
A son of Othniel, the Kenazite and judge of Israel. I Ch. 4:13.

HA-TI'-PHA.
The *Bene*-Hatipha were among the Nethinim that returned from Babylon, B. C. 536. Ezra 2:54; Neh. 7:56.

HA-TI'-TA *(exploration)*.
A porter or gate-keeper of the Temple whose descendants returned from the Exile, B. C. 536. Ezra 2:42; Neh. 7:45.

HATS.—This word occurs only once in the Bible (Dan. 3:21; R. V., *"tunics"*), and perhaps refers to the *turbans* commonly worn by Orientals.

HAT'-TIL *(decaying)*.
The *Bene*-Hattil were among the children of Solomon's slaves who returned from exile, B. C. 536. Ezra 2:57; Neh. 7:59.

HAT'-TUSH *(contender)*.
1. A descendant of the kings of Judah, perhaps a son of Shechaniah, in the 4th or 5th generation from Zerubbabel. I Ch. 3:22.

2. A descendant of David who went up from Babylon with Ezra in the reign of Artaxerxes, B. C. 458. Ezra 8:2.

3. A priest who returned with Zerubbabel, B. C. 536. Neh. 12:2.

4. Son of Hashabniah, and one of those who rebuilt the walls of Jerusalem. Possibly the same as No. 2. Neh. 3:10.

5. One of the priests who united in the sacred covenant with Nehemiah, B. C. 445. Neh. 10:4.

HAUNT.—Place or vicinity visited habitually. I Sa. 23:22.

HAU'-RAN *(cave district)*.
The modern *Hauran*, and the Greek province of Auranitis, S. of Damascus, W. of Golan and Bashan, E. of Trachonitis (now *el-Leja*). In Ezekiel, it includes Golan and Bashan W. of the Jordan. Eze. 47:16, 18.

HAVEN.—Refuge or sheltered harbor for ships. Gen. 49:13; Psa. 107:30.

HA'-VENS, *FAIR*.
A haven at the S. of Cape Salmone, in Crete. Acts 27:8.

HAV'-I-LAH *(circle, district)*.
1. A son of Cush, and descendant of Ham. Gen. 10:7; I Ch. 1:9.

2. A son of Joktan, and descendant of Shem. Gen. 10:29; I Ch. 1:23.

3. The land of *Chwalissi* W. of Ural (?). Gen. 2:11.

4. A district E. of Amalek. Gen. 25:18; I Sa. 15:7.

HA'-VOTH--JA'-IR *(villages of Jair)*.
Certain villages on the E. of the Jordan, in Gilead or Bashan. These villages were taken by Jair, son of Manasseh, and Gilead was allotted to his tribe, while he named the villages after himself, "Havoth-jair." In Deut. 3:14, it is stated that Jair "took all the tract of Argob unto the boundary of the Geshurite and the Maachathite, and called them after his own name *Bashan-havoth-jair*." Num. 32:41; Deut. 3:14; Judg. 10:4.

HAWK.—An altered form of the old English word *falk* or *fawk*. The hawk was an "unclean" bird among the Hebrews (Lev. 11:16; Deut. 14:15); but was sacred among the Egyptians and Greeks. Its migrations are referred to in Job 39:26. See *HAWK, NIGHT*.

HAWK, *NIGHT*.—The name of one of the "unclean" birds mentioned in the Mosaic law (Lev. 11:16; Deut. 14:15) which is variously identified by different authorities with the owl, the swallow, the cuckoo, the male ostrich, and the night-hawk of Europe. As a species very nearly allied to the last-named is an inhabitant of Syria, there is no good reason why the modern meaning of the word should be absolutely rejected here.

HAY.—Green grass. Hay, in the modern sense of the word, was not in use among the Hebrews, straw being used for provender instead. The grass was cut green, as it was needed, and not allowed to dry before being fed to stock. Prov. 27:25; Isa. 15:6—I Co. 3:12.

HA-ZA'-EL *(God sees)*.
A king of Damascus who reigned from 886 to 840 B. C. He stood in a high official capacity at Ben-hadad's court, and was sent by the latter to Elisha (when he visited Damascus) to ask whether he would recover from the malady from which he was suffering. Elisha's answer was that Benhadad *might* recover, but *would* certainly die. When Hazael returned, he murdered his master and usurped the throne. Elijah had anointed him as king of Syria, B. C. 906. I Ki. 19:15; II Ki. 8:8 sq.; 13:3 sq.

HA-ZA'-IAH *(Jehovah is seeing)*.
A man of Judah of the family of the Shilonites, or descendants of Shelah. Neh. 11:5.

HA'-ZAR--AD'-DAR *(Addar-village)*.
A place on the S. boundary of the Promised Land, between Kadesh-Barnea and Azmon. The name appears in the shorter form of *ADDAR* (or *ADAR*, in Josh. 15:3). Num. 34:4.

HA'-ZAR--E'-NAN *(fountain-village)*.
The spot at which the N. and E. boundaries of the Promised Land meet. The place has been identified with the modern *Kuryetein* ("the two cities"), a village more than 60 miles E. N. E. of Damascus. Here are large fountains, the only ones in that vast region. Num. 34:9, 10; Eze. 47:17; 48:1.

HA'-ZAR--GAD'-DAH *(luck-village ?)*.
A town in the S. district of Judah, near Heshmon, but not identified with any modern site. Some think *Jurrah*, near Moladah *(El-Milh)*, is the modern site. Josh. 15:27.

HA'-ZAR--HAT'-TI-CON *(middle village)*—R. V., *"Hazer-hatticon."*
A place specified as on the boundary of Hauran, and named by Ezekiel (47:16) as one of the ultimate boundaries of the land. Eze. 47:16.

HA'-ZAR-MA'-VETH *(death-village)*.
The third in order of the sons of Joktan of the family of Shem. The name is preserved in the Arabic *Hadramawt* and *Hadrumawt*, the appellation of a province and ancient people of southern Arabia. This identification of the settlement of the descendants of Joktan is accepted by most Biblical scholars. It rests not only on the resemblance of name, but is supported by the fact that Joktan settled in the *Yemen*, along the S. coast of Arabia; by the physical characteristics of the people of this region, and by the identification of the name of several others of Joktan's sons. The province of *Hadramawt* is E. of the modern *Yemen;* anciently, the limits of the latter province embraced almost the whole of the S. of the peninsula, extending to the districts of *Shihr* and *Mahrek*. Its capital is *Shibam*, a very ancient city, whose chief ports are *Mirbat, Zafari*, and *Kisheem*, from which, in ancient times, a great trade was carried on with India and Africa. Gen. 10:26; I Ch. 1:20.

HA'-ZAR--SHU'-AL *(fox-village)*.
A town in the south of Judah, between Hazar-gaddah and Beer-sheba. The modern *Saweh* is at, or about, the right spot, and may be a corruption of the old name. Josh. 15:28; 19:3; I Ch. 4:28; Neh. 11:27.

HA'-ZAR--SU'-SAH *(horse-village)*, pl. HA'-ZAR--SU'-SIM.
A city in the extreme south of Judah, and allotted to Simeon; it stood near Beth-marcaboth, another city of Simeon. Josh. 19:5; I Ch. 4:31.

HA-ZA'-ZON. See *HAZEZON*. II Ch. 20:2.

HAZEL.—Generally supposed to mean the *almond*-tree; but there is also some argument in favor of the *walnut*. It was one of the kinds of rods from which Jacob peeled the bark, and which he placed in the water-troughs with the purpose, and result, of producing parti-colored cattle. Gen. 30:37 (R. V., *"almond"*).

HA-ZE-LEL-PO'-NI *(protection of the face of)*—R. V., *"Hazzelelponi."*
Sister of the sons of Etam in the genealogy of Judah. I Ch. 4:3.

HA-ZE'-RIM *(villages, courts).*
A district in the S. of Canaan near *GAZA*, inhabited in ancient times by the Avim (or Avvim), a tribe that tented over the S. W. of Palestine, and are said to have lived in villages (Hazerim) as far as Gaza (Deut. 2:23), before their expulsion by the Caphtorim.

HA-ZE'-ROTH *(courts, villages).*
The station of the Israelites in the desert next to Kibroth-Hattavah, and perhaps recognizable in the Arabic *Hudhera*, which is about eighteen hours' journey from Sinai, on the road to Akabah. Num. 11:35; 12:16; 33:17, 18; Deut. 1:1.

HA-ZE'-ZON--TA'-MAR *(row of palms)*—R. V., *"Hazazon-tamar."*
The ancient name of *EN-GEDI*. The Amorites were dwelling in Hazezon-tamar when the four kings (Gen. 14:7) made their incursion and fought their successful battle with the five kings. The name is interpreted by Gesenius as "the pruning or felling of the palm;" Jerome calls it *Urbs palmarum*. This may have been the "city of palm trees" (Judg. 1:16). Called *HAZAZON*-tamar in II Ch. 20:2.

HA'-ZI-EL *(God is seeing).*
A Levite of the family of Shimei, or Shimi, in the time of David. This was the younger branch of the Gershonites. I Ch. 23:9.

HA'-ZO *(vision, seer).*
A son of Nahor by Milcah, his wife. The name has not been perpetuated in either territory or posterity. But he must be placed in Ur (of the Chaldees), or the adjacent countries. Chazene by the Euphrates in Mesopotamia, or Chazene in Assyria, is suggested by Bunsen. Gen. 22:22.

HA'-ZOR *(enclosed).*
1. A fortified city allotted to Naphtali. It was between Ramah and Kadesh, on the high ground overlooking Lake Merom. It is now *Khurubeh*, "the ruins," near Kedesh and Lake *Huleh*. Jabin was its king, and it was the chief city of the whole of North Palestine, "the head of all those kingdoms" (Josh. 11:10). Hazor was the only city burnt by Joshua. Josh. 11:1, 10, 11, 13; 12:19; 19:36; Judg. 4:2, 17; I Sa. 12:9; II Ki. 15:29.

2. A city in the extreme S. of Judah, named next in order to *KEDESH*. Josh. 15:23; I Ki. 9:15.

3. Hazor-hadattah, "new Hazor," another of the southern towns of Judah. Josh. 15:25.

4. A place in which the Benjamites resided after their return from captivity. It was N. of Jerusalem, and not far distant from it. Probably identical with *BAAL-HAZOR*. Neh. 11:33.

5. A name given to certain countries in the E. of Arabia. Jer. 49:28, 30, 33.

HA'-ZOR--HA-DAT'-TAH *(new court* or *village).*
A city of Judah near Kerioth. See *HAZOR*, No. 3. Josh. 15:25.

HEAD.—Christ is called the "head" (Eph. 4:15; 5:23), and the Church the "body" (Eph. 4:16), because of the intimate relation between them and the subjection of the Church to the Savior (Eph. 5:24). "Head" is often used for *chief, ruler*, etc. (Ex. 18:25; Num. 1:4, 16); and also for the metal part of an implement (Deut. 19:5; I Sa. 17:7). The "four heads" of the river of Eden means the *four branches* into which the river divided itself (Gen. 2:10). The "head stone of the corner," in Psa. 118:22, refers either to the highest, forming the top or coping of the corner; or the lowest, the foundation of the structure. "Headstone" is used figuratively in Zech. 4:7 (R. V., *"top stone"*) in describing the great success of Zerubbabel's foundation. "Head bands," in Isa. 3:20, probably refers to the *belts* or *girdles* used as female ornaments; for the word here so rendered is derived from another which means *to gird*.

HEARER.—To be only a *hearer* of the Word is insufficient; we must be *doers* also, if we are to reap the rich blessings of Christianity (Jas. 1:22-25). Rom. 2:13; Eph. 4:29 (R. V., *"them that hear"*); II Ti. 2:14 (R. V., *"them that hear"*).

HEART.—From the Biblical standpoint, all the operations of human life are centered in the heart; and the exhaustion of physical strength is called a "melting" or "withering" of the heart (Psa. 22:14, 15; 102:4). The words "heart" and "soul" are often used interchangeably, the heart being considered the center of *soul*-life as well as of *physical*-life (Deut. 6:5; 8:14; 11:13-18; Mat. 5:8). It is the seat of affection (II Sa. 15:6, 13; Mark 12:30, 33), of hatred (Lev. 19:17; II Sa. 6:16), of joy (Judg. 16:25; Ruth 3:7; Acts 2:26, 46), of sorrow (Psa. 102:4; Jno. 14:1, 27), of wisdom (Ex. 31:6; 35:35; Acts 28:27), and of pride (Prov. 16:5; 21:4; Rev. 18:7).

HEARTH.—A portable *furnace*, used in heating the king's apartment (Jer. 36:22, 23; R. V., *"brazier"*); a *fire-pan* or small *basin* for holding fire (Zech. 12:6; R. V., *"pan"*); a *fagot* for fuel (Psa. 102:3; R. V., *"firebrand"*); a *burning mass*, or the *receptacle* which contained it (Isa. 30:14).

HEAT.—The burning wind of the desert, the *simoom* or *samiel* (Isa. 49:10; Rev. 7:16); otherwise used in its ordinary sense. Gen. 8:22; 18:1—Mat. 20:12.

HEATH.—Probably a species of *juniper*, three varieties of which are found in Palestine today—the brown-berried juniper, the Phœnician juniper, and the common savin. Jer. 17:6; 48:6.

HEATHEN.—Primarily, *foreign nations* (in which sense the word is rendered in the O. T. of the R. V.); but finally applied to all *unbelievers*, or those who were not of the Christian or Jewish faith. The word is rendered *"Gentiles"* in the N. T. of the R. V. Lev. 25:44; 26:33, 38, 45—Mat. 6:7; 18:17; Acts 4:25.

HEAVEN (what is *heaved up* or *high*).—(1) The natural heavens or region of the clouds—the atmosphere. (2) The higher region of the sun, moon, and stars. (3) The Spiritual Heaven, the throne of God, the abode of the holy angels and the spirits of those redeemed. (4) The word "heaven" is often used in an indefinite, figurative, or metaphorical sense. The "heaven of heavens" (II Ch. 6:18) is the *highest* heaven, the dwelling-place of God. The "third heaven" (II Co. 12:2) is apparently the *highest* heaven (Eph. 4:10), and both terms are used to convey the idea of the highest exaltation and glory (Lu. 2:14). The rabbins and the Mohammedans make seven heavens, and possibly the allusion by Paul in the above passage is to this system. The Babylonians had a similar idea of seven heavens. Gen. 1:1, 8, 9, 14, 15, 17, 20; Ex. 9:8 sq.—Mark 1:11; 6:41; 7:34; 8:11; 10:21; 11:25.

HEAVE OFFERING.—A term including all that the Israelites voluntarily (Ex. 25:2 sq.; 35:24; 36:3) or according to a precept (Ex. 30:15; Lev. 7:14; Num. 15:19 sq.; 18:27 sq.) gave of their own property to Jehovah as a present (Isa. 40:20) for the maintenance of the Sanctuary and its accessories (Ex. 25:2 sq.; 30:13 sq.; 36:3, 6; Ezra 8:25), or for the support of the priests (Ex. 29:28; Num. 18:8 sq.). Heave offerings could be used or consumed only by the priests and their families (Lev. 22:10; Num. 18:19).

HEAVE SHOULDER.—The *right* shoulder or *"thigh"* (as in the R. V.) of animals presented as a thank-offering (Lev. 7:34; Num. 6:20; 18:18), which fell to the priests and could be eaten only by such of their families as were ceremonially clean (Lev. 10:14). See *WAVE OFFERING*.

HE'-BER *(shoot, production)*—R. V., *"Eber."*
1. Head of a family in the tribe of Gad. I Ch. 5:13.

2. A son of Shashak of the tribe of Benjamin. I Ch. 8:22.

HE'-BER *(companion).*
1. A son of Beriah, son of Asher. Gen. 46:17; Num. 26:45; I Ch. 7:31, 32—Luke 3:35.

2. The husband of Jael, who killed Sisera. He was a Kenite, while Sisera was captain of Jabin's army. Judg. 4:11, 17, 21; 5:24.

3. A son of Ezra, apparently of the family of Caleb, son of Jephunneh. I Ch. 4:18.

4. A son of Elpaal, a Benjamite. I Ch. 8:17.

HE'-BER-ITES *(belonging to Heber).*
A family descended from Heber, a descendant of Beriah, son of Asher. Num. 26:45.

HE'-BREW, HE'-BREWS *(belonging to Eber).*
1. Patronymic of Abraham and his offspring. They were called "Israelites" (Ex. 9:7), the "children of Israel" (Ex. 1:13), the "seed of Abraham" (Psa. 105:6; Jno. 8:37), or the "children of Abraham" (Gal. 3:7; R. V., *"sons of Abraham"*), until after the return from the Captivity, when the name Jews was adopted. The word *JEWS* is derived from the same root as *JUDÆA*, and referred to the purity of blood and strictness of religion by which those who reoccupied Judæa were distinguished from the more mixed population of Galilee and Samaria, with their looser ideas of religion. The name "Jews" was used during ancient and mediæval times, until modern science felt the want of a term which would designate the people as a race, and, at the same time, embody the ideas of purity of blood, strictness of religion, national tradition, community of language, etc.; when the name "Hebrews" was selected because it had steadily been used by foreigners in just that sense (Gen. 14:13; 39:14; 41:12; I Sa. 4:6). The Hebrew race came from Chaldea, Abraham being from Ur, to which region he sent his servant to find a wife for Isaac, and Jacob went thither for the same purpose; however, the home of the patriarchs was "the Promised Land," Canaan. See *JEWS;* also *CANAAN.* Gen. 39:17; 40:15; 43:32; Ex. 1:15, 16, 19—Acts 6:1; II Co. 11:22; Phil. 3:5.

2. *Hebrew.*—The language spoken by the Jews in Palestine in the time of Christ. It might more accurately have been called *Syro-Chaldee,* being a mixture of the Aramæan of Daniel and Ezra with the ancient Hebrew. The Syriac *Peshito* and the Chaldee *Targum* of Onkelos are its substantial representatives. In the schools of the Rabbis after the destruction of Jerusalem, an attempt was made to return to the Hebrew of the Old Testament, as may be seen in the *Mishna.* Lu. 23:38 (A. V., only); Jno. 5:2; 19:13, 17, 20.

HE'-BREW-ESS.
A Jewess. See *HEBREW.* Jer. 34:9.

HE'-BREWS *(Jews, Israelites), EPISTLE TO THE.*—See *BIBLE, BOOKS OF THE.*

HE'-BRON *(ford, company, community).*
1. A city of Asher, near Rehob; also called *ABDON.* Properly "Ebron." Josh. 19:28 (R. V., *"Ebron"*).

2. A city of Judah, 22 miles S. of Jerusalem, in a rocky, but fertile, district, at an elevation of 3000 ft. above sea-level. It is one of the oldest cities in the world, being mentioned even before Damascus (Gen. 13:18), and was built seven years before Zoan (called by the Greeks *Tanis)* in Egypt (Num. 13:22). Its name while it was possessed by the Canaanites was *KIRJATH-ARBA,* "the city of Arba" (Josh. 14:15; 15:54), and this name was occasionally given to it long afterward. Hebron is often mentioned in the history of the Patriarchs. Abraham pitched his tent near it, under the oaks of Mamre, and bought the cave of Machpelah for a burial-place. After it had been conquered by Joshua (10:36, 37; 12:10), it was made a Levitical city of refuge (20:7; 21:11). David resided there for seven and a half years. After the Captivity, it was speedily repeopled (Neh. 11:25). At present, it is a city of about 10,000 inhabitants, but only about 500 of them are Jews. Over the cave of *MACHPELAH* (which see), where Abraham, Isaac, and Jacob are buried, stands a large and massive Mohammedan mosque, and it is so rigorously guarded that but few Christians have been allowed to enter it. About two miles W. of the city, on the road to Gaza, is the famous oak of Abraham. The trunk measures 32 feet in circumference, and at a height of 19 feet, it divides into four branches, with a crown 275 feet in circumference.

3. A son of Kohath, son of Levi. Ex. 6:18; Num. 3:19.

4. The patronymic of Mareshah, a descendant of Caleb, son of Hezron. I Ch. 2:42, 43; 15:19.

HE'-BRON-ITES.
Patronymic of the family of Hebron, son of Kohath. Num. 3:27; 26:58; I Ch. 26:23, 30, 31.

HEDGE.—A word used to designate that which surrounds or encloses (a fence), whether it be a stone wall or fence of other materials; but properly, a *fence of thorn.* It is used figuratively to denote *protection.* I Ch. 4:23; Psa. 80:12; Prov. 15:19—Mark 12:1; Lu. 14:23.

HEEL.—Used figuratively in Psa. 41:9 to express the treachery of the Psalmist's enemies; and for the secret parts, in Jer. 13:22. Gen. 3:15; 25:26; 49:17; Job 13:27 (R. V., *"sole");* 18:9—Jno. 13:18.

HE'-GE, HE'-GAI—R. V., *"Hegai."*
Chief chamberlain of Ahasuerus, king of Persia. Esth. 2:3, 8, 15.

HEIFER.—A calf; fem. of "bullock." The Hebrew terms *eglah* and *parah,* which are rendered "heifer," are also sometimes applied to cows that have calved (I Sa. 6:7-12; Job 21:10; Isa. 7:21); in fact, *eglah* means a young animal of any species. A red heifer "without spot" was burned without the camp by the Israelites, according to divine command, the ashes of which were kept for a "water of separation," or a "purification for sin" (Num. 19:1-9). Heifers were not generally used for ploughing, but only for treading out the grain (Hos. 10:11), at which time they ran about without any headstall (Deut. 25:4). The comparison of Egypt to a "fair heifer" (Jer. 46:20) is probably an allusion to the well-known form under which Apis, the sacred bull of Memphis, was worshipped. To "plough with another man's heifer" (Judg. 14:18) means to secure an advantage by unfair means.

HEIR.—One who receives an inheritance. Christ is called the "heir of all things" (Rom. 4:13), for he is the Son of God. A redeemed person is referred to as "an heir of God through Christ" (Gal. 4:7). See *BIRTHRIGHT; INHERITANCE.*

HE'-LAH *(tenderness).*
A wife of Asher, a descendant of Caleb, son of Hur, from Judah. I Ch. 4:5, 7.

HE'-LAM.
A place E. of the Jordan, but W. of the Euphrates. Perhaps it is identical with *Alamatha,* on the W. of the Euphrates, near Nicephorium. II Sa. 10:16, 17.

HEL'-BAH *(fertility).*
A town in the territory of Asher, near Achzib. Judg. 1:31.

HEL'-BON *(fruitful).*
A city celebrated in ancient times for the quality of its wine. It still bears its ancient name, *Helbon,* and is a village within a few miles of Damascus, still celebrated for producing the finest grapes in the country. The Arabic name *Halbun* contains the Hebrew equivalents exactly. Eze. 27:18.

HEL'-DAI *(enduring).*
1. The 12th captain for the monthly service in

the Sanctuary. He was descended from Othniel, and is called "the Netophathite." I Ch. 27:15.

2. An Israelite who returned from captivity, and to whom special honor was given. In ver. 14, his name appears to be changed to *HELEM*. Zech. 6:10.

HE'-LEB *(fat)*.
One of David's valiant men, from Netophah, S. E. of Jerusalem. II Sa. 23:29.

HE'-LED.
The same as *HELEB*. I Ch. 11:30.

HE'-LEK *(portion)*.
Second son of Gilead, and founder of the family of the Helekites, descended from Manasseh, Joseph's son. Num. 26:30; Josh. 17:2.

HE'-LEK-ITES.
Descendants of Helek, son of Gilead, of the tribe of Manasseh. Num. 26:30.

HE'-LEM *(strength)*.
1. One mentioned among the descendants of Asher, through Heber, son of Beriah. I Ch. 7:35.

2. Person mentioned only once (under this name) and apparently the same as *HELDAI* in ver. 10 of the same chapter. Zech. 6:14.

HE'-LEPH *(place of rushes)*.
A border-town of Naphtali. It is now probably *Beetlif*, an ancient site nearly due E. of *Ras Abyad*, and W. of *Kades*, on the edge of a ravine which probably formed part of the boundary between Asher and Naphtali. Josh. 19:33.

HE'-LEZ *(strength)*.
1. The Pelonite, one of the thirty of David's guard. *PALTITE*, in II Sa. 23:26, is likely a corruption. He was an Ephraimite, and captain of the 7th monthly course. II Sa. 23:26; I Ch. 11:27; 27:10.

2. A man of Judah, and son of Azariah, a descendant of Jerahmeel of the great family of Hezron. I Ch. 2:39.

HE'-LI.
The father of Mary (see *GENEALOGY*), mother of Jesus. This name, in the Hebrew, is identical with *Eli*. Lu. 3:23.

HEL'-KAI *(Jehovah is a portion)*.
A priest of the family of Meraioth or Meremoth who was living in the generation following the return from Babylon under Zerubbabel. See *HILKIAH*. Neh. 12:15.

HEL'-KATH *(portion)*.
The town at the starting-point of the tribe of Asher's boundary; and allotted to the Gershonite Levites. Some identify it with the modern *Yerka*, 8 miles E. of *Akka*. In I Ch. 6:75, *HUKOK* is substituted for Helkath. Josh. 19:25; 21:31.

HEL'-KATH--HAZ-ZU'-RIM *(field of rocks)*.
A smooth piece of ground, close to the pool of Gibeon, where Joab's men had a fight with Abner's, which ended in the death of the selected combatants, and brought on a general battle. II Sa. 2:16.

HELL.—The Hebrew word rendered "hell" in the O. T. is *"Sheol"* (left untranslated in the R. V.), which corresponds to *Hades*, a Greek word which means the "unseen underworld," or the realm of the dead. In the A. V., *Sheol* is variously rendered "hell," "pit," or "grave" (I Sa. 2:6; Job 14:13, etc.). In the N. T., the words translated "hell" are *Hades* and *Gehenna*. In I Co. 15:55, *Hades* is translated "grave" (R. V., *"death"*), and in all other places "hell," in the A. V. *Hades* does not refer to the final abode of the impenitent, but to the disembodied state of man between death and the last judgment. Christ descended into *Hades*, which was the place where He "preached unto the spirits in prison" (I Pe. 3:19). *Gehenna*, which corresponds nearly to our "hell," primarily means the "valley of Hinnom," on the S. of Jerusalem. This valley was the seat of the worship of Moloch, and was afterward used as a place in which the filth and dead animals of the city were thrown; "where their worm dieth not, and the fire is not quenched" (Mark 9:48). Hence, the word *Gehenna* also denotes the final state and abode of lost souls. The local significance of the word "hell" has gradually given way to a religious sense denoting "the abode of lost souls," being the opposite of "heaven." The rebellious angels were cast into hell (II Pe. 2:4). The cursed are to "go away into everlasting punishment" at the great day of judgment (Mat. 25:46). Deut. 32:22; II Sa. 22:6; Job 11:8; 26:6—Mat. 5:22, 29, 30; 11:23 (R. V., *"Hades"*); 16:18 (R. V., *"Hades"*); Rev. 1:18; 6:8; 20:13, 14.

HELM.—The *"rudder"* (as in the R. V.) of a ship. Jas. 3:4.

HELMET.—A piece of defensive armor for the head. It was usually made of thick, tough leather or of metal. Salvation is called a helmet in Isa. 59:17; Eph. 6:17; I Th. 5:8. I Sa. 17:5, 38; II Ch. 26:14; Jer. 46:4; Eze. 23:24; 27:10.

HE'-LON *(strong)*.
Father of Eliab, an influential man of the tribe of Zebulun. Num. 1:9; 2:7; 7:24; 10:16.

HELP MEET FOR HIM.—A suitable and supplementary aid for him. A delicate and beautiful designation of a wife. Gen. 2:18, 20.

HELPS.—A nautical apparatus used to secure a vessel when leaking, and consisting of ropes or chains passed around in the process of "undergirding" in the emergency of a storm. Acts 27:17.

HELVE.—Wooden handle. Deut. 19:5.

HEM.—Border, fringe; skirt. Moses commanded the Israelites to wear a certain kind of fringe or hem to remind them of the commandments of God (Num. 15:38, 40). Ex. 28:33, 34 (R. V., *"skirts"*); 39:24-26 (R. V., *"skirts"*)—Mat. 9:20 (R. V., *"border"*).

HE'-MAM *(raging)*—R. V., *"Heman."*
A son of Lotan, eldest son of Seir. In I Ch. 1:39, the name is given as *HOMAM*, a more correct form. Gen. 36:22.

HE'-MAN *(faithful)*.
1. A son of Zerah, son of Judah by Tamar. I Ki. 4:31; I Ch. 2:6.

2. Son of Joel, and grandson of Samuel the prophet, a Kohathite. He was called "the singer" (i. e., musician), and was the first of the three chief Levites to whom was entrusted the conduct of the vocal and instrumental music of the Sanctuary in David's time. I Ch. 6:33; 15:17, 19; 16:41; 25:1, 4-6; Psa. 88: *title*.

HE'-MATH *(warmth)*—R. V., *"Hammath," "Hamath."*
1. A person or place mentioned in the genealogical lists of Judah as the original of the Kenites and the father of the house of Rechab. The Hebrew is *"Hammath"* (as in the R. V.). I Ch. 2:55.

2. Another form of the name *"Hamath"* (as in the R. V.), but not warranted by the Hebrew. See *HAMATH*. Amos 6:14.

HEM'-DAN *(pleasant)*.
Eldest son of Dishon, son of Anah, the Horite. In I Ch. 1:41, the name is *"Hamran,"* which in the A. V. is given as *AMRAM*. Gen. 36:26.

HEMLOCK.—A bitter and probably poisonous plant. The Hebrew word *(rosh)* rendered "hemlock" in Hos. 10:4 is elsewhere translated "gall" or "venom;" and the other Hebrew word *(laanah)* so rendered in Amos 6:12 is usually translated *"wormwood"* (as in the R. V.).

HEN *(grace)*.
A son of Zephaniah; apparently the same that is called *JOSIAH* in ver. 10. Zech. 6:14.

HEN.—A female bird, especially the domestic fowl. Domestic poultry was probably introduced into Palestine from Persia during the third or

second century before Christ. See *COCK*. Mat. 23:37; Lu. 13:34.

HE'-NA *(low land)*.
A chief city that had been reduced by the Assyrian kings shortly before the time of Sennacherib. On the Euphrates, not far from Sippara (now *Mosiab)*, is an ancient town called *Ana* or *Anah*, which is perhaps the site of the ancient Hena. II Ki. 18:34; 19:13; Isa. 37:13.

HEN'-A-DAD *(Hadad is gracious)*.
The head of a Levite family that aided in rebuilding the Temple, under Jeshua and Zerubbabel. Ezra 3:9; Neh. 3:18, 24; 10:9.

HE'-NOCH.—R. V., *"Enoch."* See *ENOCH;* also *HANOCH*. I Ch. 1:3.

HE'-PHER *(a digging, a well)*.
1. The youngest son of Gilead, and head of the family of the Hepherites. Hepher was the father of Zelophehad, whose daughters first raised the question of the right of a woman having no brother to hold her father's property. Num. 26:32; 27:1; Josh. 17:2, 3.

2. The second son of Naarah, one of Ashur's two wives. I Ch. 4:6.

3. A Mecherathite, one of the thirty heroes of David's guard. I Ch. 11:36.

4. A royal city of the Canaanites, on the W. of the Jordan; so also was the "land of Hepher," one of Solomon's commissariat districts. It lay below Dor, near Sochoh, to the S. of the centre of Palestine. Josh. 12:17; I Ki. 4:10.

HE'-PHER-ITES.
The family of Hepher, son of Gilead. Num. 26:32.

HEPH'-ZI-BAH *(my delight is in her)*.
1. The wife of Hezekiah, and mother of Manasseh, king of Judah. II Ki. 21:1.

2. A name to be borne by Jerusalem when restored. Isa. 62:4.

HERALD.—A *crier* or person who makes formal and public announcements in the name of a king or of the rulers of the Grecian games, etc. This word occurs but one time in the A. V. of the Bible. Dan. 3:4.

HERB.—Herbs of various kinds are found in Palestine. The variety mentioned in II Ki. 4:39; Isa. 26:19 is probably *colewort* or some kind of cabbage. The Israelites were commanded to eat the Passover with bitter herbs (Ex. 12:8). This was intended to remind them of the severe and cruel bondage in Egypt from which they had been delivered. Gen. 1:11, 12, 29, 30—Mat. 13:32.

HERD.—The greater part of the wealth of Abraham and his near descendants consisted of herds and flocks (Gen. 13:2; 26:14), and they were among the most valuable possessions of the Hebrews during their national life. The herd provided both fresh meat and milk. Aside from being generally useful, the *OX* (which see) was the most esteemed animal of sacrifice. Gen. 18:7—Mat. 8:30-32.

HERDMAN.—A tender of the herd. This occupation sometimes carried with it state honors of high degree; Joseph's brethren were made Pharaoh's chief herdsmen (Gen. 47:6), and the herdsmen of Saul (I Sa. 21:7; 22:9) and of David (I Ch. 27:29-31) were among their chief officers of state. The prophet Amos was a herdsman of Tekoa (Amos 1:1). Gen. 13:7, 8; 26:20; Amos 7:14.

HE'-RES *(heat, sun)*.
Mount Heres, near Aijalon on the borders of Judah and Dan, inhabited by Amorites. Judg. 1:35.

HE'-RESH *(work, silence)*.
The head of a Levite family, and attached to the staff of the Tabernacle. I Ch. 9:15.

HERESY.—A word used in the Bible to denote a sect or party, and which implies no judgment concerning the truth or error of their doctrines. The original is sometimes rendered "sect." The chief heresies alluded to in the Epistles are:—Those of the Judaizers or adherents of the Mosaic rites and ceremonies (Acts 15:24); those who corrupted the simplicity of the gospel teachings (I Co. 11:19; II Co. 11:3, 4); and those who endeavored to blend Christianity with a mixture of demonology, magic, and various philosophies (Gal. 6:12; Tit. 3:10; II Pe. 2:1; II Jno. :10, 11). The word "heresy" acquired its present meaning—departure from the fundamental truth of the gospel—early in the history of the Christian Church. Acts 24:14 (R. V., *"sect")*; I Co. 11:19 (R. V., *"factions")*; II Pe. 2:1.

HERETICK.—Heretic. See *HERESY*. Tit. 3:10 (R. V., *"factious man")*.

HERITAGE.—See *INHERITANCE*. Ex. 6:8—I Pe. 5:3.

HER'-MAS *(Mercury, interpreter)*.
A person to whom Paul sends greeting in his epistle to the Romans. The name is Greek, as well as the other four mentioned in the verse. Rom. 16:14.

HER'-MES *(Mercury, interpreter)*.
A Christian Greek in Rome to whom Paul sends salutation. Rom. 16:14.

HER-MOG'-E-NES.
A person who had turned away from Paul in his extremities. II Ti. 1:15.

HER'-MON *(prominent, rugged)*.
A mountain in the N. E. border of Palestine, over against Lebanon, adjoining the table-land of Bashan. It stands at the S. end, and is the culminating point of the range of Antilibanus, towering high above the ancient city of Dan and the sources of the Jordan. It still retains its name *Harmun* or *Hermun*. The Amorites called it *SHENIR*, and the Zidonians *SIRION*. In Deut. 4:48, it is called *SION*, which must not be confounded with *ZION* (Zi-yon). Most modern scholars think the Transfiguration took place on Mount Hermon, though the traditional scene of the event is Mount Tabor. Deut. 3:8, 9; 4:48; Josh. 11:3, 17; 12:1, 5; I Ch. 5:23.

HER'-MON-ITES.
The inhabitants at the N. of Naphtali and Manasseh on Mount Hermon. Psa. 42:6.

HER'-OD.
The name of several persons of a numerous royal family which played a conspicuous and almost fatal part in Jewish politics in the times of our Lord and his apostles. It came from *IDUMEA* (which see). All its members were very zealous in professing the Mosaic law, though they did not keep it; very desirous to give no offense to Jewish prejudices, though they despised them; and very painstaking in flattering Jewish vanity when thereby they could further their own plans. But as they could never hope to realize their great ambition to establish an Idumean dynasty in Judæa without the support of the Romans, many of the Herod family were educated in Rome or had lived there for a long time. Thus they became a sort of middlemen between Greek-Roman civilization, Greek-Roman paganism, and Judaism, to the great injury of the Jews.

1. *HEROD THE GREAT* was made king of Judæa by the first Roman emperor, Augustus, and reigned for thirty-seven years. Christ was born near the end of his reign (Mat. 2:1-18). Herod rebuilt the Temple at Jerusalem. He also adorned Jerusalem with other splendid buildings, but they were theatres and amphitheatres, and were intended to aid in the introduction of pagan games and festivals among the Jews. Herod was despotic and cruel, and had ten wives, one after the other. One of them, Mariamne, he murdered, B. C. 29, together with her mother, brother, and grandfather; later, B. C. 7, he killed

two of his sons by her, Aristobulus and Alexander; and a few days before his death a third son, Antipater (by Doris). From his house his cruelty extended to his subjects. On their arrival in Jerusalem, the Wise Men had an audience with him, and when they told him that a "King of the Jews" had been born at Bethlehem, he ordered the Massacre of the Innocents (Mat. 2:16). While on his death-bed at Jericho, he gathered a number of rich and distinguished people around him and gave a secret order that they should all be put to death immediately after his decease, in order that there might be mourning when he died (Josephus, *Ant.* XVII, 6:5, 6).

2. *HEROD AN'-TI-PAS,* a son of Herod the Great by his fourth wife, Malthace, tried to become king of Judæa after the death of his father, but had to content himself with the tetrarchy of Galilee (Lu. 3:1) and Perea, over which he reigned B. C. 4-A. D. 39, when he was deposed by Caligula, and banished to Lyons in Gaul. He married Herodias, though her legal husband, Herod Philip (not the tetrarch Philip, who married Salome), was still living. Denounced by John the Baptist for this open breach of the Mosaic law, he threw the prophet into a dungeon, and, taken by surprise by Salome, the daughter of Herodias, he had John the Baptist beheaded (Mark 6:16-28). He set Christ "at naught, and mocked him" (Lu. 23:7-12). Herod's character is described in Mark 6:16, 22, and in Lu. 13:32, where he is called "that fox."

3. *AR-CHE-LA'-US,* B. C. 4-A. D. 6, was the son of Herod the Great by Malthace, and was the elder brother of Herod Antipas. He was ethnarch of Judæa, Samaria, and Idumea; was tyrannical; was banished to Vienne in Gaul; and is mentioned in the N. T. only in Mat. 2:22.

4. *PHILIP,* B. C. 4-A. D. 34, tetrarch of Gaulanitis, Auranitis, etc., was the son of Herod the Great, but was noted for moderation and justice. He married his niece Salome, the young woman that danced before Herod Antipas (Mark 6:22). He is mentioned in the N. T. only in Lu. 3:1.

5. *HEROD PHIL'-IP* was the son of Herod the Great and Mariamne, and was the first husband of Herodias. He seems to have lived as a private citizen, and is called "Philip" in Mark 6:17.

6. *HEROD A-GRIP'-PA I.,* king of Judæa A. D. 37-44, was a grandson of Herod the Great, and son of the murdered Aristobulus. He was educated in Rome, and was a friend of Caligula, but observed the ceremonial of the Pharisees, persecuted the apostles, beheaded James, and tried to execute Peter (Acts 12:1-19).

7. *HEROD A-GRIP'-PA II.,* king of parts of Judæa A. D. 50-100, was a son of Herod Agrippa I., and is noted in the history of Paul. Acts 26:28.

HE-RO'-DI-ANS.
The court party among the Jews in the time of Herod the Great (Mat. 22:16). They willingly submitted to the government of Rome, and united with the Pharisees in attempting to destroy Christ (Mark 3:6).

HE-RO'-DI-AS.
A daughter of Aristobulus, son of Herod the Great. She was married to her uncle Philip, to whom she bore Salome, but left him for his brother Herod, the tetrarch of Galilee. Mat. 14:3, 6; Mark 6:17, 19, 22; Lu. 3:19.

HE-RO'-DI-ON.
A Christian of Rome, and a kinsman of Paul. Rom. 16:11.

HERON.—A well-known bird, several species of which are found in Palestine. Lev. 11:19; Deut. 14:18.

HE'-SED *(kindness).*
The father of one of Solomon's commissariat officers in Aruboth, in Judah. I Ki. 4:10.

HESH'-BON *(stronghold).*
A Levitical city of Reuben and Gad. It first belonged to Moab, and then to Ammon, and was N. of the lower part of the Arnon. The ruins of *Hesban,* 20 miles E. of the Jordan, parallel with the N. end of the Dead Sea, mark the site. Num. 21:28, 30, 34; 32:3, 37; Josh. 9:10; 12:2, 5; 13:10, 17, 21, 26, 27.

HESH'-MON *(fruitful).*
A town in the extreme S. of Judah, between Moladah and Beersheba. It is perhaps the same as *AZMON* (Num. 34:4). Josh. 15:27.

HETH *(terrible).*
A son of Canaan, and ancestor of the Hittites. Gen. 10:15; 23:3-20; 27:46; 49:32.

HETH'-LON *(lurking-place, stronghold).*
A place on the N. border of the Promised Land. The "way of Hethlon" is the pass at the N. end of Lebanon, from the coast of the Mediterranean to the great plain of Hamath, and is hence identical with the "entrance of Hamath" (Num. 34:8, etc). Eze. 47:15; 48:1.

HEWER.—Carver, cutter. The sentence pronounced upon the Gibeonites for their duplicity in dealing with the Israelites was that they should become "hewers of wood and drawers of water for the congregation, and for the altar of the Lord" (Josh. 9). Deut. 29:11; II Ch. 2:10; Jer. 46:22.

HEZ'-E-KI—R. V., *"Hizki."*
Shortened form of *HIZKIAH* (which see). I Ch. 8:17.

HEZ-E-KI'-AH *(Jehovah is strength).*
1. A noted king of Judah, B. C. 727-698, the son and successor of the apostate Ahaz, but very unlike him. He was eminently godly, abolished idol-worship, tore down the "high-places" dedicated to idolatry, and broke in pieces the brazen serpent of Moses, which had become an object of idolatrous worship (II Ki. 18:4). He repaired the Temple, restored the Mosaic institutions to honor, and celebrated the Passover with a splendor and magnificence not seen since the days of David and Solomon (II Ch. 30:26). Under Ahaz, Judah had become tributary to Assyria; but having confidence in the promise and prophecy of Isaiah, Hezekiah claimed and asserted the independence of his kingdom, and the army of Sennacherib, by a sudden judgment of God, retired defeated from the walls of Jerusalem (II Ki. 19:35). Sick unto death, he prayed to God to prolong his life, and Isaiah brought him the message that his prayer had been granted (II Ki. 20:10).

2. A son of Neariah, a descendant of the royal family of Judah. I Ch. 3:23.

3. The same name is found in Zephaniah, though it is there rendered in the A. V. *HIZKIAH.* Zeph. 1:1 (R. V.).

4. An exile that returned from Babylon. Ezra 2:16; Neh. 7:21.

HE'-ZI-ON *(vision).*
The grandfather of Benhadad, king of Syria, in the time of Asa, king of Judah. I Ki. 15:18.

HE'-ZIR *(returning home).*
1. A priest, leader of the 17th monthly course in the time of David. I Ch. 24:15.

2. One of the chiefs that sealed the covenant with Nehemiah, B. C. 445. Neh. 10:20.

HEZ'-RAI *(blooming, beautiful)*—R. V., *"Hezro."*
A Carmelite, one of David's thirty heroes. II Sa. 23:35.

HEZ'-RO *(blooming).*
Supposed to be the same as *HEZRAI.* I Ch. 11:37.

HEZ'-RON *(blooming).*
1. Son of Pharez, and grandson of Judah. B. C. 1650. Gen. 46:12; I Ch. 2:5, 9, 18, 21, 24, 25; 4:1.

2. A son of Reuben, and founder of the family of the Hezronites. Gen. 46:9; Ex. 6:14; I Ch. 5:3.

3. A town on the S. border of the territory of the tribe of Judah; called *HAZOR* in Josh. 15:25. Josh. 15:3, 25.

HEZ'-RON-ITES.
A family that sprang from Hezron, son of Reuben. Num. 26:6, 21.

HID'-DAI *(mighty, chief).*
One of David's thirty valiant men who dwelt in the hill of Gaash. In I Ch. 11:32, he is called *HURAI.* II Sa. 23:30.

HID'-DE-KEL *(rapid).*
Probably the ancient name of the Tigris, and the river of Eden which flowed eastward to Assyria. *Digla,* or *Diglath,* has been a name of the Tigris in all ages. The prefix *hi* or *hai,* "lively," is used of running water (Gen. 26:19). The name now in use in Mesopotamia is *Dijleh.* But *Digla* is a Semitic corruption of *Tigra,* which is the true name of the river, and means in Medo-Persic "an arrow." In the inscriptions of Assyria, however, the name is *Tiggar.* See *TIGRIS.* Gen. 2:14; Dan. 10:4.

HI'-EL *(God is living).*
A native of Bethel who rebuilt Jericho in the reign of Ahab, B. C. 918 (or 874), and in whom was fulfilled the curse pronounced by Joshua (6:26). I Ki. 16:34.

HI-E-RAP'-O-LIS *(priestly city).*
A city of Phrygia 20 miles W. of Colosse and 6 N. of Laodicea, all of which are in the basin of the Mæander. It is now called *Pambuk-Kalessi.* Col. 4:13.

HIG-GA'-ION.—Probably originally a musical term, which finally came to bear the additional significations of *meditation* and *solemn sound.* Psa. 9:16.

HIGHEST.—A word by which the angel Gabriel designated God the Father when announcing to Mary her miraculous conception. Lu. 1:32, 35, 76 (R. V., *"Most High"*).

HIGH PLACE.—A natural or artificial eminence where worship by sacrifice or offering was made (I Ki. 13:32; II Ki. 23:15). They were forbidden by the Mosaic law (Deut. 12:11-14), and a strict injunction was given to destroy these monuments of Canaanitish idolatry (Lev. 26:30; Num. 33:52; Deut. 33:29). However, this law was very imperfectly obeyed, and finally became practically obsolete. Both Gideon and Manoah built altars on high-places, in accordance with divine command (Judg. 6:25, 26; 13:16-23). Apparently, this law was violated by Samuel at Mizpeh (I Sa. 7:10), and at Bethlehem (16:5); by Saul at Gilgal (13:9), and perhaps at Ajalon (14:35); by David on the threshing-floor of Ornan (I Ch. 21:26); by Elijah on Mount Carmel (I Ki. 18:30); and by other prophets (I Sa. 10:5). These men, however, either acted under divine command, or were given a general commission of similar force in regard to such actions. Rehoboam established a definite worship at high-places, with its own peculiar and separate priesthood (II Ch. 11:15; II Ki. 23:9). The final abolition of such places of worship was begun by Hezekiah (II Ki. 18:4, 22; II Ch. 31:1), and ultimately consummated by Josiah (II Ki. 23; II Ch. 34:3). There is no further mention of these Jehovistic high-places after the time of Josiah.

HIGH PRIEST.—The chief or head of the Jewish priesthood. By divine appointment, all the male descendants of Aaron were consecrated to the priesthood; and in the same manner, the first-born son of the family, in regular succession, came into the office of high-priest. The ordinance of consecration is described in detail in Ex. 28. The dress of the high-priest was much more elaborate than that of the inferior order of priests (Ex. 39). High-priests originally held office for life; but this, as well as the right of the first-born, was disregarded in the later ages of the Jewish dispensation. The high-priest probably had an assistant, who performed his duties in case of incompetency because of sickness, defilement, etc. (II Ki. 25:18; Jer. 52:24). Likewise, the high-priest might at any time perform the duties assigned to his inferiors. According to Josephus (*Ant.* XX, 10:1), there were, in all, 83 high-priests, beginning with Aaron and ending with Phanas (Phannias). The history of the high-priests extends over a period of about 1727 years, and culminates in the year of the destruction of Jerusalem by Titus, A. D. 70.

HIGHWAY.—The lack of roads in Palestine is strikingly noticeable to the traveler, the most important routes being marked only by narrow winding paths. This is due to the fact that both travel and transport are performed on the backs of beasts of burden, which usually move in single file, making almost no impression upon the hard soil of the country. Num. 20:19; Judg. 20:31, 32, 45—Mat. 22:9, 10; Mark 10:46 (R. V., *"way"*).

HI'-LEN *(strong place).*
A city belonging to Judah, and assigned to the Levites; called *HOLON* in Josh. 15:51; 21:15. I Ch. 6:58.

HIL-KI'-AH *(Jehovah is protection).*
1. Father of Eliakim, master of the household of King Hezekiah. II Ki. 18:18, 26, 37; Isa. 22:20; 36:3.

2. High-priest in the time of Josiah, king of Judah. II Ki. 22:4, 8, 10, 12, 14; 23:4; I Ch. 6:13; 9:11.

3. A descendant of Merari, son of Levi. I Ch. 6:45.

4. A son of Hosah, a descendant of Merari, and a gate-keeper of the Tabernacle in the time of David. I Ch. 26:11.

5. A priest who stood by Ezra while reading the book of the law to the people, B. C. 445. Neh. 8:4; 11:11; 12:21.

6. A priest of Anathoth, and father of Jeremiah the prophet. Jer. 1:1.

HILL.—The names of several places situated on hills are derived from the Hebrew word *Gibah,* which is often rendered "hill" in the Bible (see *GIBEAH*). See *HIGH PLACE.* Gen. 49:26—Lu. 3:5; 4:29; 9:37 (R. V., *"mountain"*); 23:30.

HIL'-LEL *(praised greatly).*
Father of Abdon, of the judges of Israel. He was a native of Pirathon, in Mount Ephraim. Judg. 12:13, 15.

HIN.—A liquid measure, equal to 1/6 of a bath, or about 1 gallon; later, 3 quarts. See *WEIGHTS AND MEASURES.* Ex. 29:40; 30:24; Eze. 4:11; 45:24; 46:5, 7, 11, 14.

HIND.—Female deer, as "hart" is used for the *male.* See *HART.* Gen. 49:21; II Sa. 22:34; Job 39:1.

HINGES.—Doors in the East swung rather on *pivots* than what we call hinges. They were sometimes made of metal, but more often of the same material as the door itself, and worked in sockets above and below in the door-frame. I Ki. 7:50; Prov. 26:14.

HIN'-NOM *(gratis).*
A person of whom nothing is known but that he had a son, whose name is not given, from whom a valley that lay on the W. and S. W. of Jerusalem was named, and in which human sacrifices and filth were burnt. See *HELL.* Josh. 15:8; 18:16; II Ki. 23:10; Neh. 11:30.

HIP.—This word occurs only once in the A. V. of the Bible, in the account of Samson's slaughter of the Philistines, whom the herculean warrior is said to have smote "hip and thigh" (q. d., he totally destroyed them). Judg. 15:8.

HI'-RAH *(distinction, nobility).*
An Adullamite, the "friend" of Judah. For "friend," the LXX. and Vulgate read *shepherd.* Gen. 38:1; 12.

HI'-RAM *(noble, free).*
1. A king of Tyre who lived in most friendly alliance with both David and Solomon. He aided very materially in building the Temple. Some think the Hiram of Solomon's time was a different man, his son, from the one who was contemporary with David. He is called *HURAM* in II Ch. 2:3, 12. II Sa. 5:11; I Ki. 5:1, 2, 7, 8, 10-12, 18; 9:11, 12, 14, 27; 10:11, 22.

2. A man of eminence and the principal architect sent by King Hiram to Solomon. In Chronicles, he is called *HURAM,* where also he has the title *Ab* (father or master) given to him. I Ki. 7:13, 40, 45.

HIRE.—Wage. The hire of a laborer in the time of Christ was a "penny" (Mat. 20:2; R. V., *"shilling"*), equal to the Roman *DENARIUS,* or about fifteen cents of our money. Gen. 30:18, 32, 33; 31:8; Ex. 22:15—Mat. 20:8; Lu. 10:7.

HIRELING.—A laborer employed on hire for a limited time. According to the Mosaic law, they were to receive their wages as soon as their work was over (Lev. 19:13). See *HIRE.* Job 7:1, 2; 14:6—Jno. 10:12, 13.

HISS.—A word usually expressing insult and contempt (Job 27:23) or condemnation (I Ki. 9:8; see also Jer. 19:8; 49:17, etc.). To call a person with a "hissing" is a mark of power and authority; and the image in Zech. 10:8 is probably an allusion to the custom of drawing bees out of their hives, leading them into the fields, and bringing them back again, with the sound of a flute and the noise of hissing (Isa. 7:18).

HIT'-TITES.
The descendants of Heth, son of Canaan, and inhabiting the mountainous country of Judah. Gen. 15:20; 23:10; 25:9; 26:34; Neh. 9:8; Eze. 16:3, 45.

HIV'-ITES *(villager, midlander).*
This word, in the original Hebrew, is always in the singular number, and it is quite uncertain whether it refers to a progenitor or a locality. In the A. V., it is sometimes kept in the singular, —the "Hivite." The Hivite is named in Gen. 10:17; I Ch. 1:15 as descended from Canaan, son of Ham. It is difficult to fix their locality; but at the time of Jacob's return to Canaan they possessed Shechem, Hamor the Hivite being the prince of the land. They were peaceful and commercially inclined (Gen. 34:10, 21, 23, 28, 29).

HIZ-KI'-AH *(Jehovah is strong)*—R. V., *"Hezekiah."*
An ancestor of Zephaniah the prophet. In the Hebrew, this name is exactly the same as *HIZKIJAH* and *HEZEKIAH.* Zeph. 1:1.

HIZ-KI'-JAH *(Jehovah is strong)*—R. V., *"Hezekiah."*
The Hebrew of this name is identical with *HEZEKIAH* and *HIZKIAH.* The name occurs but once in the A. V. in this form (Neh. 10:17), in the list of those who sealed the covenant of Nehemiah.

HOAR, HOARY FROST.—See *FROST.* Ex. 16:14.

HOAR, HOARY HEAD.—Age; gray-headedness. See *HAIR.* Lev. 19:32; Prov. 16:31.

HO'-BAB *(beloved).*
This name occurs twice. It is doubtful whether it denotes the father-in-law or the brother-in-law of Moses. In Num. 10:29, he is called the son of Raguel (or Reuel), who is identified with Jethro (Ezra 2:18 compared with 3:1, etc.). The words of Judg. 4:11 are in favor of Hobab's identity with Jethro. Yet this is of later date, and is a more casual statement.

HO'-BAH *(lurking-place).*
The place to which Abraham pursued the kings who had pillaged Sodom. It was situated to the N. of Damascus. Three miles N. of Damascus, there is a place called *Masjad Ibrahim,* the "prayer-place of Abraham;" and the tradition is that this is the spot on which Abraham thanked God after his victory. Behind this spot there is a cleft in the rock wherein, according to tradition, the patriarch took refuge on one occasion from the giant Nimrod. Hobah signifies "hiding-place." The Jews of Damascus hold that the village of *Jobar,* not far from *Buzzeh,* is the Hobah of Scripture, and they have a synagogue there dedicated to Elijah. Gen. 14:15.

HOD *(glory).*
A son of Zophah, a descendant of Asher. I Ch. 7:37.

HO-DA'-IAH *(praise of Jehovah)*—R. V., *"Hodaviah."*
This name ought to be given as *"Hodaviah"* (as in the R. V.). He was the son of Elioenai, a descendant of the royal line of Judah. I Ch. 3:24.

HOD-A-VI'-AH *(Jehovah is his praise).*
1. A chief of the half tribe of Manasseh on the E. of the Jordan. I Ch. 5:24.

2. The son of Hasenuah, a Benjamite. I Ch. 9:7.

3. A Levite, and founder of the family of the Bene-hodaviah. In Nehemiah, the name is *HODEVAH* (Neh. 7:43). Ezra 2:40.

HO'-DESH *(new moon).*
A wife of Shaharaim, a Benjamite. I Ch. 8:9.

HO-DE'-VAH *(Jehovah is praise).*
A Levite family that returned from Captivity with Zerubbabel, B. C. 536. Neh. 7:43.

HO-DI'-AH, HO-DI'-JAH *(splendor or praise of Jehovah)*—R. V., *"Hodiah."*
1. The wife of one Ezra, a man of Judah; she is the same person as *JEHUDIJAH* in I Ch. 4:18. I Ch. 4:19.

2. A Levite in the time of Ezra and Nehemiah. Neh. 8:7; 9:5; 10:10, 13.

3. A chief of the people under Nehemiah. Neh. 10:18.

HOG'-LAH *(magpie).*
The third of the five daughters of Zelophehad. The name is also in *BETH-HOGLAH.* Num. 26:23; 27:1; 36:11; Josh. 17:3.

HO'-HAM *(Jehovah protects the multitude).*
An Amorite king of Hebron, and one of the five kings captured and put to death by Joshua in the cave of Makkedah. Josh. 10:3.

HOLD.—A term frequently applied, in the A. V., to the lurking-places of David (I Sa. 22:4, 5; 24:22). The original is often translated "fortress" or *"stronghold"* (as usually in the R. V.). In other passages the word means *cellar* (Judg. 9:46, 49) or *keeping* (Acts 4:3; R. V., *"ward"*).

HOLE.—See *CAVE.* I Sa. 14:11.

HO'-LON *(strong place).*
1. A city in Judah's allotment assigned to the Levites. In I Ch. 6:58, it is called *HILEN.* Josh. 15:51; 21:15.

2. A city of Moab, a town of the *Mishor,* or level downs, E. of the Jordan, and named with Jahazah, Dibon and other known places, but not yet identified; probably *Horon.* Jer. 48:21.

HOLY DAY.—See *SABBATH.* Psa. 42:4.

HOLY GHOST.—The third person of the Trinity, proceeding from the Father and the Son (Jno. 15:26), and equal with them in power and glory. The original words are sometimes rendered *"Spirit"* or *"Holy Spirit"* (uniformly so in the R. V.). From the texts Jno. 14:16, 17, 26; 15:26; 16:13 sq.; Acts 13:2, 4; 20:28; 21:11 sq.; Rom. 11:33 sq.; I Co. 2:10; 12:4-11, it appears that the Holy Ghost or Spirit is not only the personification of *some attribute of God,* or of some *effect produced by Him,* but a literal *person;* and the same passages prove, to a certain extent, the *divinity* of the Holy Ghost. Furthermore, *attributes* proper only to the Supreme Being are ascribed to Him—as *omniscience* (Isa. 40:13, 14; I Co. 2:10, 11), *omnipresence* (Psa. 139:7; Rom. 8:26, 27; Eph.

2:17, 18), *omnipotence* (Lu. 1:35), *eternity* (Heb. 9:14); *divine works* are apparently ascribed to Him (Mat. 28:19; Acts 28:25; Rom. 9:1; II Co. 13:14).

HOLY OF HOLIES.—See *TABERNACLE; TEMPLE.*

HOLY PLACES.—Places of worship and sacrifice. In Num. 18:10, "in the most holy [place]" is rendered *"as the most holy things"* in the R. V. Eze. 7:24; 21:2 (R. V., *"sanctuaries"*); 45:4—Heb. 9:12, 24, 25.

HOLY SPIRIT.—See *HOLY GHOST.* Lu. 11:13; Eph. 1:13.

HO'-MAM *(raging).*
The form under which an Edomite name appears, which, in Gen. 36:22, is given *HEMAM.* Gesenius considers "Homam" the original form. I Ch. 1:39.

HOME.—Place of permanent abode; residence. See *HOUSE.* Gen. 39:16; 43:16 (R. V., *"into the house"*), 26; Esth. 5:10—Mat. 8:6 (R. V., *"house"*); Mark 5:19 (R. V., *"house"*); Lu. 15:6.

HOME BORN.—Native-born; indigenous; aboriginal. Ex. 12:49; Jer. 2:14.

HOMER.—Both a dry and a liquid measure. As a dry measure, the homer, called *COR* in Eze. 45:14, was equivalent to 10 ephahs, or from 6 to 11 bushels; as a measure of liquids, it equaled 10 baths, variously reckoned at from 50 to 89 gallons. See *WEIGHTS AND MEASURES.* Lev. 27:16; Num. 11:32.

HONEY.—This word refers not only to bee-honey, but also to a vegetable-honey distilled from trees, which is called *manna* by chemists, as well as to the sirup of dates, and even to the dates themselves. It apparently stands for honey of all kinds, especially the sirup of grapes, which was the "honey" sent by Jacob to Joseph (Gen. 43:11), and which was purchased from Palestine by the Tyrians (Eze. 27:17). It was used to sweeten food, as sugar is with us (Ex. 16:31). It is probable that the "wild honey" (Mat. 3:4; Mark 1:6) which, with locusts, constituted the diet of John the Baptist was the *manna* or vegetable-honey mentioned above, but it may have been the honey stored by bees in the rocks of the desert country of Judæa. Honey was not a fit offering for the altar (Lev. 2:11); however, the first-fruits of honey were to be presented for the support of the priests and their families (II Ch. 31:5). Canaan was a land "flowing with milk and honey" (Ex. 3:8, etc.). Milk and honey were among the chief dainties in ancient times, as they are now among the Bedouins. Honey was also used as a preservative.

HONEYCOMB.—The mass of hexagonal waxen cells formed by bees and used by them to hold their honey and their eggs. In Prov. 5:3, "[as] a honeycomb" is rendered *"honey"* in the R. V. See *HONEY.* I Sa. 14:27; Prov. 16:24; 24:13; 27:7.

HOODS.—In Isa. 3:23, *"turbans"* in the R. V. See *GARMENTS.*

HOOF.—The parting of the hoof was an essential characteristic of the "clean," or edible, animals, according to the Mosaic code (Lev. 11:3-7; Deut. 14:3-8).

HOOK.—Among those mentioned in the Bible are: —*Fish-hooks* (Amos 4:2; Mat. 17:27); *pruning-hooks* (Isa. 2:4; 18:5); *flesh-hooks* (Ex. 27:3; I Sa. 2:13), used to draw flesh out of the caldrons (see *FLESH HOOK*); the hooks which supported the curtains of the Tabernacle (Ex. 26:32, 37); perhaps hooks used for suspending carcasses while they were being skinned (Eze. 40:43); and the "hook" of II Ki. 19:28; Eze. 29:4, which was probably a *ring* for the noses of wild beasts, and used in leading them—captives were sometimes thus led, as evidenced by Assyrian sculptures.

HOPH'-NI *(strong).*
A son of Eli, the high-priest and judge. I Sa. 1:3; 2:34; 4:4, 11, 17.

HOPH'-RA. See *PHARAOH-HOPHRA.* Jer. 44:30.

HOR *(mountain).*
1. The "mountain of mountains," on or near which Aaron died (see *AARON*). It was on the boundary-line of the land of Edom, and was the next halting-place of the Israelites after Kadesh (Num. 20:22). Num. 20:23, 25, 27; 21:4; Deut. 32:50.

2. A hill or mountain on the N. frontier of Israel. Num. 34:7, 8.

HO'-RAM *(elevated).*
A king of Gezer at the time of the conquest of the S. W. part of Palestine. Josh. 10:33.

HO'-REB *(waste).*
The range of mountains of which Sinai is the chief. *Serbal* is now understood to be the range, and *Jebel-Musa* ("mount of Moses") to be Sinai. See *SINAI.* Ex. 3:1; 17:6; 33:6; Deut. 1:2, 6, 19.

HO'-REM *(fortress).*
A fortified place in the territory of Naphtali, named with Iron and Migdalel. It is now called *Hurah,* near *Yarun,* on an eminence at the S. end of the *Wady-el-Ain.* Josh. 19:38.

HOR--HA-GID'-GAD *(hollow of Gudgodah)*—R. V., *"Hor-haggidgad."*
A desert station where the Israelites encamped; probably the same as *GUDGODAH* (Deut. 10:7). Num. 33:32, 33.

HO'-RI *(free, noble).*
1. A Horite, son of Lotan, son of Seir. Gen. 36:22, 30; I Ch. 1:39.

2. A Simeonite whose son Shaphat was one of the spies. Num. 13:5.

HO'-RIMS, HO'-RITES *(cave-dwellers)*—R. V., *"Horites."*
The aboriginal inhabitants of Mount Seir, probably related to the Emim and Rephaim. Their excavated dwellings are still found in hundreds in the sandstone cliffs and mountains of Edom, but especially at Petra. Perhaps they are referred to in Job 30:6, 7. Gen. 14:6; 36:20, 21, 29; Deut. 2:12, 22.

HOR'-MAH *(fortress).*
Under its earlier name, *ZEPHATH,* it was the chief town of a Canaanitish king in the S. part of Palestine. After its reduction by Joshua, it became a territory of Judah, but belonged to Simeon, whose territory is reckoned as part of the former. It is now called *Es-Sufa,* and is situated in the gap in the mountain barrier running S. W. and N. E., completing the plateau of S. Palestine. Num. 14:45; 21:3; Deut. 1:44; Josh. 12:14; 15:30; 19:4.

HORN.—This word is used in Scripture with a great latitude of meaning. Literally:—Used for *holding liquids* (I Ki. 1:39); for making *instruments of music* (Josh. 6:5), perhaps *trumpets.* Figuratively:—*Rays of light* (Hab. 3:4; R. V., *"rays"*); *elephants' tusks* (Eze. 27:15); *strength* (I Ki. 22:11); *honor* (Job 16:15; Lam. 2:3); *king, kingdom* (Dan. 8:2-9, 20, 21; Zech. 1:18-21). Christ is called the "horn of salvation" (Lu. 1:69). At each of the four corners of the altar of burnt-offerings (Ex. 27:2) and the altar of incense (Ex. 30:2) were four horns of shittim-wood, the first being overlaid with brass, the second with gold (Ex. 37:25; 38:2; Jer. 17:1; Amos 3:14). Among the Druses of Mount Lebanon, the married women formerly wore silver horns on their heads as distinguishing badges of wifehood; however, since the wars between the Maronites and Druses, the influence of the Maronite clergy has well-nigh abolished this absurd custom, and very few Christians now wear them.

HORNET.—A large wasp-like insect, noted for its irritability and the severity of its sting (Deut. 7:20). It was the instrument of divine judgment upon the enemies of the Israelites (Ex. 23:28; Deut. 7:20; Josh. 24:12), unless the word is used here in a figurative sense, denoting the panic with which God would inspire the inhabitants of the Promised Land.

HO-RO-NA'-IM *(double caves).*
A town of Moab named with Zoar and Luhith, but no clue has been found as to its exact site. Isa. 15:5; Jer. 48:3, 5, 34.

HO'-RON-ITE.
A native of Horonaim, Sanballat, who opposed Nehemiah in the restoration of Jerusalem. Fürst derives it from *BETH-HORON.* Neh. 2:10, 19; 13:28.

HORSE.—Nowhere in the Bible is the horse mentioned as being employed for the purpose of ordinary locomotion or agriculture; the application of this word being confined exclusively to animals used in war-like operations. Thus, the animated description of the horse in Job 39:19-25 applies solely to the war-horse. For a long time after the settlement in Canaan, the Hebrews did not have need for the services of the horse; partly because of the hilly nature of the country, which only permitted the use of chariots in certain localities (Judg. 1:19), and partly on account of the prohibition in Deut. 17:16. Consequently, they hamstrung the horses of the Canaanites (Josh. 11:6, 9). David first employed cavalry and chariots after the defeat of Hadadezer (II Sa. 8:4). Soon after this, Absalom is mentioned as having chariots and horses (II Sa. 15:1). Solomon imported great numbers of horses from Egypt, and he is said to have had "40,000 [4,000, according to II Ch. 9:25] stalls of horses for his chariots, and 12,000 cavalry-horses" (I Ki. 4:26); however, the number of his chariots is given in I Ki. 10:26; II Ch. 1:14 as 1,400. Solomon established a very active trade in horses (I Ki. 10:28, 29). In addition to the horses which he bought in Egypt (I Ki. 10:28), he also received them by way of tribute (I Ki. 10:25). Josiah took away the horses which his predecessors had consecrated to the sun (II Ki. 23:11). The number of horses possessed by the Jews on their return from Babylon is fixed at 736 by Nehemiah (Neh. 7:68). The horse is first mentioned in the Bible among the valuables paid by the Egyptians to Joseph in exchange for grain (Gen. 47:17). See *CHARIOT.*

HORSE GATE.
A gate in the old wall of Jerusalem, at the W. end of the bridge between Zion and the Temple (Neh. 3:28; Jer. 31:40); probably deriving its name from the fact that the "horses of the sun" (II Ki. 23:11) were led by the idolators through it into the sacred inclosure (II Ch. 23:15; cp. II Ki. 11:16).

HORSELEACH *(leech).*—Perhaps a generic term for any blood-sucking annelid; such as the *medicinal leech* or the *horse-leech,* although the blood-sucker, or leech, is viviparous, bringing forth only one offspring at a time. The horse-leech is very common in both Palestine and Syria. Prov. 30:15 only.

HORSEMAN.—Mounted soldier, cavalryman. See *HORSE.* Gen. 50:9—Acts 23:23, 32.

HO'-SAH *(refuge).*
1. A city of the tribe of Asher, and a land-mark on the boundary to Tyre. Josh. 19:29.

2. A Levite selected by David to be one of the first doorkeepers to the ark after its arrival in Jerusalem. I Ch. 16:38; 26:10, 11, 16.

HO-SAN'-NA *(Save, we pray thee!).*—A customary form of acclamation at the Feast of Tabernacles; and also used upon the occasion of Christ's public entry into Jerusalem (Mat. 21:9; Mark 11:9, 10; Jno. 12:13). This word was adopted into the worship of the early Christian Church, being frequently used in the communion service, during which the great doxology, "Glory Be to God on High," was sung.

HO-SE'-A *(Jehovah is help).*
The first of the so-called "minor prophets," as they appear in the Bible, and called *OSEE* in Rom. 9:25. He was a contemporary of Isaiah, and prophesied during the reign of Jeroboam II. in Israel, and the reigns of Uzziah, Jotham, Ahaz, and Hezekiah in Judah, B. C. cir. 750-725. Hosea is supposed to have been a native of the kingdom of Israel, as his prophecies are almost entirely addressed to that part of the Jewish nation. Nothing is known of his life, but his book reveals his sad and sympathetic heart in view of the sinfulness of his people. He was nevertheless full of hope. Hos. 1:2.

HO-SE'-A, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

HOSEN.—Fine upper garment; probably a *tunic.* Dan. 3:21 only.

HO-SHA'-IAH *(Jehovah has saved).*
1. A man who led the princes of Judah in the procession in the ceremony of the dedication of the wall of Jerusalem. Neh. 12:32.

2. Father of Jezaniah or Azariah, a man of note in the time of Nebuchadnezzar. Jer. 42:1; 43:2.

HO'-SHA-MA *(Jehovah is hearer).*
A son of Jeconiah or Jehoiachin, the last but one of the kings of Judah. I Ch. 3:18.

HO-SHE'-A *(Jehovah is help).*
1. The original name of *JOSHUA,* son of Nun and successor of Moses. In Num. 13:8, it is given *OSHEA.* Deut. 32:44.

2. The ruler of the tribe of Ephraim in David's time. I Ch. 27:20.

3. The nineteenth, last, and one of the best kings of Israel. He reigned nine years, B. C. 730-722, at the end of which time he was subdued and imprisoned by Sargon, king of Assyria, who carried many of the Israelites into bondage. This captivity marked the end of the political freedom of the Northern Kingdom. II Ki. 15:30; 17:1 sq.; 18:1 sq.

4. A Jew who sealed the covenant of Nehemiah. Neh. 10:23.

HOST.—A hospitable entertainer (Rom. 16:23); an inn-keeper (Lu. 10:35); an army (Ex. 14:28; 15:4; Num. 31:14; I Ch. 18:9); multitude, people (Gen. 2:1; 32:2; I Ch. 9:19, R. V., *"camp"*). The sun, moon, and stars are called the "host of heaven" (Deut. 4:19; 17:3). They were sometimes worshipped, the practice usually being carried on upon the roofs of houses, and this form of idolatrous worship is expressly forbidden in the last passage quoted above. Jehovah is called the "Lord of hosts" (I Sa. 1:3, 11; 4:4; 15:2, etc.), referring to Him in his capacity of Commander of the universe or "God of Israel" (II Sa. 7:26, 27; Isa. 37:16).

HOSTAGE.—One given as a surety or pledge, to guarantee the fulfillment of an oath or promise. Mentioned only in II Ki. 14:14; II Ch. 25:24, where Jehoash, king of Israel, is said to have taken hostages of the inhabitants of Judah back to Samaria with him.

HO'-THAM *(signet ring).*
A son of Heber, the grandson of Asher. I Ch. 7:32.

HO'-THAN *(signet ring)*—R. V., *"Hotham."*
Father of Shama and Jehiel, two of David's valiant men. I Ch. 11:44.

HO'-THIR *(abundance).*
A son of Heman appointed for the song-service. I Ch. 25:4.

HOUGH.—This word means to *cut the hamstrings,* or cords of the hind legs; rendered *"hock"* in the R. V. Josh. 11:6, 9; II Sa. 8:4; I Ch. 18:4.

HOUR.—In ancient times, the Hebrews were probably unacquainted with the division of the natural day into twenty-four parts, the general distinctions of "morning," "evening," and "noonday" being sufficient for them at first. Later, they appear to have divided the day into *four* parts (Neh. 9:3), and even in the N. T. there is a trace of this method of dividing the day (Mat. 20:1-5). At what period the Jews became ac-

quainted with the practice of dividing the day into twelve hours is unknown, but it is very likely that they learned it from the Babylonians during the Captivity; however, they may have had a knowledge of the twelve-hour day at a much earlier period, for Ahaz erected a sun-dial in Jerusalem, the use of which was probably learned from the Babylonians, but the period of time represented by the word "degrees" (Isa. 38:8) is not certain. The most ancient division of the day was into three *watches*—the first, or "beginning of the watches" (Lam. 2:19); the middle watch (Judg. 7:19); and the morning watch (Ex. 14:24)—which practice was superseded by the four-watch scale when Judæa became a province of Rome. This division is often alluded to in the N. T. (Mat. 14:25; Lu. 12:38). "Hours" are also mentioned quite frequently (Mat. 20:3, 5, 6, 9, 12; Mark 14:37; 15:25, etc.). The *astronomical*, or equinoctial, hour (the 24th part of a civil day) was not used in the affairs of common life until the latter part of the 4th century, though it was known to astronomers at an earlier period. The *natural* hour (the 12th part of the time between sunrise and sunset) is the hour meant in the N. T. (Jno. 11:9), and it should be noted that they perpetually vary in length at different times of the year. Likewise, an hour of the day always means a different length of time from an hour of the night, except at the equinox. At the equinoxes, the *third hour* would correspond to *nine o'clock;* and the *sixth hour* would *always* be *noon.* To find the exact time referred to at other seasons of the year, it would be necessary to know when the sun rises in Palestine, and reduce the hours to our reckoning accordingly. The old system of dividing the day into four parts was continued in the Temple-service, for the purpose of prayer (Acts 2:15; 3:1; 10:9); the stated periods of prayer being the third, sixth, and ninth hours. According to Jewish tradition, the third hour had been consecrated by Abraham, the sixth by Isaac, and the ninth by Jacob. See *DAY; MONTH; YEAR.*

HOUSE.—In ancient times, the Hebrews dwelt in tents, or sometimes in caves (Gen. 19:30; Judg. 6:2; I Ki. 19:9). After the entry into the Promised Land, however, they occupied the houses of the former inhabitants of Canaan (Deut. 19:1). Magnificent houses were built in Judæa (Jer. 22:14; Amos 3:15; Hag. 1:4), but the houses of the poorer class of people were rude and inconvenient. Eastern houses are built around an open court, called "the midst" in Lu. 5:19, into which the windows open. Sometimes latticed windows or balconies open on the street. The roofs are usually flat, but in some cases have domes over one or more rooms, and they are surrounded by a battlement or wall, lest any one should fall to the ground. The roof was used as a place of repose (Neh. 8:16), and of resort (II Sa. 11:2; Lu. 12:3). It was also a place of conference (I Sa. 9:25), and of worship (Acts 10:9). The word "house" is applied to a family (Gen. 12:17; I Ti. 5:8); to property (I Ki. 13:8); to the earthly and the spiritual body (Ecc. 12:3; II Co. 5:1); to the grave (Job 30:23; Isa. 14:18); to the Tabernacle (Ex. 23:19); to the Church (I Ti. 3:15); and to heaven (Jno. 14:2).

HOUSEHOLD.—Members of a family living in the same dwelling, including their servants and slaves also. Gen. 18:19; 31:37—Mat. 24:45.

HOUSE OF GOD.—Usually the Temple at Jerusalem (Ezra 4:24; 5:2, 9); but also applied to *"Beth-el"* (as in the R. V., Judg. 20:18, 26; 21:2).

HOUSE OF THE ROLLS.—The same as the "treasure house" mentioned in Ezra 5:17, a place of deposit for public documents. Ezra 6:1 (R. V., *"house of archives"*).

HOUSE, *TREASURE.*—See *HOUSE OF THE ROLLS.* Ezra 5:17.

HUK'-KOK *(ditch).*
A place on the boundary of Naphtali. It is now called *Yakuk,* a village in the mountains of Naphtali, W. of the upper end of the Sea of Galilee, about seven miles S. S. W. of *Safed,* and at the head of *Wady-el-Amud.* The Jews have an ancient tradition that Habakkuk's tomb was here. Josh. 19:34.

HU'-KOK *(ditch).*
A name of a city in Asher which is substituted, in I Ch. 6:75, for *HELKATH* (Josh. 21:31).

HUL *(circle).*
Second son of Aram, and grandson of Shem, son of Noah (Gen. 10:23). In I Ch. 1:17, he is made a son of Shem.

HUL'-DAH *(weasel).*
A prophetess in the time of King Josiah, who consulted her on the book of the law found by Hilkiah. II Ki. 22:14; II Ch. 34:22.

HUM'-TAH *(enclosed place).*
A city of Judah in the hill-country next to Hebron. Josh. 15:54.

HUNTER.—Nimrod was "a mighty hunter" (Gen. 10:9), and Esau was "a cunning hunter" (25:27). The monuments show that hunting was pursued in Egypt as a sport. We know that Isaac was fond of venison (27:3, 4). The "promised land" into which the Hebrews were conducted upon leaving Egypt seems to have been plentifully supplied with beasts of the chase (Ex. 23:29; cp. Lev. 17:13). Not only the cattle, but the "beasts of the field" as well, were to be allowed to enjoy and flourish on the uncropped spontaneous produce of the land during the "year of rest" (Ex. 23:11; Lev. 25:7). Lions and other ravenous beasts were plentiful in Palestine (I Sa. 17:34; II Sa. 23:20), the lion preying upon other animals (Eze. 19:3). Lions were taken by pit-falls as well as by nets (Eze. 19:4, 8). The quiver and the bow are mentioned as weapons used in hunting (Gen. 27:3). When captured, bulls (R. V., *"antelope"*) were kept at least for a time in nets (Isa. 51:20). Various missiles, pit-falls, snares, and gins were used in hunting (II Sa. 23:20; Psa. 91:3; Amos 3:5). According to Josephus (*War,* I, 21:13), Herod was "ever a most excellent hunter, . . . for in one day he caught forty wild beasts." Hunting is often used as a symbol for war (Jer. 16:16; Eze. 32:30); and Jerusalem is represented as being taken, like a bird, in the nets of her enemies (Lam. 3:52).

HU'-PHAM *(protected).*
A son of Benjamin, and founder of the family of the Huphamites. In Gen. 46:21; I Ch. 7:12, the name is given *HUPPIM.* Num. 26:39.

HU'-PHAM-ITES.
The patronymic of a family that sprang from the preceding. Num. 26:39.

HUP'-PAH *(protection).*
A priest in the time of David who had charge of the 13th of the 24 courses in the service of the Sanctuary. I Ch. 24:13.

HUP'-PIM *(protection).*
Head of a Benjamin family; he was either a son of Bela or of Ir, or Iri, one of Bela's five sons. Gen. 46:21; I Ch. 7:12, 15.

HUR *(free, noble).*
1. A man who, with Aaron, held up the hands of Moses at Rephidim during the battle with Amalek. The Jewish tradition is that he was the husband of Miriam and the grandfather of Bezaleel. Ex. 17:10, 12; 24:14.

2. A son of Caleb, son of Hezron. Ex. 31:2; 35:30; 38:22; I Ch. 2:19; II Ch. 1:5.

3. The fourth of the five kings of Midian that were slain with Balaam. Num. 31:8; Josh. 13:21.

4. A commissariat officer of Solomon in Mount Ephraim. I Ki. 4:8.

5. The father of Caleb, and eldest son of Ephratah. I Ch. 2:50; 4:4.

6. A son of Judah. I Ch. 4:1.

7. The ruler of half of Jerusalem in the time of Nehemiah. Neh. 3:9.

HU'-RAI *(free, noble).*
One of David's guard from the torrents of Gaash. In II Sa. 23:30, he is called *HIDDAI.* I Ch. 11:32.

HU'-RAM *(noble, free).*
1. Son of Bela, son of Benjamin. I Ch. 8:5.

2. The king of Tyre, who is called *HIRAM* in II Sa. 5:11. II Ch. 2:3, 12.

3. The Tyrian artificer employed by Solomon. II Ch. 4:11, 16.

HU'-RI *(linen-weaver).*
The father of Abihail, a chief man in the time of Gad. I Ch. 5:14.

HUSBAND.—Used to denote a man betrothed (Deut. 22:23; Mat. 1:16, 19), as well as one actually married (Gen. 3:6, 16; Mark 10:12).

HUSBANDMAN.—A cultivator of the ground. Cultivating the soil is one of the most ancient, useful, and honorable occupations of mankind (Gen. 9:20; Isa. 28:24-28). Christ uses the word figuratively (Jno. 15:1) in parables and elsewhere to denote God's care for his people.

HU'-SHAH *(haste).*
A name occurring in the genealogy of Judah. I Ch. 4:4.

HU'-SHAI *(quick).*
An inhabitant of Erech, and the friend of David in assisting to counteract and overthrow the counsels of Ahithophel. II Sa. 15:32, 37; 16:16; 17:5, 6, 7, 8, 14, 15; I Ki. 4:16.

HU'-SHAM *(hasting).*
A Temanite who became king of Edom. Gen. 36:34, 35; I Ch. 1:45, 46.

HU'-SHATH-ITE.
The patronymic of the family of Hushah of the tribe of Judah. II Sa. 21:18; 23:27; I Ch. 11:29; 20:4; 27:11.

HU'-SHIM *(hasting).*
1. Son of Dan. In Num. 26:42, the name is changed to *SHUHAM.* Gen. 46:23.

2. The son of Aher the Benjamite. I Ch. 7:12.

3. One of the two wives of Shaharaim, and the mother of two of his sons. I Ch. 8:8, 11.

HUSKS.—In the parable of the Prodigal Son (Lu. 15:16), "husks" are doubtless the *fruit* of the carob-tree, which is a species of locust. "Husks" are commonly used in Palestine by the poor as food; cattle and swine are also fattened on them. When ripe the fruit resembles a bean-pod, is four to six inches long, and filled with seeds. It is imported into the United States and England as locust-beans. Also called "St. John's bread," because some suppose that John the Baptist lived upon these "locusts." The *skin* of the grape is denoted by this word in Num. 6:4; while a *sack* of grain is meant in II Ki. 4:42 (R. V. text, *"sack;"* margin, *"the husks thereof")*—unless indeed the word here has its ordinary meaning.

HUZ *(firm)*—R. V., *"Uz."*
This name is elsewhere given as *UZ,* the eldest son of Nahor and Milcah. Gen. 22:21.

HUZ'-ZAB *(established).*
The "Zab country," or fertile tract of Assyria E. of the Tigris, drained by the upper and lower Zab rivers *(Zab Ala* and *Zab Asfol)*—the A-*diabêne* of the geographers. This was the most fertile and valuable part of Assyria, and might well stand for Assyria itself, with which Pliny (*Hist. Nat.* V, 12) and Ammianus (XXIII, 6) identify it. *Zeb* (as applied to the rivers) is very ancient, being found in the great inscription of Tiglath-Pileser I., which belongs to the first of the 11th century B. C. Nah. 2:7.

HY-ME-NÆ'-US *(nuptial).*
One who had fallen into various errors, and excommunicated by Paul. I Ti. 1:20; II Ti. 2:17.

HYMN.—Song of praise; similar to psalms and other spiritual songs (Eph. 5:19; Col. 3:16). Christ and the disciples sang a hymn immediately after the last supper (Mat. 26:30; Mark 14:26).

HYPOCRITE.—One who assumes the appearance of piety and virtue though destitute of true religion (Mat. 23:13-33).

HYSSOP.—Perhaps the common hyssop; though no less than eighteen different plants have been adduced by various authors as the "hyssop" of Scripture. It is first mentioned in Ex. 12:22, where the Israelites are directed to dip a bunch of hyssop in blood and strike it upon the lintels and the two side-posts of the doors of their houses as protection against the destruction visited upon the first-born of Egypt. It was used in ceremonies of purification (Lev. 14:4, 6, 52; Num. 19:6, 18), to which the apostle Paul alludes in Heb. 9:19. In I Ki. 4:33, it is described as a plant that "springeth out of the wall;" and, from Psa. 51:7, it is possible that it possessed some general cleansing qualities, though it may have been used here in a figurative sense. The "reed" or stick mentioned by Matthew (27:48) and Mark (15:36) as being used to lift the sponge filled with vinegar to Christ upon the cross, is designated "hyssop" by John (19:29).

I

I AM THAT I AM, or I AM.
A name indicating rather the *unsearchableness* of God than His mere *existence,* as commonly supposed. Ex. 3:14.

IB'-HAR *(chooser).*
A son of David, born in Jerusalem. II Sa. 5:15; I Ch. 3:6; 14:5.

IB'-LE-AM *(place of victory).*
A city of Manasseh, but in the territory of either Issachar or Asher (Josh. 17:11). It was near the modern *Jenim,* at the place to the N. of it now called *Jelama.* Josh. 17:11; Judg. 1:27; II Ki. 9:27.

IB-NE'-IAH *(Jehovah is builder).*
A son of Jeroham, a Benjamite, and a chief man of the tribe in the first settlement in Jerusalem. I Ch. 9:8.

IB-NI'-JAH *(Jehovah is builder).*
A Benjamite whose offspring dwelt in Jerusalem. I Ch. 9:8.

IB'-RI *(passer over, Hebrew).*
A Merarite in the time of David. I Ch. 24:27.

IB'-ZAN *(splendid).*
A native of Bethlehem, and a judge of Israel for seven years, after Jephthah. He had thirty sons and thirty daughters; and having taken home thirty wives for his sons, he sent out his daughters to as many husbands. His Bethlehem was that in the tribe of Zebulun. Judg. 12:8, 10.

ICE.—The original Hebrew words for "ice" are variously rendered "cold," "frost," "ice," or "crystal," in the Bible. See *CLIMATE.* Job. 6:16; 38:29; Psa. 147:17.

ICH'-A-BOD *(inglorious).*
The name given by the wife of Phinehas, son of Eli, to the son born to her soon after the ark of the covenant had been taken by the Philistines. I Sa. 4:21; 14:3.

I-CO'-NI-UM *(place of images ?).*
An important city of Lycaonia, a province in Asia Minor. It lay in a fertile district, on the great Roman road connecting Ephesus with Tarsus, Antioch, and the Euphrates; and was visited by Paul on his first and second missionary journeys (Acts 13:51; 14:1, 19, 21; 16:2; II Ti. 3:11). It is now called *Konieh,* and has a population of about 25,000.

ID-A'-LAH *(memorial of God).*
A town of Zebulun; probably *Kellah-al-chire,* six miles S. W. of *Semuniyeh,* about three miles S. of *Beit-lahm.* Josh. 19:15.

ID'-BASH *(stout, corpulent).*
One of the three sons of Abi-etam, among the families of Judah. I Ch. 4:3.

ID'-DO *(festal, opportune)*.
1. Father of Ahinadab, one of Solomon's commissariat officers. I Ki. 4:14.

2. A seer who denounced the wrath of God against Jeroboam, son of Nebat. II Ch. 9:29; 12:15; 13:22.

3. Ancestor of Zechariah the prophet. Ezra 5:1; 6:14; Zech. 1:1, 7.

4. A priest who returned from Babylon with Zerubbabel, B. C. 536. Neh. 12:4, 16.

ID'-DO *(favorite)*.
1. A descendant of Gershom, son of Levi. In ver. 41, the name is *ADAIAH*, where it is seen that he was an ancestor of Asaph the seer. I Ch. 6:21.

2. A son of Zechariah of the tribe of Manasseh E. of the Jordan, in the time of David. I Ch. 27:21.

ID'-DO *(honorable)*.
Chief of those that assembled at Casiphia at the time of the second migration from Babylon, in the reign of Artaxerxes Longimanus, B. C. 458. He was a Nethinim. Ezra 8:17.

IDOL.—Anything which is an object of the worship due only to God. Literally, an idol is an image consecrated to religious worship (Deut. 29:17); figuratively, it is anything which withdraws the affections from God (Col. 3:5). Among the earliest objects of worship were the meteoric stones, which the ancients regarded as symbols of deity, believing them to be images of the gods sent down from heaven. In later days, they transferred their regard from these to rough unhewn blocks, to stone columns or pillars of wood, in which the divinity worshipped was supposed to dwell. These were consecrated, like the sacred stone of Delhi, by being anointed with oil, and were crowned with wool on solemn days. There are very few traces of the forms of idolatrous images mentioned in the Bible. Dagon, the fish-god of the Philistines (Judg. 16:23; I Sa. 5:2-7), was a human figure terminating in a fish; and the Syrian deities were represented, in later times at least, in human shape. The Hebrews imitated their neighbors in this respect (Isa. 44:13) as well as in others, though in early times these objects of worship were often symbolized by animals, as by the calves of Aaron (Ex. 32:4) and Jeroboam (II Ch. 11:15), and the brazen serpent, which was afterwards used for idolatrous purposes (II Ki. 18:4; Rom. 1:23). Sacrificial feasts formed an important part of the idolatrous ritual, and were a great stumbling-block to the early Christians.

IDOLATER.—Worshipper of idols. See *IDOL*. I Co. 5:10, 11; 6:9; 10:7.

IDOLATRY.—The worship of idols. See *IDOL*. I Sa. 15:23—Acts 17:16 (R. V., *"idols"*); I Co. 10:14.

I-DU-MÆ'-A, I-DU-ME'-A—R. V., *"Edom."*
The Greek form of the name of Edom, the "field of Edom," or Mount Seir ("rugged"), whose original inhabitants were called *HORITES* from Hori, the grandson of Seir, also because that name *(HORI)* was descriptive of their name as troglodites, or dwellers in caves. See *EDOM*. Isa. 34:5, 6; Eze. 35:15; 36:5—Mark 3:8.

IG'-AL *(deliverer)*.
1. Son of Joseph of the tribe of Issachar; one of the spies sent from Kadesh to search the land. Num. 13:7.

2. One of David's guard, and son of Nathan of Zobah. In I Ch. 11:38, he is called *JOEL*, the brother of Nathan. *IGEAL* is identical. II Sa. 23:36.

IG-DA-LI'-AH *(Jehovah is great)*.
He was the father of Hanan, who had a chamber in the Temple in the days of Jeremiah. Jer. 35:4.

I'-GE-AL *(deliverer)*—R. V., *"Igal."*
This name, in the original Hebrew, is identical with the preceding *IGAL*. He was a son of Shemaiah, a descendant of the royal house of Judah. I Ch. 3:22.

I'-IM *(circles, heaps)*.
1. The contracted form of *IJE-ABARIM*, the 37th encampment of the Israelites after leaving Egypt, and the 26th from Sinai. Num. 33:45 (R. V., *"Iyim"*).
2. A town in the extreme S. of Judah. Josh. 15:29.

I'-JE--AB'-A-RIM *(ruinous heaps of Abarim)*—R. V., *"Iye-abarim."*
One of the later halting-places of Israel as they were approaching Palestine. It was on the S. E. boundary of the territory of Moab, in the *Midbar* (i. e., the uncultivated wilderness). See *ABARIM*. Num. 21:11; 33:44.

I'-JON *(a heap or ruin)*.
A town of Naphtali in the N. of Palestine. It is now called *Merj Ayun*, and is a few miles N. W. of the site of Dan. I Ki. 15:20; II Ki. 15:29; II Ch. 16:4.

IK'-KESH *(subtile)*.
Father of Ira the Tekoite, one of David's thirty valiant men. II Sa. 23:26; I Ch. 11:28; 27:9.

I'-LAI *(elevated)*.
An Ahohite, and one of the heroes of David's guard. In II Sa. 23:28, he is called *ZALMON*. I Ch. 11:29.

IL-LYR'-I-CUM.
An extensive district lying along the E. coast of the Adriatic, from Italy on the N. to Epirus on the S., and contiguous to Mœsia and Macedonia on the E. The Drilo divided it into Illyris Barbara on the N. and Illyris Græca on the S. Within these limits was included *DALMATIA*, which name was ultimately used for the whole district. Rom. 15:19.

IMAGE.—This word is generally used in the Bible to denote some object of idolatrous worship. The word is usually rendered *"pillar"* in the O. T. of the R. V. See *IDOL*. Ex. 23:24; 34:13—Rev. 14:9, 11; 20:4.

IM'-LA, IM'-LAH *(fulfilling)*.
Father of Micaiah, who was consulted by Ahab and Jehoshaphat before their expedition to Ramoth-gilead. I Ki. 22:8, 9; II Ch. 18:7, 8.

IM-MAN'-U-EL *(God is with us)*.
A symbolic name given to the child who was announced to Ahaz and the people of Judah, as the sign that God would give them deliverance from their enemies. Matthew applies it similarly to Jesus the Messiah. See *EMMANUEL*. Isa. 7:14; 8:8.

IM'-MER *(projecting; prominent)*.
1. Name of a family of priests who gave their name to the 16th course of the Temple-service. See *EMMER*. I Ch. 9:12; Ezra 2:37; 10:20; Neh. 7:40; 11:13.
2. A priest, in the time of David, to whom the charges of the Sanctuary were assigned by lot. I Ch. 24:14.
3. One who returned, without a genealogy, from Babylon, B. C. 536. But it may be the name of a place. Ezra 2:59; Neh. 7:61.
4. The father of Zadok. Neh. 3:29.
5. A priest in Jeremiah's time. Jer. 20:1.

IMMORTALITY.—There are two things which Christianity, and Christianity alone, has done for us in regard to the future life. First, it gives us complete assurance that the life of man does not end here on earth, but goes on perpetually through all eternity. In the second place, it gives us the equal assurance that as life here has never been that of a mere spirit, but of soul and body, from the earliest dawn of infancy, so also it shall be to all eternity, after the brief separation which we call death. In doing this, however, Christianity does not claim to have announced something wholly new in the world. Reason, conscience, and heart, in every tribe and race and clime, had already held the former of these truths, though imper-

fectly. "A belief in the persistence of life after death, and the observation of religious practices founded upon this belief, may be discovered in every part of the world, in every age, and among men representing every degree and variety of culture" (Renouf, *Religion of Ancient Egypt*, Lec. IV). Even in the midst of grossest heathen darkness, God left not Himself without witness. Before His Son, the Everlasting Word, had "become flesh and dwelt among us, full of grace and truth," He had always been "the Light which lighteth every man" (Rom. 1:19 sq.; Jno. 1:1-14).

1. It was Christ, shining in *the reason*, that told men they were not, like the brute beasts, to live their brief lives and then perish, but that their "hope was full of immortality" (*Wisdom of Solomon*, 3:1-4, *athanasia;* cp. *Hamlet*, Act 1, Sc. 2, "What a piece of work is man," etc.). In the death of the body, reason saw no proof of the death of the soul. The body was dying daily, and changing daily from the moment of birth. It never had any permanence. But the soul, men felt, remained the same through all the years, and would remain (Butler, *Analogy*, pt. 1, ch. 1). Socrates plays with the Greek words *psuche*, "soul," *soma*, "body," and *sema*, "grave," saying that the *soma* is only the *sema* of the *psuche* (*Cratylus*, I, 638, Jowitt's trans.). Compare Socrates' answer to his friends when they asked where they should bury him, "Bury me where you will, *if you can catch me.*"

2. Again, there was the witness of *eternal justice* in the breast of man. To right the fearful wrongs to which the best of men are subject, that instinct of justice assured men there must be another life in which to remedy the ills of this. Justice rebelled at the thought that the end of Tiberius should be a throne, while that of a Christ should be a cross. Justice does not say, "There *is* an immortal life," but, "There *must* be an immortal life."

3. Once more, the existence of a universal *desire for immortality* implies the reality of the thing desired, just as the wonderful adaptation of the eye for light and beauty implies the reality of light and beauty; or the organism of the ear implies the reality of sound and harmony. In fact, without immortality the world would be a physical and moral riddle, a contradiction of all reason. So strong is this longing for immortality that extinction would be regarded by most men as the worst of evils. In a letter to John Morley, the late Professor Huxley, though an agnostic, wrote to his friend, "I find my dislike to the thought of extinction increasing as I get older. It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more of what is going on than I did in 1800. I had sooner be in hell a good deal" (cp. *Paradise Lost*, II, line 150, "To be no more," etc.).

4. Moreover, to the demands of the mind must be added the longings of *the conscience and the heart* for pardon, for purity, and endless, unchanging love. Only in an eternity of life and love could such longings be satisfied. "My soul is athirst for God, yea, even for the living God," is the cry of many a soul besides that of the troubled Psalmist. "Our heart is restless till it finds rest in Thee," is the confession of countless others besides St. Augustine.

Yet, after everything is said of this witness of mind, and heart, and conscience, it must be confessed that it is all sadly blurred and dimmed by sin and ignorance. Even in ancient Egypt, where the eternal nature of the soul was held so strongly that "it is only *evil* spirits that are spoken of in the sacred writings of the Egyptians as the dead" (Renouf, p. 133), this belief only ended, there and elsewhere, in the grossest superstition (Rom. 1:20 sq.). In China and Japan, it took, and still takes, the form of ancestor-worship. Among the masses of Greece and Rome, it was equally perverted. While more or less firmly held by intellectual classes, their ideas of the other world were of the most visionary kind, and its inhabitants were not men, but mere "shades" or shadows of their former selves. Plato, or his master, Socrates, the noblest of all the philosophers of ancient Greece, could only say, "*If* the soul is really immortal, what care should be taken of her, not only of the portion of time which is called life, but of eternity. And the danger of neglecting her from this point of view does indeed appear to be awful" (*Phædo*, I, 437, Jowett's trans.).

Even in ancient Israel, as witnessed by the Old Testament, belief in an immortal life beyond the grave is singularly lacking in that clearness which we might expect there. Positive statements as to immortality are rare. In the Psalms and Prophets, the great truth of eternal life is implied, but it is only in a few passages, like Psa. 16:10, 11; 17:15; 21:4, 6; Dan. 12:2, 3, that we find anything approaching definiteness. In fact, it is only when we come to the sacred writings of the third and second centuries B. C. that we find such explicit declarations as that of Wisdom 3:1-4, and chap. 5: "The souls of the righteous are in the hand of God, and no torment shall touch them. In the sight of the unwise, they seemed to die; and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality."

On the other hand, in earlier Israel we find those who craved knowledge that was doubtless wisely withheld from them because of their spiritual unpreparedness. Like the modern Spiritualists, but with greater excuse, these sought to satisfy their curiosity by consulting "familiar spirits, and wizards that chirp and mutter," and who, like their representatives, the "mediums," claimed to call up spirits from the dead (I Sa. 28:7 sq.; Isa. 8:19; R. V.).

But when Christ came, all this dimness concerning the life beyond the grave passed away. "The Light of the world" had come, and men learned from Him the *certainty* of immortality, and also in what immortality consists. St. Paul's declaration, that it was "Our Savior, Jesus Christ, who abolished death, and brought life and immortality (*aphtharsia*, "incorruption") to light through the Gospel" (II Ti. 1:10), is literally true. It was not only His definite teaching about eternal life in Paradise and Heaven that first gave men this assurance; there was also the crowning *proof* of His teaching in His resurrection with a body restored and glorified, and in His ascension into Heaven in that body. In Him eternal life is no longer seen as that of a "shade" or shadow, but of Man in all the completeness of his triune nature, "spirit, and soul, and body," for all eternity (I Th. 5:23; see also Lu. 24:39; Phil. 3:21; I Co. 15:51 sq.). For Christians, therefore, there is no need to seek darkened chambers, and "mediums," and spirit-rappings to learn about immortality. Christians can say with St. Paul, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him," and, "I *know* whom I have believed" (I Th. 4:14; II Ti. 1:12).

—*WALKER GWYNNE.*

IM'-NA *(withdrawing)*.
A son of Helem, an Asherite and prince of the tribe. I Ch. 7:35.

IM'-NAH *(prosperity)*.
1. The first-born of Asher. In Gen. 46:17, the name is given as *JIMNAH* in the A. V., though identical with the above. I Ch. 7:30.

2. Kore Ben-Imnah assisted in the reformation effected by Hezekiah. II Ch. 31:14.

IM'-RAH *(stubbornness)*.
A son of Zophah, a descendant of Asher. I Ch. 7:36.

IM'-RI *(eloquent)*.
1. A descendant of Judah. I Ch. 9:4.

2. Father of Zaccur, who helped to rebuild the wall of Jerusalem. Neh. 3:2.

INCENSE.—A mixture of frankincense, stacte, onycha, and galbanum, used in the service of

the Tabernacle (Ex. 30:34-37); its preparation for common use being forbidden (Ex. 30:38). It was burned on the altar of incense morning and evening by the priest (Ex. 30:7, 8). This duty was originally assigned to Aaron, as high-priest, but in the daily service of the second Temple devolved upon the inferior priests, from among whom one was chosen by lot (Lu. 1:9) each morning and evening. Uzziah, king of Judah, was stricken with leprosy for attempting to infringe the prerogatives of the descendants of Aaron by burning incense in the Temple (II Ch. 26:16-21). The times for offering incense were specifically stated in the instructions first given to Moses (Ex. 30:7, 8).

IN'-DI-A.
This country was the limit of the territories of Ahasuerus in the east, as was Ethiopia in the west. The names in Herodotus are similarly connected. The Hebrew form *Hoddu* is an abbreviation of *Honadu*, which is identical with the names of the Indies, *Hindu*, or *Sindhu*, as well as with the ancient name of the country *Hapta-Hendu*, as it appears in the Vendidad. The India of the book of Esther is the Punjab, and perhaps Sind,—i. e., the India which Herodotus described as forming part of the Persian empire under Darius, and the India conquered by Alexander the Great. Esth. 1:1; 8:9.

INDITING.—In Psa. 45:1, "is inditing" is rendered *"overfloweth with"* in the R. V.

INFANT.—When Christ was born, Herod "slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under," in a vain effort to destroy the "King of the Jews," of Whom he was jealous (Mat. 2:2, 16). See *CHILD*. I Sa. 15:3; Job 3:16—Lu. 18:15 (R. V., *"babes"*).

INFIDEL.—An *"unbeliever,"* as the original is elsewhere rendered (uniformly so in the R. V.). II Co. 6:15; I Ti. 5:8.

INGATHERING, *FEAST OF*. See *FESTIVALS*. Ex. 23:16; 34:22.

INHABITANT.—Dweller; sojourner. In Rev. 17:2, "the inhabitants of" is rendered *"they that dwell in"* in the R. V. Gen. 19:25; 34:30.

INHERITANCE.—The sons had priority of right, the eldest having a double portion. If there were no sons, the daughters inherited (Num. 27:8). There is no record of wills in the Old Testament; the law of Moses rendered them unnecessary. They were subsequently introduced, however (Gal. 3:15; Heb. 9:17). Believers have salvation for their inheritance (Heb. 1:14), and are "joint-heirs with Christ" (Rom. 8:17). See *FIRST BORN*.

INHERITOR.—Heir. See *INHERITANCE*. Isa. 65:9.

INK.—Probably the most ancient, because of its simplicity, method of preparing ink is to mix water with powdered charcoal, or with soot, adding a little gum. The Hebrews used many different colors in writing, and, according to Josephus, some of their books were written in gold. Most of the ink used in the East, even today, is without any calx of iron or other material that forms a permanent dye; consequently, a wet sponge will obliterate the finest of their writings. Hence the directions pertaining to the "law of jealousies" in Num. 5:23-27. Several kinds of tinctures were used as ink in the early days; among them that extracted from the cuttle-fish. The ink of the Hebrews was thicker than ours, resembling thick oil or paint. Jer. 36:18—II Co. 3:3; II Jno. :12.

INK HORN.—An ink-stand worn in the girdle. Eze. 9:2, 3, 11.

INN.—An inn was sometimes only a station where caravans stopped for the night, near water if possible, but not necessarily having any buildings. At such an "Inn," Joseph's brethren stopped (Gen. 42:27), and Moses met the Lord (Ex. 4:24). At such stations, large buildings containing rooms for travelers and stalls for their animals were often erected around open square courts. No food was provided in them. In such a place, our Savior was born (Lu. 2:7). Another kind of inn, in charge of a host, is mentioned in the parable of the Good Samaritan (Lu. 10:35).

INSCRIPTION.—Moses inscribed the law upon stones, and set them up permanently at Mt. Ebal (Deut. 27:2-8; Josh. 8:30), and Job bemoaned the fact that his words were not "graven with an iron pen and lead in the rock forever" (Job 19:24). The oldest inscriptions now known are the Chinese, which are supposed to date back to B. C. 2278. Some of the Egyptian inscriptions are generally acknowledged to have been inscribed as early as B. C. 2000; while those of the Assyrians and Babylonians are nearly as old. However, it is thought that the hieroglyphical inscriptions of Central America and Mexico may be of much older date than those of China even. Acts 17:23.

INSTRUCTOR.—In Gen. 4:22, "an instructor of every artificer in" is rendered *"a forger of every cutting instrument of"* in the R. V. See *TEACHER*. Rom. 2:20 (R. V., *"corrector"*); I Co. 4:15 (R. V., *"tutor"*).

INSTRUMENT.—Implement; weapon; vessel. Gen. 49:5 (R. V., *"weapons"*); Ex. 25:9 (R. V., *"furniture"*); Zech. 11:15—Rom. 6:13.

INSTRUMENTS *OF MUSIC*.—See *HARP; MUSIC*. I Sa. 18:6; Dan. 6:18.

INTERCESSOR.—Abraham interceded for Sodom (Gen. 18:23-33). Paul exhorts that intercession be made for all men (I Ti. 2:1, 2). Christ is our Intercessor or Advocate (I Jno. 2:1; see also Jno. 17; Rom. 8:34; Heb. 9:24). The Holy Spirit also makes intercession (Rom. 8:26).

INTERPRETER.—One who interprets or explains. See *PROPHET*. Gen. 40:8—I Co. 14:28.

INVENTIONS.—Designs; devices; deed. Psa. 99:8 (R. V., *"doings"*); Prov. 8:12 (A. V. only); Ecc. 7:29.

INVENTOR.—One who finds out (something) more. Rom. 1:30.

IPH-E-DE'-IAH *(Jehovah frees)* — R. V., *"Ipedeiah."*
A son of Shashak, a Benjamite; a chief of the tribe, and residing in Jerusalem. I Ch. 8:25.

IR *(watcher)*.
A Benjamite, the father of Machir. I Ch. 7:12.

I'-RA *(watcher)*.
1. A priest to David, and named among his great officers. II Sa. 20:26.

2. Ira the Ithrite (or Jathrite), one of David's guard. II Sa. 23:38; I Ch. 11:28; 27:9.

3. Another member of David's guard,—a Tekoite, and son of Ikkesh. He was leader of the 6th monthly course of the priests appointed by David. II Sa. 23:26; I Ch. 11:40.

I'-RAD.
Son of Enoch, and grandson of Cain. Gen. 4:18.

I'-RAM.
A duke of Edom of the family of Esau. Gen. 36:43; I Ch. 1:54.

I'-RI *(Jehovah is watcher)*.
A son of Bela, son of Benjamin. I Ch. 7:7.

I-RI'-JAH *(Jehovah is seeing)*.
A captain of the guard in Jerusalem who met Jeremiah at the gate of Benjamin and led him back to the princes. Jer. 37:13, 14.

IR--NA'-HASH *(serpent-city; magic city).*
A descendant of Chelub from Judah through Caleb, son of Hur; or it may be a city. I Ch. 4:12.

I'-RON *(fear).*
A city of Naphtali, probably now *Yarun*, between Enhazor and Migdal-el. Josh. 19:38.

IRON.—It is certain that the use of iron is of extreme antiquity, Tubal-Cain being the first-mentioned smith (Gen. 4:22). Though malleable iron was in common use in very early times, it is doubtful that the ancients had any knowledge of cast-iron. It is evident from Deut. 8:9 that Canaan abounded in this useful metal, and it is still a plentiful production in the vicinity of Lebanon. Apparently, Egypt had furnaces for smelting at an early period (Deut. 4:20). Og's bedstead is said to have been made of iron (Deut. 3:11). We learn from Job 28:2 that iron was "taken from dust" (R. V., *"earth"*). It was prepared in large quantities by David for the building of the Temple (I Ch. 22:3, 14; 29:7). It was found among the Midianites (Num. 31:22), and formed a portion of the wealth distributed among the tribes when they settled in the Promised Land (Josh. 22:8). The merchants of Dan and Javan supplied the market of Tyre with bright or polished iron (Eze. 27:19). Iron was used in making a great variety of articles; as, chisels, or something similar (Deut. 27:5); axes (II Ki. 6:5, 6; Isa. 10:34); harrows and saws (II Sa. 12:31; I Ch. 20:3); nails (I Ch. 22:3), and the fastenings of the Temple; weapons of war (I Sa. 17:7; Job 20:24); war-chariots (Josh. 17:16, 18); fetters and chains (Psa. 105:18); prison gates (Acts 12:10); and bars of gates or doors (Isa. 45:2). Its usage in defensive armor is alluded to in II Sa. 23:7; and there is also mention of iron instruments (Num. 35:16); barbed irons, used in hunting (Job 41:7); iron weights—*shekels* (I Sa. 17:7); iron tools (I Ki. 6:7); iron horns (I Ki. 22:11); trees bound with iron (Dan. 4:15); and gods of iron (Dan. 5:4). Sheet-iron was used for cooking utensils (Eze. 4:3; cp. Lev. 7:9). The superior hardness of iron is alluded to in Dan. 2:40; and it is used figuratively to denote *hard service* (Deut. 28:48); a *stern government* (Psa. 2:9); a *strong support* (Jer. 1:18); and *cruel oppression* (Amos 1:3). Indeed, iron occurs so frequently in poetic figures that it is difficult to discriminate between its literal and figurative sense.

IR'-PEEL *(God is healer,* or *restored by God).*
A city of Benjamin. Josh. 18:27.

IR--SHE'-MESH *(city of the sun).*
A city of Dan, probably identical with Beth-shemesh, but certainly connected with Mount *HERES*, "the mount of the sun." Josh. 19:41.

I'-RU *(watch).*
Eldest son of Caleb the spy. This name is probably *Ir*, the *u* being the conjunction *"and,"* and belonging to the following name. I Ch. 4:15.

I'-SAAC *(laughter).*
The son born to Abraham, by Sarah, in the hundredth year of his age, at Gerar, B. C. 1896. At the age of twenty-five, he was directed to be sacrificed by his father. When forty years old, he married his cousin Rebekah, by whom, when sixty years of age, he had two sons, Esau and Jacob. He died at Hebron, aged 180, and was buried by his two sons in the cave of Machpelah, beside his father, B. C. 1716. Gen. 17:19, 21; 21:3 sq.; 22:2 sq.; 24:4, 14, 62 sq.; 25; 26; 27; 28:1 sq.; 49:31; 50:24.

I-SA'-IAH *(Jehovah is helper).*
One of the four major prophets, perhaps the greatest, and the son of *AMOZ* (who should not be confounded with *AMOS* the prophet). He probably began his ministry about the last year of the reign of Uzziah (Isa. 6:1), or Azariah, B. C. 759, and continued it, under Jotham, Ahaz, and Hezekiah, until the early part of the seventh century B. C., probably about 698 B. C. He was a married man, and had two sons, who bore prophetical names; his wife is called a "prophetess" (Isa. 8:3), probably as being the wife of a prophet. According to a Jewish tradition preserved in the Talmud, Isaiah, when ninety years of age, was sawn asunder in a hollow carob-tree, in the reign of Manasseh; and the "mulberry-tree of Isaiah" in the valley of the Kedron, near Jerusalem, is the traditionary place of his martyrdom. No information concerning his death is given in the Bible.

I-SA'-IAH, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

IS'-CAH *(Jehovah* is *looking).*
A daughter of Haran, brother of Abram. She was sister of Milcah and Lot. In the Jewish traditions, as found in Josephus, she is identified with *SARAI.* Gen. 11:29.

IS-CAR'-I-OT *(man of Kerioth).*
He is sometimes called "the son of *SIMON.*" This name has received various interpretations,—e. g., it has been derived from *KERIOTH* (Josh. 15:25) in the tribe of Judah; from *Kartha*, in Galilee *(KARTAN*, Josh. 21:32); from scortea, a "leathern apron," applied to him as "he bearer of the bag, i. e., "Judas with the apron;" and from the Hebrew *ascara*, "strangling" (angina), given him after his death. He was that apostle and disciple who betrayed his Master. See *JUDAS*, No. 2; also *APOSTLES AND DISCIPLES.* Lu. 6:16; 22:3.

ISH'-BAH *(appeaser).*
Father of Eshtemoa in the line of Judah. A probable conjecture is that he was son of Mered by his Egyptian wife Bithiah. I Ch. 4:17.

ISH'-BAK *(free).*
A son of Abraham by Keturah, and progenitor of a tribe in N. Arabia. Their locality may have been in the valley of *Sabak* or *Sibak* in the *Dahna*, a fertile and extensive tract in *Nejd* in the high land of Arabia, in the N. E. of it and on the borders of the great desert. Gen. 25:2; I Ch. 1:32.

ISH'-BI--BE'-NOB *(dweller on the mount).*
A son of Rapha, one of the race of the Philistine giants. He attacked David in battle, but was slain by Abishai, B. C. 1019. II Sa. 21:16.

ISH-BO'-SHETH *(man of shame).*
A son of Saul, made king over Israel by Abner, but at last murdered in his bed, B. C. 1048. II Sa. 2:8, 10, 12, 15; 3:8, 14, 15; 4:5, 8, 12.

ISH'-I *(my help).*
1. A son of Appaim, a descendant of Pharez, son of Judah. I Ch. 2:31.

2. A descendant of Judah through Caleb the spy. I Ch. 4:20.

3. One of the Simeonites who led their tribe against Amalek. I Ch. 4:42.

4. One of the heads of Manasseh, on the E. of the Jordan. I Ch. 5:24.

ISH'-I *(my husband).*
A symbolic name which God's people were to give to Him when they returned to Him. Hos. 2:16.

ISH-I'-AH, IS-SHI'-AH, ISH-I'-JAH *(Jehovah exists)*—R. V., *"Isshiah."*
1. The 5th of the five sons of Izrahiah; one of the heads of Issachar in the time of David. I Ch. 7:3.

2. A descendant of Moses. I Ch. 24:21.

3. A descendant of Levi. I Ch. 24:25.

4. One of the Bene-Harim who had married a strange (foreign) woman. Ezra 10:31.

ISH'-MA *(high, elevated).*
A descendant of Caleb, son of Hur. I Ch. 4:3.

ISH'-MA-EL *(God is hearing).*
1. Son of Abraham by Hagar, Sarah's maid. When Ishmael was born, Abraham was eighty-six years of age (B. C. 1910), and dwelling in

the plain of Mamre. Ishmael was circumcised at the age of thirteen years, along with his father and his servants. A promise was given by God that Ishmael should beget twelve princes and become a great nation. He met Isaac, once at least, after being sent away, at the burial of Abraham, their father. He died aged 137 years. Gen. 16:11, 15, 16; 17:18-26; 25:9-17; 28:9; I Ch. 1:28, 29.

2. A descendant of Zebadiah, who was ruler of the house of Judah in Jehoshaphat's time. I Ch. 19:11.

3. A son of Azel, a Benjamite of Saul's family. I Ch. 8:38; 9:44.

4. One of the captains of hundreds who assisted in raising Joash to the throne. II Ch. 23:1.

5. A priest who had taken a foreign wife. Ezra 10:22.

6. Son of Nethaniah. His vile acts and character are fully given by Jeremiah. II Ki. 25:23, 25; Jer. 40:8, 14-16; 41.

ISH'-MA-EL-ITE, ISH'-MEEL-ITE—R. V., *"Ishmaelite."*
Patronymic of the tribes descended from Ishmael. In Gen. 37:28, they seem to be also called *MIDIANITES.* Gen. 37:25, 27, 28; 39:1; Judg. 8:24.

ISH-MA'-IAH *(Jehovah is hearing).*
A prince of Zebulun in David's reign. I Ch. 27:19.

ISH-ME'-RAI *(Jehovah is keeper).*
A descendant of Benjamin, and one of the chief men of the tribe. I Ch. 8:18.

I'-SHOD *(man of honor)*—R. V., *"Ishhod."*
Properly *"Ishhod."* One of the tribe of Manasseh on the E. of the Jordan, and son of Hammoleketh, "the queen." From his near relationship to Gilead, he was probably an influential person. I Ch. 7:18.

ISH'-PAN *(firm, strong).*
A son of Shashak, a chief Benjamite. I Ch. 8:22.

ISH'--TOB *(man of Tob).*
A small state that formed part of *ARAM.* It was here that Jephthah fled when thrust out by his brethren. II Sa. 10:6, 8.

ISH'-U-AH, IS'-U-AH *(self-answering)*—R. V., *"Ishvah."*
The second son of Asher. In I Ch. 7:30, the orthography is *ISUAH* in the A. V., though it is identical with the Hebrew word in Gen. 46:17.

ISH'-U-AI, ISH'-U-I, JES'-U-I—R. V., *"Ishvi."*
1. The third son of Asher, and founder of the family of the *JESUITES.* Gen. 46:17; Num. 26:44; I Ch. 7:30.

2. Second son of Saul by his wife Ahinoam. I Sa. 14:49.

ISLAND, ISLE.—Dry or habitable *land,* in opposition to water (Isa. 42:15; cp. 43:19); *country* (Isa. 20:6, R. V., *"coast-land;"* Eze. 27:6, 7); the *non-guiltless* (Job. 22:30); *islands* (Esth. 10:1); a designation for all those countries divided from Palestine by water (Jer. 25:22; 31:10), which were consequently regarded as the most remote regions of the earth (Isa. 24:15; 42:10; 59:18; cp. 66:19), and also as large and numerous (Psa. 97:1; Isa. 40:15). Generally speaking, by "isles" or "islands of the sea" the Jews understood the places to which they sailed by sea, Europe in particular.

ISLES OF THE GEN'-TILES.
The coasts of the Mediterranean, Black, and Caspian seas. Gen. 10:5.

IS-MA-CHI'-AH *(Jehovah is supporter).*
An overseer of the dedicated things at the Temple in the time of Hezekiah. II Ch. 31:13.

IS-MA'-IAH *(Jehovah is hearing)*—R. V., *"Ishmaiah."*
A Gibeonite warrior who joined David at Ziklag. He was among the thirty valiant men, and over them. I Ch. 12:4.

IS'-PAH *(firm, strong)*—R. V., *"Ishpah."*
A son of Beriah the Benjamite. I Ch. 8:16.

IS'-RA-EL.
The etymology of the name is given in Gen. 32:28 as "one who strives with God," or as "God strives." The same passage indicates that it was first a personal name.
1. *Israel: the person Jacob.* The name given to Jacob, the younger of the twin sons of Isaac, as a description of his character and personal achievement. From that onward it is used alternately with the older name.
2. *Israel: the whole Jewish nation.* The name "Israel" was given to the whole family, or tribe, of Jacob, and later to the twelve tribes into which the family developed, or in other words, to all the descendants of the patriarch collectively. Israel as a nation, comprising all the descendants of Jacob, is mentioned in the *Israel Stele* of the Egyptian king Merenptah, the *El Amarna* Letters and on the *Moabite Stone.* Between the individual and the national applications of the word, Jacob's descendants are called "the children of Israel." This usage continues through the exodus period and somewhat later, yielding ultimately to the simpler form which identifies Israel with the nation. So long as the nation remained a unity, the name was the symbol both of its common life and of its distinctive religious character and mission conformably to its original meaning.
During this period of its history, Israel passed through three stages of transformation. In the first, ending with the conquest of Canaan, it was a rather loosely bound federation of clans held together (a) by a certain sense of kinship among its members, (b) by the common leadership through nearly a century of two exceptionally strong men (Moses and Joshua), and (c) by the possession of the same general religious experience. Acting together in this federation, Israel not only became more closely knit as a unit, but achieved the conquest of the land that was to be its permanent home.
In the second stage (the period of Judges) of the history, the leadership of outstanding men was missed. But the community of religious faith continued, though under severe strain, and with frequent lapses. This was a period of struggle for separate existence and independence. It was characterized by wars with the surrounding peoples—the Midianites, the Amalekites, and especially the Philistines. As a whole, the experience was salutary. It quickened in Israel the sense of need for a more compact organization. This at last led to the establishment of the monarchy under Saul.
The third stage of the history is that of the United Kingdom under Saul, David, and Solomon. Of these three, the first was the emancipator of Israel. He freed the people from the Philistine yoke. But he did not contribute materially to the consolidation of the tribes into a nation. David, after many years of patient and tactful work, achieved this result. At the same time, he centralized the religious worship by removing the ark to Jerusalem and making that city the capital of the kingdom. Solomon carried the external unity and prosperity of Israel to the extreme limit ever reached. He embellished and fortified the land with many structural enterprises, including the great Temple in Jerusalem, and created an international commerce for it. But his policy involved burdens of taxation and other factors of discontent. When he died, ten of the twelve tribes of Israel sent representatives to his son and successor, Rehoboam, asking him to change his father's policy. The fact that they did so is in itself proof that Israel had never been completely unified. Of this, there are other evidences; such, for instance, as the temporary division between Judah and the other tribes, which occurred after the death of Saul and was healed after an interval of seven years by the election of David (II Sa. 3:1; 5:1). At all events, as Rehoboam did not accede to their request, all but the tribes of Judah and Benjamin seceded and organized a kingdom of their own.

3. *Israel: the Kingdom of the Ten Tribes* (The Northern Kingdom). The name "Israel" now passed to the new Kingdom of the Ten Tribes. The seat of Israel's government was fixed at Samaria, near the old Shechem; while Jerusalem remained the capital of the other kingdom, which began and continued after this to be called by the name of *JUDAH*. Israel developed some new features of national life, the chief one of which was the adoption of the bull as the emblem of God, and the erection of two shrines, one in the northern extremity of the land, at Dan, and the other at the southern end, at Bethel, near the borders of Judah, where Jehovah might be worshipped under the figure of the bull.

For twenty-one years, 931-910 B. C., Jeroboam, the son of Nebat, reigned over Israel. His son Nadab was displaced by Baasha, who, together with his son Elah, reigned for twenty-three years, constituting a second dynasty. After a very short rule by Zimri, in 891, Omri came to the throne and founded his dynasty. Omri's son Ahab (who became famous because of his relations with Elijah the prophet as well as because of his alliance with Jehoshaphat and his conflicts with Benhadad) and Omri's two grandsons Ahaziah and Joram held the kingdom to the year 842. Jehu overthrew this dynasty, and established one of his own which proved to be the longest-lived of all. His reign lasted twenty-eight years, that of his son Jehoahaz seventeen, that of his grandson Joash sixteen, and his great-grandson Jeroboam II. forty-one, making a total of one hundred and two years, not taking account of the year or less that Zechariah, the last representative of the dynasty ruled. These longer dynasties were followed by four others aggregating altogether fifty years. These followed each other in quick succession. Shallum, who supplanted the dynasty of Jehu, was followed by Menahem within a few months. Menahem reigned nine years, and was succeeded by his son Pekahiah. After two years, Pekahiah was displaced by Pekah, and when he had reigned twenty-nine years, Hoshea, the last of the kings of Israel, ascended the throne. It was in Hoshea's reign that the repeated invasions of the Assyrians reached their climax in Shalmanezer's final siege of Samaria. Shalmanezer did not finish the conquest, being called to Damascus by a revolt in Syria. But his successor, Sargon, returned to the siege of Samaria, and having sacked the city carried most of the residents of the country captive to Assyria, sending in their places colonists from Assyria. These mingled with the Israelites that had been left behind, and thus Israel disappeared.

4. *Israel: the ideal of the prophets.* After the collapse of the Northern Kingdom, for a century, more or less, the name "Israel" fell into disuse. The Southern Kingdom continued to be called "Judah." The prophets of the period, however, never lost sight of their ideal Israel, which was the restored and united nation, consisting of all the Twelve Tribes. Thus Jeremiah (3:11, 12; 31:31), Zephaniah (3:14, 15) and Micah (3:8) use the name.

5. *Israel, the Jewish nation after the Exile.* With the end of the Exile and the restoration of the Jewish state, the name "Israel" was taken by the surviving branch of the once divided kingdom (Ezra 6:16; Neh. 11:3). In the New Testament, the Jews as a nation, taken collectively and with a view to their peculiar relation to God, are uniformly called "Israel" (Mat. 9:33; Lu. 2:32; Jno. 3:10; Acts 4:10). But in speaking of them as a people in relation with other nations such as the Romans, Greeks or Persians, they are designated as *JEWS*.

—*ANDREW C. ZENOS.*

IS'-RA-EL-ITE, IS-RA-EL-IT'-ISH.
Of or belonging to the tribes of Israel; also applied to those of the twelve tribes descended from Jacob, before their conquest of Canaan. Ex. 9:7; II Sa. 4:1—Jno. 1:47; Rom. 9:4.

IS'-SA-CHAR *(bearing hire, reward).*
1. The invariable form of the name in Hebrew is *Issascar.* He was the ninth son of Jacob and the fifth by Leah. Of Issachar as an individual, not a word is recorded after his birth, B. C. 1746. Gen. 30:18; 35:23; 46:13; 49:14; Ex. 1:3; I Ch. 2:1; 7:1.

2. The tribe that was descended from Issachar, as well as that allotment of Canaan which they inherited. The following localities were in the territory of Issachar:—Abez, Anaharath, Anem, Aphek, Beth-pazzez, Beth-shemesh, Chesulloth, En-gannim, Enhaddah, Haphraim, Harod, Jarmuth, Jezreel, Kedesh, Megiddo, Rabbith, Shahazimah, Shikon, Shunem, etc. Num. 1:8, 28, 29; 2:5; Judg. 5:15; 10:1—Rev. 7:7.

3. A porter of the Tabernacle in David's time. 1 Ch. 26:5.

IS-SHI'-AH. See *ISHIAH*, Nos. 2, 3. I Ch. 24:21, 25.

ISSUE.—The rendering of translators for several terms expressive of a purulent or unhealthy discharge, particularly from the sexual organs. This word is sometimes used to mean *off-spring* (Gen. 48:6; Isa. 22:24). Doubtless the reference in Lev. 15:2, 3; 22:4; Num. 5:2; II Sa. 3:29 is to *gonorrhœa.*

IS'-U-AH, IS'-U-I—R. V., *"Ishvah," "Ishvi."* See *ISHUAH; ISHUI.* Gen. 46:17; I Ch. 7:30.

I-TAL'-IAN *(belonging to Italy).*
The Italian "band" mentioned in Acts 10:1 was a part of the Roman army. It was composed of Italians, and Cornelius was their centurion, or commander.

IT'-A-LY.
The country of which *ROME* is the capital; it has the Alps on the N., the Mediterranean on the S., Gulf of Venice on the E., and France and the Mediterranean on the W. In 2450 B. C., the mythic reign of Saturn is said to begin; in 1710, a colony of Arcadians, under Œnotrus, settle in Italy and found the state of Magna Græcia; in 1293, a Pelasgian colony passes from Greece into Italy; in 1253, Evander leads an Arcadian colony into Italy; in 1240, Latinus reigns; in 1181, Æneas, arriving, founds Lavinia; in 1152, Ascanius builds Alba Longa; in 895, Tiberinus, being defeated, drowns himself in the Albula, whence called the *Tiber;* in 753 (April 21), Romulus founds Rome; in A. D. 476, Odoacer abolishes the W. empire, and founds the Gothic kingdom of Italy. See *ROME.* Acts 18:2; 27:1, 6; Heb. 13:24.

ITCH.—A malady with which the Israelites were threatened as an infliction in case of idolatry (Deut. 28:27), and manifested by an inflammatory irritation of the skin.

I'-THAI *(being, existing).*
One of David's thirty valiant men. In II Sa. 23:29, he is called *ITTAI.* I Ch. 11:31.

ITH'-A-MAR *(land of palms).*
The youngest son of Aaron. The high-priest *ELI* was of the line of Ithamar, of which Abiathar was the last to hold the office. Ex. 6:23; 28:1; 38:21.

ITH'-I-EL *(God is).*
1. A Benjamite, son of Jesaiah. Neh. 11:7.

2. One of the two persons to whom *AGAR* delivered his discourse. Prov. 30:1.

ITH'-MAH *(purity).*
A Moabite, and one of the thirty valiant men of David's guard. I Ch. 11:46.

ITH'-NAN *(strong place).*
A town in the extreme S. of Judah; on the borders of the desert, if not actually in it. Josh. 15:23.

ITH'-RA *(excellence).*
The father of Absalom's captain, Amasa. He is called also *JETHER* (I Ki. 2:5). II Sa. 17:25.

ITH'-RAN *(excellent).*
1. A son of Dishon (or Dishan), son of Seir the Horite. Gen. 36:26; I Ch. 1:41.

2. A son of Zophah, an Asherite. I Ch. 7:37

ITH'-RE-AM *(remnant of the people).*
Sixth son of David, by his wife Eglah. He was born at Hebron. According to ancient Jewish traditions, Eglah was *MICHAL*, and died in giving birth to Ithream. II Sa. 3:5; I Ch. 3:3.

ITH'-RITES *(belonging to Jether).*
The patronymic of the family of Jether. The designation of two of the members of David's guard—Ira and Gareb—who belonged to Judah. Those heroes may have come from Jattir, in the mountains of Judah, where David had friends. II Sa. 23:38; I Ch. 2:53; 11:40.

IT'-TAH--KA'-ZIN *(kindred of the extremity)*—R. V., *"Eth-kazin."*
A landmark of the boundary of Zebulun, near Gath-hepher (Gattah-hepher). Josh. 19:13.

IT'-TAI *(being, living).*
1. The Gittite (or inhabitant of Gath); a Philistine in David's army when he fled from Jerusalem in Absalom's rebellion. II Sa. 15:19, 21, 22; 18:2, 5, 12.

2. A son of Ribai, a valiant Benjamite in David's army. He is called *ITHAI* in I Ch. 11:31. II Sa. 23:29.

I-TU-RÆ'-A.
A small province in the N. W. of Palestine, lying along the base of Mount Hermon. It probably derived its name from *JETUR*, a son of Ishmael. The tribe of Manasseh, having conquered it, dwelt in the land, and increased from Bashan unto Baal-hermon. Lu. 3:1.

I'-VAH *(hamlet,* or the god *Iva)*—R. V., *"Ivvah."*
A district in Babylonia conquered by the Assyrians, near Cuthah, probably identical with *HIT*,—the *IS* of Herodotus, on the Euphrates between *Sippara* (Sepharvaim) and *Anah* (Hena), with which it was politically united before the time of Sennacherib. It is probably the *AHAVA* of Ezra 8:15. See *AVA* or *AVVA*. II Ki. 18:34; 19:13; Isa. 37:13.

IVORY.—The tusks of the elephant were imagined by some of the ancient nations to be *horns* (Eze. 27:15), their first acquaintance with the elephant being through their ivory, which was an important article of commerce; and the shape of the tusks doubtless led them into this error. According to Eze. 27:6, the Ashurites supplied the Tyrians with carvings in Ivory from the isles of Chittim; and "all manner vessels of ivory" are enumerated among the merchandise of Babylon (Rev. 18:12). The "ivory house" of Ahab (I Ki. 22:39) was, in all probability, a palace having walls paneled with ivory; while the "ivory palaces" mentioned in Psa. 45:8 are thought by some to have been perfume-boxes made of ivory. The Hebrews used beds inlaid or veneered with this material (Amos 6:4); and it was used by the Phœnicians for ornamenting their galleys (Eze. 27:6). The great throne of Solomon was made of ivory and overlaid with pure gold (I Ki. 10:18; II Ch. 9:17) by the skilled workmen of Hiram, king of Tyre. The ivory thus employed was either supplied by the caravans of Dedan (Isa. 21:13; Eze. 27:15), or was brought from the East Indies, with apes, peacocks, etc., by the navy of Tarshish (I Ki. 10:22).

I'-ZE-HAR, IZ'-HAR *(shining)*—R. V., *"Izhar."*
A son of Kohath, and grandson of Levi. Ex. 6:18, 21; Num. 3:19; 16:1.

I'-ZE-HAR-ITES, IZ'-HAR-ITES—R. V., *"Izharites."*
Family of Izhar, son of Kohath (Num. 3:27, Izeharites). I Ch. 24:22; 26:23, 29.

IZ-RA-HI'-AH *(Jehovah will shine).*
A grandson of Tola, son of Issachar. See *JEZRAHIAH*. I Ch. 7:3.

IZ'-RA-HITE.
The patronymic of Shamhuth, one of David's thirty valiant men. I Ch. 27:8.

IZ'-RI *(creator, former).*
Perhaps the same as *ZERI* (I Ch. 35:3), a Levite set over the service of song by David. I Ch. 25:11.

J

JA'-A-KAN, JA'-KAN *(intelligent)*—R. V., *"Bene-jaakan," "Jaakan."*
He is called *AKAN* in Gen. 36:27; a son of Ezer, son of Seir. Deut. 10:6; I Ch. 1:42.

JA-A-KO'-BAH *(to Jacob).*
A descendant of Simeon, third son of Jacob. I Ch. 4:36.

JA'-A-LA, JA'-A-LAH *(elevation).*
A servant of Solomon whose descendants returned from exile with Zerubbabel, B. C. 536. Ezra 2:56; Neh. 7:58.

JA'-A-LAM *(He hides)*—R. V., *"Jalam."*
A son of Seir by Aholibamah, daughter of Anah. Gen. 36:5, 14, 18; I Ch. 1:35.

JA'-A-NAI *(answerer)*—R. V., *"Janai."*
A Gadite that dwelt in Bashan. I Ch. 5:12.

JA'-A-RE--OR'-E-GIM *(forests of the weavers).*
The father of Elhanan, who killed the brother of Goliath of Gath. In I Ch. 20:5, he is called *JAIR*. II Sa. 21:19.

JA'-A-SAU *(maker)*—R. V., *"Jaasu."*
One of the family of Bani who had taken a "strange" (foreign) wife after the Captivity. Ezra 10:37.

JA-AS'-I-EL, JA'-SI-EL *(God is maker)*—R. V., *"Jaasiel."*
1. One of David's valiant men. I Ch. 11:47.

2. A son of Abner, Saul's cousin. I Ch. 27:21.

JA-AZ-A-NI'-AH *(Jehovah is hearing).*
1. A Jewish captain, and a Maachathite. II Ki. 25:23.

2. A chief Rechabite. Jer. 35:3.

3. One whom Ezekiel saw (in his vision) standing in the midst of the 70 elders offering idolatrous incense. Eze. 8:11.

4. A wicked prince of Judah seen in vision by Ezekiel. Eze. 11:1.

JA'-A-ZER, JA'-ZER *(fortified)*—R. V., *"Jazer."*
A city in Gilead wrested from the Ammonites, allotted to Gad, and given to the Levites. It afterwards fell to Moab, and was celebrated for its wine. It is now in ruins, and called *Szir*, six hours from Heshbon, and four from Rabbath. Num. 21:32; 32:1, 3, 35; Josh. 13:25; 21:39; II Sa. 24:5.

JA-A-ZI'-AH *(Jehovah is determining).*
A descendant of Merari in the days of Solomon. I Ch. 24:26, 27.

JA-A'-ZI-EL *(God is determining).*
A Levite in the time of David. He is called *AZIEL* in I Ch. 15:20. I Ch. 15:18.

JA'-BAL *(moving).*
A son of Adah, one of Lamech's wives. Gen. 4:20.

JAB'-BOK *(running, flowing).*
A small brook rising in the hills of Bashan, forming the border of Ammon towards Israel, opposite Shechem, and falling into the Jordan midway between the Dead Sea and the Sea of Tiberias. Now called *Wady Zerka*. Gen. 32:22; Num. 21:24; Deut. 2:37; 3:16.

JA'-BESH *(dry place).*
1. The abbreviated name of *JABESH-GILEAD*. I Sa. 11:1, 3, 5.

2. The father of Shallum, who slew Zechariah and reigned in his stead. II Ki. 15:10, 13, 14.

JA'-BESH--GIL'-E-AD *(Jabesh of Gilead).*
A city in Gad, on the river of the same name, near Bethshean, six miles from Pella, towards Gerasha. Its name is preserved in the *Wady Jabes* (or *Yabes*), which enters the Jordan below

Bethshan and Scythopolis. Perhaps *Ed-Deir,* on the S. of the Wady, still marks its site. Judg. 21:8-14.

JA'-BEZ *(height).*
1. A city of Judah; but not identified. I Ch. 2:55.

2. The head of a family of the tribe of Judah. I Ch. 4:9, 10.

JA'-BIN *(intelligent).*
1. A king of Hazor defeated by Joshua near the lake Merom. Josh. 11:1.

2. Another king of Hazor, who oppressed Israel for twenty years, and whose army was defeated by Deborah and Barak. Judg. 4:2, 7, 17, 23, 24; Psa. 83:9.

JAB'-NEEL *(God is builder).*
1. A city in the S. W. of Judah; now called *Jebna,* one hour N. W. of *Akar* or *Ekron.* Josh. 15:11.

2. A border-city of Naphtali, S. of the Sea of Galilee; it is called *Jamnia* or *Jamnih* by Josephus. Josh. 19:23.

JAB'-NEH *(building).*
A Philistine city between Joppa and Ashdod, afterwards called *Jamnia* or *Jamneia,* 240 stadia from Jerusalem, and 12 miles from Diospolis, on the Mediterranean; now called *Jebna,* 3 miles from the sea-shore. II Ch. 26:6.

JA'-CHAN *(afflicting)*—R. V., *"Jacan."*
The head of a Gadite family. I Ch. 5:13.

JA'-CHIN *(founding).*
1. A son of Simeon. Called *JARIB* in I Ch. 4 :24. Gen. 46:10; Ex. 6:15; Num. 26:12.

2. The name of a pillar in Solomon's Temple. I Ki. 7:21; II Ch. 3:17.

3. A priest in Jerusalem after the Captivity. I Ch. 9:10; Neh. 11:10.

4. A head of one of the families of the sons of Aaron. I Ch. 24:17.

JA'-CHIN-ITES.
Patronymic of the family of Jachin, a Simeonite. Num. 26:12.

JACINTH.—Properly a flower of deep purple or reddish blue color; "of jacinth" (Rev. 9:17, R. V., *"hyacinth"*), *jacinth-* or *hyacinth-colored*— hence a precious stone of like color (Rev. 21:20). It is doubtful that any particular mineral is intended in these passages; it being more probable that the reference is to every stone of purplish or azure hue.

JA'-COB *(following after, supplanter).*
1. Son of Isaac and Rebekah, and the younger twin-brother of Esau (Gen. 25:26). He was the third of the Jewish patriarchs. Following is a brief sketch of his life as gleaned from the Bible:—Given in answer to prayer (Gen. 25:21); took Esau by heel at birth (25:26; Hos. 12:3); quiet man dwelling in tents (Gen. 25:27); tricked Esau out of birthright (25:29-34); obtained Esau's blessing, at the suggestion of his mother (27:1-38); fled from wrath of Esau to Paddan-aram (27:41-46); took Isaac's blessing with him (28:1-5); had vision by the way (28:12-22; Hos. 12:4); arriving at Haran, he was employed by Laban as a shepherd (Gen. 29:14, 15), stipulating the hand of Rachel, daughter of Laban, as his wages (29:18-21); Laban, breaking contract, gave him Leah, Rachel's older sister (29:23); Jacob served Laban seven years more after marrying Leah, in order to obtain Rachel (29:27-30); children born to Jacob from Leah, Rachel, Bilhah (Rachel's maid), and Zilpah (Leah's maid)—(30:1-24); by a stratagem, Jacob secured large flocks (30:31-43); Laban became jealous, and Jacob returned to Canaan (31:1-21), being pursued by Laban (31:22-35); Jacob met by angels (32:1, 2); sent messengers to pacify Esau (32:3-6), and upon their return sent presents (32:13-21); wrestled with angel at Jabbok (32:24-32; Hos. 12:3, 4); his name changed to Israel (Gen. 32:28); met Esau (33:1-3), who forgave and embraced him (33:4-16); bought ground at Shechem, and built altar (33:18-20; Josh. 24:32); Shechem, prince of the country, defiled Dinah, daughter of Jacob by Leah (Gen. 34:1-3); Jacob referred this act to his sons (34:5); Hamor, father of Shechem, asked Dinah for his son's wife (34:6-12), but Jacob's sons proposed circumcision, and two of them, Simeon and Levi, slew entire family of males while in a weakened condition from the effects of the operation (34:15-27), taking their wives and wealth for themselves (34:28, 29), though Jacob vainly protested against this action (34:30); Jacob ordered by God to return to Bethel (35:1); he put away foreign gods, and built altar (35:2-7); erected pillar (35:14), God renewing covenant with him there; Rachel gave birth to Benjamin, which caused her death (35:16-19); this son was called *BENONI* by Rachel, but Jacob called him *BENJAMIN* (35:18); pillar set up at Rachel's grave (35:20); Jacob visited his father, Isaac, at Hebron (35:27); Joseph was the favorite son of his father (37:3), who made him a coat of many colors; this attitude of the father toward Joseph made his brothers jealous, and they hated him (37:4); Joseph was finally sold by his envious brothers, and carried into Egypt (37:25-36); because of the famine which was "in all lands" (41:54), Jacob was compelled to send to Egypt for corn (42-43); being invited by Pharaoh, he moved to Egypt (Gen. 45:16-28; 46:1-7; Josh. 24:4); settled in Goshen (46:28); blessed Pharaoh (47:7-10); lived in Egypt seventeen years (47:28); before passing away, B. C. 1689, Jacob blessed his children, prophesying (49:1-27); asked to be buried in the cave of Machpelah, the burial-place of Abraham and Sarah, Isaac and Rebekah, and Leah, the first wife of Jacob (49:29-32), which was done (50:12, 13), after first embalming his body (50:2) and mourning for him seventy days (50:3); he lived to be 147 years old (47:28).

Following is a list of the sons of Jacob in the order in which they were born:—(1) *REUBEN (behold a son),* by Leah (Gen. 29:32; 35:23); (2) *SIMEON (hearing),* by Leah (29:33; 35:23); (3) *LEVI (joined),* by Leah (29:34; 35:23); (4) *JUDAH (praise),* by Leah (29:35; 35:23); (5) *DAN (judge),* by Bilhah, Rachel's maid (30:4-6; 35:25); (6) *NAPHTALI (wrestling);* by Bilhah, Rachel's maid (30:8; 35:25); (7) *GAD (the seer, lot, fortune),* by Zilpah, Leah's maid (30:10, 11; 35:26); (8) *ASHER (happy),* by Zilpah, Leah's maid (30:12, 13; 35:26); (9) *ISSACHAR (reward),* by Leah (30:17, 18; 35:23); (10) *ZEBULUN (neighbor),* by Leah (30:19, 20; 35:23); (11) *JOSEPH (increaser),* by Rachel (30:22-24; 35:24); (12) *BENJAMIN (son of the right hand),* by Rachel, who called him "Benoni" *(son of my sorrow)* on account of the agony caused by his birth—he was the only full brother of Joseph, and the only son born in Palestine (35:16-18, 24). The posterity of each of the twelve sons of Jacob is called a "tribe." Jacob, on his death-bed, adopted Ephraim and Manasseh, sons of Joseph, as his own children (48:5), thereby making two tribes of one. However, in the distribution of the Promised Land, only twelve shares were made; for the tribe of Levi were set apart to minister in the Temple, and were to be supported by the contributions of the remainder.

2. The father of Joseph the husband of Mary. Mat. 1:15, 16.

JA'-COB'S WELL.—The well at which Jesus talked with the woman of Samaria (Jno. 4:5 sq.). It is situated one and a half miles S. E. of *Nablus,* the ancient Shechem, close to the highway from Jerusalem to Galilee, in the plain of Moreh, at the E. base of Mount Gerizim. The church built over it in the time of Jerome had doubtless fallen into decay as early as the period of the Crusaders; but a small limestone chapel, built in recent years by the Greeks, now incloses the well, which is about nine feet in diameter and 105 feet deep. According to Jewish tradition, the well was dug by Jacob (Gen. 33:19). Christians, Jews, Samaritans, and Mohammedans all agree

in keeping the place sacred. It is one of the few ancient places in Palestine that can be certainly identified.

JA'-DA *(knowing).*
A grandson of Jerahmeel, son of Hezron. I Ch. 2:28, 32.

JA'-DAU *(favorite, friend)*—R. V., *"Iddo."*
One who had married a "strange" (foreign) wife. Ezra 10:43.

JAD'-DU-A *(very knowing).*
1. A Levite who sealed the covenant, with Nehemiah, B. C. 445. Neh. 10:21.

2. A descendant of Jeshua. Neh. 12:11, 22.

JA'-DON *(judging).*
One that helped to repair the wall of Jerusalem. Neh. 3:7.

JA'-EL *(chamois).*
The wife of Heber the Kenite, who treacherously killed Sisera. Judg. 4:17, 18, 21, 22; 5:6, 24.

JA'-GUR *(dwelling).*
A town in the S. part of the lot of the tribe of Judah. Josh. 15:21.

JAH—R. V., *"Jehovah."*
A contraction for *JEHOVAH;* elsewhere rendered "Lord" in the A. V., but uniformly *"Jehovah"* in the R. V. Psa. 68:4.

JA'-HATH *(comfort, revival).*
1. A descendant of Shobal, son of Judah. I Ch. 4:2.

2. A descendant of Gershom, son of Levi. I Ch. 6:20, 43.

3. A descendant of Gershom, son of Levi. I Ch. 23:10, 11.

4. A descendant of Kohath, son of Levi. I Ch. 24:22.

5. A descendant of Merari, son of Levi. II Ch. 34:12.

JA'-HAZ, JA-HA'-ZA, JA-HA'-ZAH *(lowland)*—R. V., *"Jahaz."*
A Levitical city in Reuben where Sihon, king of the Amorites, had been conquered. See *JAHZAH.* Num. 21:23; Josh. 13:18; 21:36; Judg. 11:20; Isa. 15:4; Jer. 48:21, 34.

JA-HA-ZI'-AH *(Jehovah sees)*—R. V., *"Jahzeiah."*
One who was employed to enumerate those who had taken "strange" (foreign) wives during the Captivity or after the return to Palestine. Ezra 10:15.

JA-HA'-ZI-EL *(God reveals).*
1. One that joined David at Ziklag. I Ch. 12:4.

2. A priest who assisted in bringing up the ark from the house of Obed-edom. I Ch. 16:6.

3. A son of Hebron the Kohathite. I Ch. 23:19; 24:23.

4. A Levite that encouraged Jehoshaphat's army against the Moabites. II Ch. 20:14.

5. A chief man whose son returned with Ezra from Babylon, B. C. 458. Ezra 8:5.

JAH'-DAI *(leader, guide).*
One of the family of Caleb the spy. I Ch. 2:47.

JAH'-DI-EL *(union of God).*
The head of a family of the half tribe of Manasseh E. of the Jordan. I Ch. 5:24.

JAH'-DO *(union).*
Son of Buz the Gadite, and father of Jeshishai. I Ch. 5:14.

JAH'-LEEL *(God waits).*
A son of Zebulun—the third of the three. Gen. 46:14; Num. 26:26.

JAH'-LEEL-ITES.
A family of Zebulunites founded by Jahleel. Num. 26:26.

JAH'-MAI *(Jehovah protects).*
A son of Tola, son of Issachar, Jacob's ninth son and fifth by Leah. I Ch. 7:2.

JAH'-ZAH *(trodden down).*
A city of Reuben, but afterwards assigned to the Levites. It is called also *JAHAZ, JAHAZA, JAHAZAH.* I Ch. 6:78.

JAH'-ZEEL, JAH'-ZI-EL *(God apportions).*
A son of Naphtali, sixth son of Jacob. Gen. 46:24; Num. 26:48; I Ch. 7:13.

JAH'-ZEEL-ITES.
The patronymic of a family of Naphtalites whose founder was Jahzeel. Num. 26:48.

JAH'-ZE-RAH *(Jehovah protects).*
A priest of the family of Immer whose descendants dwelt in Jerusalem. I Ch. 9:12.

JAILOR.—Guard of a prison. Acts 16:23.

JA'-IR *(Jehovah enlightens).*
1. A man descended from Judah through his father, Segub, and from Manasseh through his mother, the daughter of Machir. By Moses, he is called "son of Manasseh" (Num. 32:41; Deut. 3:14). In I Ch. 2:23, he is called a "son of Machir the father of Gilead." Num. 32:41; Deut. 3:14; I Ki. 4:13; I Ch. 2:22.

2. A Gileadite judge of Israel, between Tola and Jephthah. He judged Israel twenty-three years. He may have been a descendant of No. 1. B. C. 1180. Judg. 10:3, 5.

3. Used briefly for *HAVOTH-JAIR* (which see). Josh. 13:30; I Ch. 2:23.

4. A Benjamite whose son *MORDECAI* was Esther's cousin. Esth. 2:5.

JA'-IR *(forest).*
The father of Elhanan, who slew Lachmi, brother of Goliath. In II Sa. 21:19, he is called *JAARE-OREGIM.* I Ch. 20:5.

JA'-IR-ITE.
The patronymic of Jair's (No. 1) descendants. II Sa. 20:26.

JA-I'-RUS *(God enlightens).*
A ruler of a synagogue in a town of Galilee near the lake of Tiberias. Mark 5:22; Lu. 8:41.

JA'-KAN—R. V., *"Jaakan."* See *JAAKAN.* I Ch. 1:42.

JA'-KEH *(hearkening).*
The father of Agur. Prov. 30:1.

JA'-KIM *(a setter up).*
1. Son of Shimhi, a Benjamite. I Ch. 8:19.

2. Head of a family of the Aaronites. I Ch. 24:12.

JA'-LON *(Jehovah abides).*
A son of Ezra, descendant of Judah through Caleb the spy. I Ch. 4:17.

JAM'-BRES.
Probably an Egyptian magician at the court of Pharaoh. He is mentioned along with *JANNES,* by the apostle Paul, as having withstood Moses. II Ti. 3:8.

JAMES (the Greek word which corresponds to the Hebrew *JACOB*).
1. "James the Elder," a son of Zebedee and Salome, brother of John the Evangelist, probably a cousin of Jesus, and one of the three favorite apostles. His apostolic labors were confined to Jerusalem and Judæa, and, in A. D. 44, he was beheaded by order of King Herod Agrippa, thus becoming the first martyr among the apostles. Acts 12:2. See *APOSTLES AND DISCIPLES.*

2. A son of Alphæus, identified by some with No. 4. See *APOSTLES AND DISCIPLES.* Mat. 10:3; Mark 3:18; Lu. 6:15; Acts 1:13.

3. "The Lord's brother," also identified by some with No. 4, and regarded as a cousin of Jesus; while others distinguish between the two and take

the designation "the brother of the Lord" in the strict sense of the words. At all events, he stood at the head of the Church in Jerusalem after the dispersion of the disciples and the departure of Peter (Acts 12:17), and he presided at the Apostolical Council in Jerusalem, A. D. 50, whence he is generally styled by ecclesiastical writers "Bishop of Jerusalem." According to Josephus, the ancient Jewish historian, he was, in A. D. 62, sentenced by the Sanhedrin to be stoned; according to Hegesippus, who was a Christian writer about the middle of the second century, he was thrown by the Pharisees from the pinnacle of the Temple, and killed with a fuller's club while praying for his murderers. See *APOSTLES AND DISCIPLES.*

4. "James the Less" (Mark 15:40), or the "Little," son of Mary, and one of the twelve apostles. According to a tradition accepted by the Greek church, he labored in Egypt and was crucified there. See *APOSTLES AND DISCIPLES.* Mat. 27:56; Lu. 24:10.

5. The brother of the apostle Jude. See *APOSTLES AND DISCIPLES.* Lu. 6:16; Jude :1.

JAMES, *EPISTLE OF.*—See *BIBLE, BOOKS OF THE.*

JA'-MIN *(right hand, prosperity).*
1. A son of Simeon, second son of Jacob. Gen. 46:10; Ex. 6:15; Num. 26:12; I Ch. 4:24.

2. A descendant of Hezron, son of Pharez. I Ch. 2:27.

3. A priest who explained the law to the people when Ezra read it. Neh. 8:7.

JA'-MIN-ITES.
The family of Jamin, son of Simeon. Num. 26:12.

JAM'-LECH *(Jehovah rules).*
A princely descendant of Simeon. I Ch. 4:34.

JANGLING.—Babbling, idle speech. I Ti. 1:6.

JAN'-NA—R. V., *"Jannai."*
A name occurring in the genealogy of Jesus. Lu. 3:24.

JAN'-NES.
One who, with *JAMBRES,* withstood Moses. II Ti. 3:8.

JA-NO'-AH *(resting place).*
A city in the N. of Naphtali, near Abel-beth-maachah. II Ki. 15:29.

JA-NO'-HAH.
A city between Ephraim and Manasseh; probably the same as the preceding. Josh. 16:6, 7.

JA'-NUM *(propagation)*—R. V., *"Janim."*
A city in Judah. Josh. 15:53.

JA'-PHETH *(the extender* or *fair).*
A son of Noah whose descendants spread over the N. and W. regions of the earth. B. C. 2448. He is probably the original of *Japetus,* whom the Greeks considered as the ancestor of the human race. Gen. 5:32; 6:10; 7:13; 9:18, 23, 27; 10:1, 2, 21; I Ch. 1:4, 5.

JA-PHI'-A *(high).*
1. The Amorite king of Lachish who was defeated by Joshua at Gibeon. Josh. 10:3.

2. A town near Carmel, between Accho and Cæsarea, on the coast. Now probably *Yafa.* Josh. 19:12.

3. A son born to David after he began to reign at Jerusalem. II Sa. 5:15; I Ch. 3:7; 14:6.

JAPH'-LET *(Jehovah causes to escape).*
A grandson of Beriah, son of Asher. I Ch. 7:32, 33.

JAPH'-LE-TI—R. V., *"Japhletites."*
Descendants of Japhlet. Josh. 16:3.

JA'-PHO *(high)*—R. V., *"Joppa."*
A city on the coast of the Mediterranean which belonged to the Philistines and bordered on the territory of the Danites. It is now called *Jafa* (or Joppa), 150 stadia from Antipatris, 6 miles W. of Rama, and 10 hours from Jerusalem, at the W. end of the mountain road. Josh. 19:46.

JA'-RAH *(unveiler).*
A son of Ahaz of the family of Saul the Benjamite. He is *JEHOADAH* in I Ch. 8:36. I Ch. 9:42.

JA'-REB *(contender, avenger).*
An appellation of a king of Ashur. Hos. 5:13; 10:6.

JA'-RED, JE'-RED *(descending)*—R. V., *"Jared."*
1. A descendant of Seth, and son of Mahalaleel. B. C. 3544-2582. He was one of the antediluvian patriarchs. Gen. 5:15 sq.; I Ch. 1:2.

2. One named in the genealogy of Jesus. Lu. 3:37.

JA-RE-SI'-AH *(Jehovah gives a couch)*—R. V., *"Jaareshiah."*
A son of Jeroham, a Benjamite. I Ch. 8:27.

JAR'-HA.
An Egyptian servant, and husband of Ahlai, daughter of Sheshan. I Ch. 2:34, 35.

JA'-RIB *(striving).*
1. A son of Simeon; called *JACHIN* in Gen. 46:10; Ex. 6:15. I Ch. 4:24.

2. A chief man who accompanied Ezra to Jerusalem, B. C. 458. Ezra 8:16.

3. A priest who had married a "strange" (foreign) wife. Ezra 10:18.

JAR'-MUTH *(height).*
1. A city in Judah, formerly belonging to the Amorites, whose king was slain by Joshua. It is now called *Yarmuk,* 2 miles from *Beitnetif,* or 10 from *Beit-gibrin.* Josh. 10:3, 5, 23; 12:11; 15:35; Neh. 11:29.

2. A Levitical city in Issachar; called also *REMETH* (Josh. 19:21), and *REMOTH* (I Ch. 6:73). Josh. 21:29.

JA-RO'-AH *(new moon).*
A descendant of Gad. I Ch. 5:14.

JA'-SHEN *(shining).*
The father of one of David's worthies. II Sa. 23:32.

JA'-SHER *(upright)*—R. V., *"Jashar."*
A book of songs celebrating the glory of Israel. Josh. 10:13; II Sa. 1:18.

JA-SHO'-BE-AM *(the people return).*
1. Son of Zabdiel, a Hachmonite, and one of David's captains. I Ch. 11:11; 27:2.

2. A Korahite descended from Kohath. I Ch. 12:6.

JA'-SHUB *(turning back).*
1. The third of the four sons of Issachar. Num. 26:24; I Ch. 7:1.

2. One of the family of Bani who had taken a "strange" (foreign) wife in exile. Ezra 10:29.

JA-SHU'-BI--LE'-HEM *(turning back to bread).*
A descendant of Shelah, son of Judah. I Ch. 4:22.

JA'-SHUB-ITES.
The family of Jashub, son of Issachar. Num. 26:24.

JA'-SI-EL—R. V., *"Jaasiel."* See *JAASIEL,* No. 1. I Ch. 11:47.

JA'-SON *(healing).*
1. A believer in Thessalonica, hospitable to Paul and Silas. Acts 17:5, 6, 7, 9.

2. A kinsman of Paul whose salutation the apostle sent to Rome. Rom. 16:21.

JASPER.—A kind of quartz of various colors, capable of receiving a very high polish. It was the last of the precious stones in the high-priest's breastplate (Ex. 28:20); and the first foundation of the wall of New Jerusalem is described as being garnished with it (Rev. 21:19).

JATH'-NI-EL *(God is giving).*
A son of Meshelemiah of the house of Asaph or Ebiasaph (I Ch. 9:19), and a gatekeeper at the Tabernacle (I Ch. 26:1, 2).

JAT'-TIR *(wide).*
A Levitical city in the hill-country of Judah. Now called *Attir,* S. of Hebron. Josh. 15:48; 21:14; I Sa. 30:27.

JA'-VAN *(wine ?).*
1. The fourth son of Japheth. Gen. 10:2, 4; I Ch. 1:5, 7.

2. His descendants and their lands—Ionia, Macedonia, Greece, Syria, etc. Isa. 66:19.

3. A city in S. Arabia. It is perhaps the same as *UZAL.* Eze. 27:13, 19.

JAVELIN.—A light *"spear"* (as in the R. V.) or dart thrown from the hand. I Sa. 18:10, 11; 19:9, 10; 20:33.

JAW, JAWBONE.—Cheek, cheek-bone. Samson slew a thousand Philistines with the jaw-bone of an ass; after which, being "sore athirst," he called on the Lord, Who "clave an [R. V., *'the'*] hollow place that was [R. V., *'is'*] in the jaw [R. V., *'Lehi'*], and there came water thereout" (Judg. 15:14-19).

JA'-ZER. See *JAAZER.* Josh. 13:25.

JA'-ZER, *SEA OF.*
Perhaps a lake which existed in ancient times near Jazer. Jer. 48:32.

JA'-ZIZ *(shining).*
Chief of David's shepherds. I Ch. 27:31 (R. V., ver. 30).

JE'-A-RIM *(forests).*
A hill mentioned in describing the boundaries of Judah. Josh. 15:10.

JE-AT'-E-RAI *(steadfast)*—R. V., *"Jeatherai."*
A descendant of Gershom, son of Levi. I Ch. 6:21.

JE-BER-E-CHI'-AH *(Jehovah is blessing).*
The father of Zechariah. Isa. 8:2.

JE'-BUS *(trodden down).*
The city afterwards called *JERUSALEM* (which see). Judg. 19:10, 11.

JE-BU'-SI—R. V., *"Jebusite."*
A name of *JEBUS,* or *JERUSALEM.* Josh. 15:8; 18:16, 28.

JEB'-U-SITES.
The descendants of a son of Canaan, son of Ham. They dwelt chiefly around Jebus (Jerusalem), which they held till the time of David. Gen. 10:16; 15:21; II Sa. 5:6; II Ch. 8:7.

JEC-A-MI'-AH *(may Jehovah set up)*—R. V., *"Jekamiah."*
A son of Neri. See *JEKAMIAH.* I Ch. 3:18.

JECH-O-LI'-AH *(Jehovah is able)*—R. V., *"Jecoliah."*
A woman of Jerusalem, and mother of Azariah (or Uzziah), king of Judah. II Ki. 15:2.

JECH-O-NI'-AS.
The Greek form of *JECONIAH* (which see). Mat. 1:11, 12.

JEC-O-LI'-AH—R. V., *"Jechiliah."*
A woman of Jerusalem, and mother of Uzziah (or Azariah), king of Judah. II Ch. 26:3.

JEC-O-NI'-AH *(Jehovah* is *establishing).*
The altered form of *JEHOIACHIN,* the last but one of the kings of Judah. In Mat. 1:11, 12, it is *JECHONIAS.* B. C. 598. I Ch. 3:16, 17; Esth. 2:6; Jer. 24:1; 27:20; 28:4; 29:2.

JE-DA'-IAH *(Jehovah* is *praise).*
1. A descendant of Simeon. I Ch. 4:37.

2. One who helped to repair the wall of Jerusalem. Neh. 3:10.

JE-DA'-IAH *(Jehovah* is *knowing).*
1. A priest in Jerusalem, some of whose descendants came up from Babylon. I Ch. 9:10; 24:7; Ezra 2:36; Neh. 7:39.

2. A priest who returned from Babylon with Zerubbabel, B. C. 536. Neh. 11:10; 12:6, 19; Zech. 6:10, 14.

3. Another priest who returned with Zerubbabel. Neh. 12:7, 21.

JE-DI'-A-EL *(God knows).*
1. A son of Benjamin. Also called *ASHBEL.* I Ch. 7:6, 10, 11.

2. The son of Shimri, one of David's valiant guard of thirty. I Ch. 11:45.

3. A warrior that joined David in Ziklag. I Ch. 12:20.

4. Son of Meshelemiah, a descendant of Korah. I Ch. 26:2.

JE-DI'-DAH *(beloved).*
The wife of Ammon, and mother of Josiah, kings of Judah. II Ki. 22:1.

JED-I-DI'-AH *(Jehovah is a friend).*
The name given to Solomon by Nathan, in compliance with the word of the Lord. II Sa. 12:25.

JE-DU'-THUN *(a choir of praise).*
A Levite chief singer in the Temple. I Ch. 9:16; 16:38, 41, 42; 25:1, 3, 6; Psa. 39: *title;* Psa. 62: *title;* Psa. 77: *title.*

JE-E'-ZER—R. V., *"Iezer."*
A son of Gilead, grandson of Manasseh. See *ABIEZER.* Num. 26:30.

JE-E'-ZER-ITES—R. V., *"Iezerites."*
The patronymic of a family that sprang up from Jeezer, son of Gilead. Num. 26:30.

JE'-GAR--SA-HA-DU'-THA *(heap of testimony).*
The name given by Laban to the heap of stones that Jacob called *GALEED.* Gen. 31:47.

JE-HAL'-E-LEEL, JE-HAL'-E-LEL *(God is praise)*—R. V., *"Jehallelel."*
1. A descendant of Judah through Caleb the spy. I Ch. 4:16.

2. A descendant of Merari, in the time of Hezekiah. II Ch. 29:12.

JEH-DE'-IAH *(union of Jehovah).*
1. The son of Shubael, a descendant of Levi, in David's time. I Ch. 24:20.

2. An overseer of the asses in the time of David. I Ch. 27:30.

JE-HEZ'-E-KEL *(God is strong)*—R. V., *"Jehezkel."*
One of the priests to whom the charges of the Sanctuary were distributed by lot in the time of David. I Ch. 24:16.

JE-HI'-AH *(Jehovah* is *living).*
A Levite gate-keeper of the ark when brought from the house of Obed-edom. I Ch. 15:24.

JE-HI'-EL *(God is living).*
1. A Levite singer in the Tabernacle in David's time. I Ch. 15:18, 20; 16:5.

2. A Gershonite. I Ch. 23:8; 29:8.

3. A companion of David's sons. I Ch. 27:32.

4. A son of Jehoshaphat, king of Judah. II Ch. 21:2.

5. A son of Heman the singer, in the time of Hezekiah. II Ch. 29:14.

6. A Levite set over the dedicated things in the days of Hezekiah. II Ch. 31:13.

7. A chief priest in the days of Josiah. II Ch. 35:8.

8. The father of Obadiah, who returned from exile with Ezra, B. C. 458. Ezra 8:9.

9. The father of Shechaniah, who first acknowledged the guilt of taking "strange" (foreign) wives. Ezra 10:2.

10. A priest who had taken a "strange" (foreign) wife. Ezra 10:21.

11. A man of Elam's family who had done the same thing. Ezra 10:26.

JE-HI'-E-LI.
A son of Laadan the Gershonite set over the treasures of the Sanctuary in the time of David. I Ch. 26:21, 22.

JE-HIZ-KI'-AH *(Jehovah is strong).*
A son of Shallum, and a strong opponent of making his brethren slaves, in the days of Ahaz. II Ch. 28:12.

JE-HO'-A-DAH *(Jehovah unveils)*—R. V., *"Jehoaddah."*
Son of Ahaz, great-grandson of Jonathan, Saul's son. Called also *JARAH*. I Ch. 8:36.

JE-HO-AD'-DAN *(Jehovah gives delight)*—R. V., *"Jehoaddin."*
The mother of Amaziah, and wife of Joash, kings of Judah. II Ki. 14:2; II Ch. 25.1.

JE-HO'-A-HAZ *(Jehovah upholds).*
1. A son of Jehu, and father of Joash, kings of Israel. He reigned seventeen years, B. C. 856-839 (new dates, 814-797). II Ki. 10:35; 13:1, 4, 7-10, 22, 25; 14:1, 8, 17; II Ch. 25:17, 25.

2. A son of Josiah who was deposed by Pharaoh-Necho, B. C. 610. Called also *SHALLUM*. II Ki. 23:30, 31, 34; II Ch. 36:1, 2, 4.

3. Son and successor of Jehoram, and father of Joash, kings of Judah. B. C. 885 (new date, 842). Called also *AHAZIAH*. II Ch. 21:17; 25:23.

JE-HO'-ASH *(Jehovah supports).*
1. Son of Ahaziah, and father of Amaziah, all kings of Judah. Also called *JOASH*. B. C. 878-839 (new dates, 836-797). II Ki. 11:21; 12:1 sq.; 14:13.

2. Son and successor of Jehoahaz on the throne of Israel. He was the father of Jeroboam II. B. C. 841-825 (new dates, 800-785). See *JOASH*. II Ki. 13:10, 25; 14:8 sq.

JE-HO-HA'-NAN *(Jehovah is gracious).*
1. A Kohathite gate-keeper of the Tabernacle in David's reign. I Ch. 26:3.

2. A chief captain of Judah in the days of Jehoshaphat. II Ch. 17:15.

3. Father of Ishmael, a captain that aided Jehoiada. II Ch. 23:1.

4. A son of Bebai who had taken a "strange" (foreign) wife. Ezra 10:28.

5. A priest who returned from Babylon with Zerubbabel, B. C. 536. Neh. 12:13.

6. A singer at the purification of the wall of Jerusalem. Neh. 12:42.

JE-HOI'-A-CHIN *(Jehovah-appointed)* — R. V., *"Jehoiakim."*
Son and successor of Jehoiakim, king of Judah, being the eighteenth ruler of the lower kingdom, B. C. 598. At the time he ascended the throne he was eighteen years of age, according to II Ki. 24:8, but only eight according to II Ch. 36:9. After a brief reign of three months and ten days, he, together with the other members of the royal family, the chief men, and the treasures of the palace and the Temple, was carried captive to Babylon by Nebuchadnezzar. Among Jehoiachin's fellow-prisoners were the prophets Daniel and Ezekiel, the former having been carried away several years (about 7) previous to the deportation of Jehoiachin and Ezekiel. We learn from Esth. 2:6 that Kish, the ancestor of Mordecai, was also among Jehoiachin's fellow-captives. Jehoiachin remained a captive at Babylon—actually in prison and wearing prison-garments (Jer. 52:31, 33)—for 36 years; but when Nebuchadnezzar died, B. C. 561, his son, Evil-merodach, not only released him, but gave him an honorable seat at his own table, with precedence over all the other dethroned kings who were kept at Babylon, and an allowance for the support of his rank (II Ki. 25:27-30; Jer. 52:31-34). He is called *JECONIAH* in I Ch. 3:17; *CONIAH* in Jer. 22:24; and *JECHONIAS* in Mat. 1:12.

JE-HOI'-A-DA *(Jehovah knows).*
1. The father of Benaiah, one of David's officers. II Sa. 8:18; 20:23; 23:20, 22.

2. The high-priest who made Joash king of Judah, B. C. 878. II Ki. 11:4, 9, 15, 17; 12:2, 7, 9; II Ch. 23–24.

3. A leader of the Aaronites who joined David at Ziklag. I Ch. 12:27.

4. Son of Benaiah, son of Jehoiada, the third of David's counsellors. I Ch. 27:34.

5. One of the family of Paseah who repaired a gate of Jerusalem. Neh. 3:6.

6. A priest in Jerusalem before the Exile, but displaced by Zephaniah. Jer. 29:26.

JE-HOI'-A-KIM *(Jehovah sets up).*
The name given by Pharaoh-Necho to *ELIAKIM*, son of Josiah, king of Judah, whom he made king instead of Jehoahaz. B. C. 610-599 (new dates, 609-598). II Ki. 23:34, 35, 36; 24:1, 5, 6, 19; Dan. 1:1, 2.

JE-HOI'-A-RIB *(Jehovah contends).*
1. A priest in Jerusalem. I Ch. 9:10.

2. The head of an Aaronite family when David allotted the charges of the Sanctuary. I Ch. 24:7.

JE-HON'-A-DAB *(Jehovah is liberal).*
A son of Rechab. See *JONADAB*. II Ki. 10:15, 23.

JE-HON'-A-THAN *(Jehovah gives)*—R. V., *"Jonathan."*
1. An overseer of the storehouses in the days of David. I Ch. 27:25.

2. A Levite sent by Jehoshaphat with his princes to teach the people. II Ch. 17:8.

3. A priest in the days of Joiakim, son of Jeshua. He is called *JONATHAN* in Neh. 12:35. Neh. 12:18.

JE-HO'-RAM *(Jehovah is high).*
1. A son of Ahab slain by Jehu. He ascended the throne of Israel at the death of his brother Ahaziah, and reigned twelve years, B. C. 896-884 (new dates, 852-842). II Ki. 1:17; 3:1, 6; 9:24; II Ch. 22:5-7.

2. A priest. II Ch. 17:8.

3. A son of Jehoshaphat who succeeded him on the throne. B. C. 892-885 (new dates, 849-842). See *JORAM*. II Ch, 21:1, 3-5, 9, 16; 22:1, 6, 11.

JE-HO-SHAB'-E-ATH *(Jehovah makes oath).*
A daughter of Jehoram, king of Judah. She concealed Joash, son of Ahaziah, from the vengeance of Athaliah. See *JEHOSHEBA*. II Ch. 22:11.

JE-HOSH'-A-PHAT *(Jehovah is judge).*
1. David's recorder. II Sa. 8:16; 20:24; I Ki. 4:3; I Ch. 18:15.

2. A commissariat officer under Solomon. I Ki. 4:17.

3. Son of Asa, who succeeded his father as king of Judah. He reigned B. C. 914-892 (new dates, 871-849), and was pious and prosperous (II Ch. 17:3-6). I Ki. 15:24; 22.

4. The father of Jehu, who conspired against Joram, son of Ahab, king of Israel. II Ki. 9:2, 14.

5. A priest who assisted in bringing the ark from the house of Obed-edom. I Ch. 15:24.

JE-HOSH'-A-PHAT, *VALLEY OF (valley of the judgment of Jehovah).*
Usually identified with the valley of the brook Kedron, between Jerusalem and the Mount of Olives; but it is possibly an ideal place in the prophet Joel's vision of the judgment. Mentioned only in Joel 3:2, 12.

JE-HOSH'-E-BA *(Jehovah makes oath).*
The daughter of Joram, king of Judah. She concealed her nephew Joash to prevent his being slain by Athaliah. See *JEHOSHABEATH*. II Ki. 11:2.

JE-HOSH'-U-A, JE-HOSH'-U-AH *(Jehovah saves)*—R. V., *"Joshua."*
Other forms of the name *JOSHUA* (which see). Num. 13:16; I Ch. 7:27.

JE-HO'-VAH *(the Eternal One)*.
The incommunicable name of the God of Israel. In the A. V. of the Bible, this name is generally, though improperly, translated "the Lord." See *JEHOVAH OR LORD*. Ex. 6:3; Psa. 83:18; Isa. 12:2; 26:4.

JE-HO'-VAH or LORD.
The sacred covenant name for Israel's God was *Yahweh* (Ex. 3:15), a Hebrew proper name which was transliterated into English letters in the less accurate form of "Jehovah." The Jews early came to have a superstitious reverence for this name, and would not pronounce it, even in reading the Scriptures, substituting for it the word "Lord" *(Adhonai)*. The scholars who first translated the Hebrew Scriptures into Greek, instead of putting the name *Yahweh* into the corresponding Greek letters, used a Greek word *(kurios)* meaning "Lord," and it became the rule for persons speaking Greek to refer to the God of Israel as "the Lord." The writers of the New Testament, who wrote in Greek, naturally followed the fashion set by the early translators who made the Septuagint version, and so referred to Jehovah as the LORD. The ordinary reader may thus easily confuse Jehovah and our Lord Jesus in Paul's writings, unless he watches carefully the context to learn of whom Paul is speaking.

Of course Jehovah is Lord of all, and it is not a mistake to think and speak of Him as such; but there is often a gain in retaining the original proper name as it was given to the fathers of the Israelitish nation. The American Standard Edition of the Bible retains the proper name wherever it is found in the Hebrew Scriptures. Perhaps for many years to come, some of us will hesitate to use the name "Jehovah" in repeating the 23rd Psalm, though the psalmist certainly used a proper name, rather than a term signifying lordship. Custom sometimes has the value of law. The American revisers deserve commendation for their courage in introducing the change back to the usage of Moses and the prophets.
—*JOHN R. SAMPEY.*

JE-HO'-VAH--JI'-REH *(Jehovah will provide)*.
The name given by Abraham to the place where, when he was about to sacrifice his son Isaac, he was stopped by the angel of Jehovah. This place is generally identified with *Mount MORIAH* in Jerusalem. Gen. 22:14.

JE-HO'-VAH--NIS'-SI *(Jehovah is my banner)*.
An altar erected by Moses to commemorate the defeat of the Amalekites. Ex. 17:15.

JE-HO'-VAH--SHA'-LOM *(Jehovah is peace)*.
Name of an altar erected by Gideon. Judg. 6:24.

JE-HO'-VAH--SHAM'-MAH *(Jehovah is there)*.
The name of the city described in the prophetical description of the Holy Land communicated to Ezekiel. In the text of the Bible, the name is translated, "The Lord [R. V., *'Jehovah'*] is there." (Eze. 48:35).

JE-HO'-VAH--TSID'-KE-NU *(Jehovah our righteousness)*.
An epithet applied by the prophet Jeremiah to the Messiah (23:6), and likewise to Jerusalem (33:16), as symbolical of the spiritual prosperity of God's people in the Christian dispensation. In the text, the term is translated, "The Lord [R. V., *'Jehovah'*] our righteousness."

JE-HO'-ZA-BAD *(Jehovah endows)*.
1. One of those who slew Joash, or Jehoash, king of Judah. II Ki. 12:21; II Ch. 24:26.

2. A son of Obed-edom, a Korahite gate-keeper. I Ch. 26:4.

3. A Benjamite, and chief captain of Jehoshaphat, king of Judah. II Ch. 17:18.

JE-HO'-ZA-DAK *(Jehovah is just)*.
Grandson of Hilkiah, and high-priest at the time when the people were carried into captivity by Nebuchadnezzar, B. C. 587. I Ch. 6:14, 15.

JE'-HU *(Jehovah is he)*.
1. A prophet, son of Hanani, who announced the Lord's wrath against Baasha, king of Israel. I Ki. 16:1, 7, 12; II Ch. 19:2; 20:34.

2. Son or grandson of Nimshi. He was anointed king over Israel (to displace Ahab) by Elijah. B. C. 884-856 (new dates, 842-814). I Ki. 19:16, 17; II Ki. 9:10; 12:1; 13:1; 14:8; 15:12.

3. A son of Obed, and descendant of Hezron. I Ch. 2:38.

4. A son of Josibiah, a Simeonite. I Ch. 4:35.

5. A Benjamite who joined David at Ziklag. I Ch. 12:3.

JE-HUB'-BAH *(beloved ?)*.
A descendant of Shamer, an Asherite. I Ch. 7:34.

JE-HU'-CAL, JU'-CAL *(Jehovah is able)*.
A son of Shelemiah sent by Zedekiah to Jeremiah to entreat his prayers for the people. Jer. 37:3; 38:1.

JE'-HUD *(honorable)*.
A city of Dan, near Bene-berak. Josh. 19:45.

JE-HU'-DI *(a Jew)*.
A person employed by the princes of Judah to bring Baruch before them. Jer. 36:14, 21, 23.

JE-HU-DI'-JAH *(the Jewess)*—R. V., *"the Jewess."*
The wife of Ezra, and a descendant of Judah through Caleb the spy. I Ch. 4:18.

JE'-HUSH *(collector)*—R. V., *"Jeush."*
A Benjamite of the family of Saul. I Ch. 8:39.

JE-I'-EL, JE-HI'-EL *(God snatches away)*.
1. A chief Reubenite. I Ch. 5:7.

2. A Benjamite, the father of Gibeon, ancestor of Saul. I Ch. 9:35.

3. One of David's valiant men. I Ch. 11:44.

4. A Levite gate-keeper and singer in the time of David. I Ch. 15:18, 21; 16:5.

5. A Levite of the sons of Asaph. II Ch. 20:14.

6. A principal scribe or recorder of King Uzziah. II Ch. 26:11.

7. A Levite of the family of Elizaphan in the time of Hezekiah. II Ch. 29:13.

8. A chief Levite in the days of Josiah of Judah. II Ch. 35:9.

9. A son of Adonikam who returned from Babylon with Ezra, B. C. 458. Ezra 8:13.

10. One of the family of Nebo who had married a "strange" (foreign) wife during or after the Exile. Ezra 10:43.

JE-KAB'-ZEEL *(God gathers)*.
A city in the S. of Judah, near Edom. Also called *KABZEEL*. Neh. 11:25.

JEK-A-ME'-AM *(standing of the people)*.
A son of Hebron, grandson of Levi. I Ch. 23:19; 24:23.

JEK-A-MI'-AH *(Jehovah is standing)*.
A descendant of Jerahmeel, grandson of Pharez. I Ch. 2:41.

JE-KU'-THI-EL *(God is mighty)*.
A son of Ezra, a descendant of Caleb the spy. I Ch. 4:18.

JE-MI'-MA *(pure, fortunate, dove)*—R. V., *"Jemimah."*
The eldest of the three daughters born to Job after his restoration to health and prosperity. Job. 42:14.

JE-MU'-EL *(God is light)*.
A son of Simeon. In Num. 26:12; I Ch. 4:24, the name is *NEMUEL*. Gen. 46:10; Ex. 6:15.

JEPH'-THAH, JEPH'-THÆ *(an opposer)*—R. V., *"Jephthah."*
A Gileadite judge of Israel who delivered his people from the Ammonites. Just before the con-

flict, in which he subdued twenty cities of the Ammonites, Jephthah vowed that if he gained the victory he would offer up for a burnt-offering whatsoever should come forth from his house to welcome him upon his return. In fulfilling this vow, he was compelled to sacrifice his daughter, an only child, who rushed out "with timbrels and with dances" to greet her victorious father. Her tomb became an object of pilgrimage, and for four days in the year the women of Israel were accustomed to gather there "to lament the daughter of Jephthah the Gileadite" (Judg. 11). Judg. 12:1, 2, 4, 7; I Sa. 12:11—Heb. 11:32.

JE-PHUN'-NEH *(appearing).*
1. A man of the tribe of Judah, and father of Caleb the spy. Num. 14:6, 30, 38; 26:65.

2. An Asherite, head of a family. I Ch. 7:38.

JE'-RAH *(moon).*
A son of Joktan of the family of Shem. Gen. 10:26; I Ch. 1:20.

JE-RAH'-MEEL *(God is merciful).*
1. A son of Hezron, grandson of Judah. I Ch. 2:9, 25-27, 33, 42.

2. A son of Kish, a Merarite. I Ch. 24:29.

3. An officer of Jehoiakim, king of Judah. Jer. 36:26.

JE-RAH'-MEEL-ITES.
The family of Jerahmeel, son of Hezron. I Sa. 27:10; 30:29.

JE'-RED *(low, flowing).*
A son of Ezra, a descendant of Caleb the spy. I Ch. 4:18.

JER'-E-MAI *(Jehovah is high).*
One of the family of Hashum who had taken a "strange" (foreign) wife during or after the Exile. Ezra 10:33.

JER-E-MI'-AH *(Jehovah is high).*
1. An inhabitant of Libnah whose daughter Hamutal was the wife of Josiah and mother of Jehoahaz, kings of Judah. II Ki. 23:31; 24:18; Jer. 52:1.

2. A Manassehite, head of a family. I Ch. 5:24.

3. One that joined David at Ziklag. I Ch. 12:4.

4. A Gadite who also joined David at Ziklag. I Ch. 12:10.

5. Another Gadite that joined David at Ziklag. I Ch. 12:13.

6. One of the four great prophets. He was of priestly descent, was consecrated to the prophetic office before his birth, and was a son of Hilkiah, of Anathoth, in the land of Benjamin. He began his prophetic ministration at an early age, in the thirteenth year of the reign of Josiah, B. C. 629, and continued it for a period of forty-two years, until after the destruction of Jerusalem and the beginning of the Captivity. Jeremiah denounced the vices and the idolatry of the people, proclaimed the judgment of God which awaited them, and advised submission to Nebuchadnezzar as the only means of escaping destruction. After the murder of Gedaliah, Jeremiah was carried, against his will, to Egypt, where he is supposed to have died. II Ch. 35:25; 36:12, 21, 22; Ezra 1:1; Jeremiah; Dan. 9:2—Mat. 2:17; 16:14; 27:9.

7. A priest who sealed the covenant of Nehemiah, B. C. 445. Neh. 10:2; 12:1, 12, 34.

8. A descendant of Jonadab, son of Rechab. Jer. 35:3.

JER-E-MI'-AH, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

JER'-E-MOTH *(elevation).*
1. A son of the Benjamite Beriah. I Ch. 8:14.

2. One who married a foreigner in Ezra's time. Ezra 10:26.

3. One who married a foreigner in Ezra's time. Ezra 10:27.

4. The same as *JERIMOTH,* No. 4. I Ch. 23:23.

5. The same as *JERIMOTH,* No. 5. I Ch. 25:22.

JER'-E-MY—R. V., *"Jeremiah."* See *JEREMIAH,* No. 6. Mat. 2:17.

JE-RI'-AH, JE-RI'-JAH *(Jehovah is foundation).*
A descendant of Hebron, grandson of Levi, in the days of David. I Ch. 23:19; 24:23; 26:31.

JER'-I-BAI *(Jehovah contends).*
A valiant man of David's guard. I Ch. 11:46.

JER'-I-CHO *(fragrant).*
A famous city of Benjamin, in the plain on the W. of the Jordan, about 25 miles N. E. of Jerusalem, and six miles N. of the Dead Sea. The fertile plain surrounding it is watered by a large spring called the "Fountain of Elisha" (II Ki. 2:19-22). Jericho was called the "city of palm trees" (Deut. 34:3; Judg. 3:13; II Ch. 28-15). The Jericho mentioned in the N. T. was about a mile and a half S. E. of the ancient city. The present city, called *Er-Riha,* is about two miles farther E. than the second Jericho. Spies were sent into the ancient city and received by Rahab (Josh. 2; Heb. 11:31). It was the first city attacked by Joshua after crossing the Jordan. He was miraculously aided in capturing it—the wall "fell down flat" (Josh. 6:20), and the city and its inhabitants, except Rahab and her kindred and all that she had, were destroyed. It was soon rebuilt, and became prosperous again. It had a flourishing school of prophets which was often visited by Elijah (II Ki. 2). After the Babylonian captivity, it was immediately repeopled (Ezra 2:34; Neh. 7:36), and Herod the Great made it his winter residence, adorned it with many splendid buildings, and died there. As the Jewish pilgrims going up to Jerusalem used to assemble at Jericho, Christ passed through it several times; there He met Zacchæus (Lu. 19:1-9), and it is mentioned often in the N. T. (Mat. 20:24-34; Mark 10:46-52, etc.). At present, it is only a miserable village. The scene of the parable of the Good Samaritan was on the road from Jericho to Jerusalem.

JER-E-MI'-AS—R. V., *"Jeremiah."* See *JEREMIAH,* No. 6. Mat. 16:14.

JER'-I-EL *(foundation of God).*
A son of Tola, son of Issachar. I Ch. 7:2.

JE-RI'-JAH. See *JERIAH.* I Ch. 26:31.

JER'-I-MOTH *(elevation).*
1. A son of Bela, son of Benjamin. I Ch. 7:7.

2. A son of Becher, son of Benjamin. I Ch. 7:8.

3. A valiant man who joined David at Ziklag. I Ch. 12:5.

4. A son of Mushi, grandson of Levi; called *JEREMOTH* in I Ch. 23:23. I Ch. 24:30.

5. A son of Heman, appointed by David for the service of song; called *JEREMOTH* in I Ch. 25:22. I Ch. 25:4.

6. A ruler in Naphtali in the days of David. I Ch. 27:19.

7. A son of David, not elsewhere mentioned. II Ch. 11:18.

JER'-I-OTH *(tremulousness).*
A wife or concubine of Caleb, son of Hezron. I Ch. 2:18.

JER-O-BO'-AM *(enlarger).*
1. Jeroboam I., son of Nebat by Zeruah, from Zeredah in Manasseh, founder of the kingdom of Israel (B. C. 975-954; new dates, 931-910), and noted as "the man who made Israel to sin." Solomon made him superintendent of all the workmen furnished by his tribe (I Ki. 11:28). It having been foretold by the prophet Ahijah that he should become king of the ten tribes, Solomon sought to kill him; but Jeroboam fled into Egypt, where he remained until the death of Solomon (I Ki. 11:29-40). After the death of the king, he returned, placed himself at the head of the rebellion against Rehoboam (I Ki. 12:2-25), and established his residence at Shechem, which he fortified. In order to separate the ten tribes of Israel as far as possible from the two tribes of Judah which remained faithful to the house of David, he wished to prevent his subjects from going up to Jerusalem to worship and to celebrate the great festivals; and for this purpose he erected

two idols in the form of golden calves, one at Beth-el and the other at Dan, appointed priests out of the common people, and offered sacrifices himself at the altar (I Ki. 12:26-33). Being reproved for his idolatrous actions by "a man of God," he was stricken with leprosy when he sought to lay hands on the prophet (I Ki. 13:1-4); but in answer to the prayer of the righteous man, was made whole again (I Ki. 13:6). Because of his continued wickedness, it was prophesied that Jeroboam's seed would be cut off from the face of the earth, his son Abijah being caused to die immediately (I Ki. 14:1-18). Jeroboam's reign extended over a period of 22 years (I Ki. 14:20), and he was succeeded by his son Nadab.

2. Jeroboam II., who reigned B. C. 825-784 (new dates, 785-750), was a son of Joash and great-grandson of Jehu. He was idolatrous, like Jeroboam I. (II Ki. 14:23-29, and as seen from the books of Hosea and Amos), but he was victorious over his enemies and raised the kingdom of Israel to its highest power. Not long after his death, his family was cut off with the sword (II Ki. 15:10), according to the predictions of the prophet Amos.

JE-RO'-HAM *(loved).*
1. A Levite, the grandfather of Samuel. I Sa. 1:1; I Ch. 6:27, 34.

2. The head of a Benjamite family. I Ch. 8:27.

3. A descendant of Benjamin in Jerusalem. I Ch. 9:8.

4. A priest whose son Adaiah lived in Jerusalem after the Exile. I Ch. 9:12; Neh. 11:12.

5. One whose two sons joined David at Ziklag. I Ch. 12:7.

6. The father of Azareal, prince of Dan in the days of David. I Ch. 27:22.

7. The father of Azariah, who helped Jehoiada to set Joash on the throne of Judah. II Ch. 23:1.

JE-RUB-BA'-AL *(contender with Baal).*
The name given to *GIDEON* by his father, Joash. Judg. 6:32; 7:1; 8:29, 35; 9:1 sq.; I Sa. 12:11.

JE-RUB'-BE-SHETH *(contender with the idol).*
Another name of *GIDEON,* given to him by those who wished to avoid pronouncing the name of *Baal* in the former name. Compare Ishbosheth with Eshbaal. II Sa. 11:21.

JE-RU'-EL *(foundation of God).*
A wilderness in the S. of Judah, W. of the hill of Ziph. II Ch. 20:16.

JE-RU'-SA-LEM *(possession of peace).*
The most important city in Biblical history, and the most sacred city in the world; the capital of the Hebrew monarchy, and later of the kingdom of Judah.

Name.—The name of the city appears on the Tell el-Amarna tablets in letters written by Abd-Khiba (or Ebed-tob), its king, to Amenhotep IV. (Ikhnaton), the Pharaoh of Egypt of that day (B. C. cir. 1400). In these letters, the city is called *Uru-Salem,* "the city of *SALEM,*" the same word which occurs in the O. T. as the name of the city of which Melchizedek was prince-priest; however, it is by no means certain that the two places are identical. Jerusalem was anciently called *JEBUSI* (Josh. 18:28, R. V. *"Jebusite"*), or *JEBUS* (Judg. 19:10, 11), and is first mentioned under the name of "Jerusalem" in Josh. 10:1. It is symbolically called *ARIEL* by the prophet Isaiah (29:1, 2, 7), who prophetically speaks of it as "the city of confusion" (24:10). In the Vulgate, Jerusalem is called *Hierosolyma,* and the Roman emperor Hadrian called it *Ælia Capitolina;* it is now known to the Mohammedans as *el-Kudus,* "the Sanctuary," but the Jews and Christians continue to call it "Jerusalem."

Site.—Jerusalem is situated on the summit of the ridge of the Judæan mountain-range, at an elevation of 2,500 feet above the level of the sea. The plateau on which the city stands is intersected by deep valleys, defining and dividing it; and the site of the city is divided into four quarters, each on its own hill. These hills are traditionally known as *Acra, Bezetha, Zion,* and *Ophel,* in the N. W., N. E., S. W., and S. E., respectively; and Ophel is further divided into Ophel proper and *Moriah,* the latter being the N. and higher end, and the site of the ancient Temples. The mountain of the land of Moriah, which Abraham reached on the third day from Beersheba, there to offer Isaac (Gen. 22:2 sq.), is, according to Josephus (*Ant.* I, 13:2), the mountain on which Solomon afterwards built the Temple (II Ch. 3:1). The site of Jerusalem is not well provided with water; the only natural source is an intermittent spring in the valley of the Kidron, which is insufficient to supply the needs of the population. Cisterns have been in use from the earliest times, and water has been led to the city from external sources by conduits (see *FOUNTAIN; POOL; WATER*).

History.—Jerusalem is mentioned among the border-cities of Judah (Josh. 15:8; cp. 18:16). The border-line between the two tribes of Judah and Benjamin ran through the valley of Ben-Hinnom; the country on the S. of it, as Bethlehem, belonged to Judah; but the mountain of Zion, forming the N. wall of the valley, and occupied by the Jebusites, appertained to Benjamin. Among the cities of Benjamin, therefore, is also mentioned (Josh. 18:28) "Jebus, which is Jerusalem" (cp. Judg. 19:10; I Ch. 11:4). Some time later, however, owing to the conquest of Jebus by David, the line ran on the N. side of Zion, leaving the city equally divided between the two tribes. There is a rabbinical tradition that part of the Temple was in the lot of Judah, and part of it in that of Benjamin (Lightfoot, I, 1050, Lond. 1684).

It does not appear that Joshua, among all his conquests, ever attempted to assail Jebus; the capture effected by Judah (Judg. 1:8) was either partial or only temporary; and we are further informed (ver. 21) that the Benjamites did not expel the Jebusites from the city (cp. Judg. 19:10-12), which apparently remained under the same rule for a period of perhaps 400 years. Jerusalem is not again mentioned till the time of Saul and David, the latter of whom is said (I Sa. 17:54) to have cut off the head of Goliath and brought it to Jerusalem, B. C. cir. 1063. In the eighth year of the reign of David (B. C. 1055-1015), who was then ruling at Hebron, he launched an attack upon Jerusalem, the strong citadel was captured by his chief captain, Joab, and it became known as "the stronghold of Zion" or "the city of David" (II Sa. 5:7; I Ch. 11:7). Thenceforth destined to be the scene of nobler transactions, David began, with great vigor, to repair, enlarge, and fortify the city. He was recognized in his sovereign character by Hiram, king of Tyre, who ably assisted him by furnishing both materials and skilled workmen for the building of his palace (II Sa. 5:11). Amid great rejoicings, David brought up the ark of the covenant from Baale, or Kirjath-jearim (after a delay of three months at the house of Obed-edom, owing to the indiscretion of Uzzah), where it had long been located, set it in a place prepared, and presented before it burnt-offerings and peace-offerings (II Sa. 6:1-19). Thus Jerusalem came to be both the political and the religious centre of the Israelitish kingdom.

The selection of Jerusalem as the capital of Israel was made by David under divine direction (Deut. 12:5-21; I Ki. 11:36). His son and successor, Solomon, who reigned B. C. 1015-975 (or 970-931), made it one of the most beautiful and important cities of the world. He extended and strengthened the walls, built the *TEMPLE* (which see) and several palaces (see *PALACE*), and collected within its walls immense treasures. But under the next ruler, Rehoboam, son of Solomon, the separation of the ten tribes and the two tribes took place, B. C. 975 (or 931), and Jerusalem became merely the capital of the kingdom of Judah, exposed to the jealousy and avarice of the kings of Israel, Egypt, and Assyria. The revolting ten tribes established a new seat of government, and set up idolatrous altars at Dan and Beth-el, with a spurious priesthood; so the ten tribes of Israel no longer went up to Jerusalem to worship and sacrifice in the house of the Lord (I Ki. 12:26 sq.). Soon after the

separation, a tide of irreligion and profligacy swept over the land (I Ki. 14:22-24; II Ch. 12:1); and the tribes entered on that career which ended in the Babylonish captivity.

The condition of the kingdom, and of Jerusalem in particular as its capital and metropolis, was very much affected by these mutations; under good kings the city flourished, and under bad kings it suffered. Under Rehoboam, it was captured, B. C. 970 (or 927), and the treasures of the Temple pillaged, by Shishak, king of Egypt (I Ki. 14:25-31; II Ch. 12:2-9). Under Amaziah, it was overcome by Jehoash, king of Israel, who destroyed 400 cubits of the wall of the city, and took all the gold and silver, and all the vessels that were found in the Temple (II Ki. 14:8-16; II Ch. 25:17-24), B. C. 826 (or 785). Uzziah, Jotham, and Hezekiah all greatly improved and strengthened the city; but the last-named sovereign later despoiled the Temple in some degree in order to pay the levy imposed by Sennacherib, king of Assyria (II Ki. 18:13-16), B. C. 701. Nevertheless, in the latter part of the same year, Hezekiah performed his most eminent service for the city by stopping the upper course of Gihon and leading its waters by a subterraneous aqueduct to the W. side of the city (II Ch. 32:30). In consequence of his idolatrous desecration of the Temple, Manasseh, Hezekiah's son, was punished by a capture of the city at the hands of the Assyrians (II Ch. 33:3-11), B. C. cir. 647; but in his later and best years he built a very high and strong wall on the W. side of Jerusalem (II Ch. 33:14).

The works of the succeeding kings upon the city were, so far as recorded, confined to the defilement of the Temple by the bad kings, and its purgation by the good, the most important of the latter being the repairing of the sacred edifice by Josiah (II Ki. 22; 23), B. C. 623, till at last, after several preliminary spoliations by the Egyptians (23:33-35), B. C. 609, and Babylonians (24:1-4), B. C. 605, and again (24:10-16), B. C. 598, and after a siege of three years, Jerusalem was taken by Nebuchadnezzar, who razed its walls, and destroyed its Temple and palaces with fire (II Ki. 25; II Ch. 36; Jer. 39), B. C. 587. Terrible was the carnage that accompanied this event—the Babylonians "slew their young men with the sword in the house of the sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age." The hapless king of Judah, Zedekiah, was seized in attempting to flee, and was doomed by his relentless captors to witness the execution of his own sons, deprived of his eyesight, bound in chains, and carried captive to Babylon. Nearly all of the inhabitants of Judah were carried into captivity by the invaders, who left only a few to be vine-dressers and husbandmen. For fifty years, Jerusalem lay deserted, a mere heap of ruins.

In B. C. 538, the Babylonian empire was overthrown by Cyrus the Great, king of Persia, who allowed the Jews to return to their native land and rebuild their capital and their Temple. The first band returned under the leadership of Zerubbabel, B. C. 536 (or 535); the second under Ezra, B. C. 458; and the third and last under Nehemiah, B. C. 445, the first of the Persian governors under whom the Temple and the city-walls were rebuilt and the city gradually recovered from the desolation to which it had been a victim for so long a time.

The overthrow of the Persian empire by Alexander the Great, apparently had no evil effect on the destiny of the city. According to Josephus (*Ant.* XI, 8:5), the conqueror visited Jerusalem after the battle of Issus, B. C. 333, sacrificed in the Temple, had the book of Daniel and the prophecy of the downfall of Persia read to him, and showed the Jews many favors. Under the Ptolemies and Maccabees, the city steadily progressed.

In B. C. 63, the Roman Pompey captured Jerusalem, but did not disturb the treasures of the Temple. In B. C. 54, Crassus plundered the city and the Temple; and in B. C. 40, the Parthians, under Antigonus, captured the city. The following year Herod, afterward the Great (who died soon after the birth of Christ), laid siege to Jerusalem, supported by a large Roman army, and, after a siege of five months, captured the citadel and Temple by storm, the outer walls and lower city having been previously taken. Herod was later made king by the Romans, and at once began to rebuild Jerusalem on a scale of grandeur such as had never been known since the time of Solomon, one of his principal works being the rebuilding and enlarging of the *TEMPLE* (which see). Under his rule, the city was restored to much of its former magnificence.

Very little can now be seen of the Jerusalem of the time of Christ, for it lies buried from 20 to 80 feet deep, under ruins and rubbish; and the city of David and Solomon lies still deeper, though it has been possible to trace its outline and even to reach the huge foundation upon which the Temple of Solomon rested. The events in the life of Christ are the only details of interest known to us for the years immediately succeeding the death of Herod, B. C. 4. In A. D. 36, Pontius Pilate was recalled; Herod Agrippa I. (A. D. 41-44) constructed an outer wall, the line of which is not known with certainty, on the N. side of the city, and under his rule Jerusalem enjoyed a period of growth and prosperity. In A. D. 66, the Jews attempted to throw off the Roman yoke, and thereby brought on themselves the final destruction which was involved in the great siege and fall of Jerusalem, A. D. 70—one of the most horrible events in the history of war. The Jews suffered unthinkable privations and hardships during the siege; and, according to Josephus (*Ant.* VI, 9:3), 1,100,000 of them were killed and 97,000 made captives by the Romans, who were led by Titus. The rebellion lasted about three years longer, when the Jewish power was totally exhausted, and they were forced to give up the fight.

Jerusalem lay desolate for more than half a century. In 134, the rebellion of the Jews under Bar Cochba was put down by Hadrian, and the last traces of Judaism extinguished from the city, which was rebuilt as a pagan Roman town under the name of *Ælia Capitolina.* Under Constantine the Great (306-337), however, Christianity was established, the name "Jerusalem" restored, and the city became the objective of a great flood of pilgrimage; and his mother, Helena, built the Church of the Holy Sepulchre there. In 363, the emperor Julian attempted to rebuild the Temple, but was prevented from so doing by a fire which burst forth from the foundation. In 529, the emperor Justinian founded a church in honor of Virgin Mary. In 614, the Persians, under Chosroes II., captured Jerusalem, killed large numbers of the monks and clergy, and destroyed the churches.

In A. D. 637, Jerusalem was taken by the Arabs, under Caliph Omar, who made it a Mohammedan city; he was later (in 643) assassinated in Jerusalem. The Saracens remained in control of the city till 1099, when it was taken by the crusaders, under Godfrey of Bouillon. A new kingdom was founded, of which Jerusalem was the capital, and which lasted 88 years, under nine kings. This kingdom was at last overthrown by Saladin, 1187; and though the Christians once more obtained possession of the city, they were again obliged to relinquish it. For a brief interval, from 1229 to 1244, the German Christians held the city by treaty; but in 1244 the Kharezmian massacre put an end to the Christian occupation. In 1517, the city was conquered by Sultan Selim I., and remained in the possession of the Turks until the recent World War.

Gen. Allenby's Entry Into Jerusalem.—On December 6 and 7, 1917, the fighting on the hills W. of Jerusalem and the rapid advance of a British force from Hebron, caused great excitement in the city. Toward evening, December 8, the British troops were reported to have passed Lifta and to be within sight of the city. Upon receipt of this news, a sudden panic fell on the Turks W. and S. W. of the town, and there was a furious galloping of Turkish troops along

the Jaffa Road. Enthusiastic joy filled the hearts of the Jewish population, and the cry arose: "The Turks are running; the day of deliverance is come!" The Governor was the last civil official to flee from the city; before dawn on Sunday, December 9, he hastened down the Jericho Road, leaving behind him a letter of surrender, which the Mayor, as the sun rose, set forth to deliver to the British Commander, accompanied only by a few companions tremulously holding two white flags. The last Turkish soldier left Jerusalem at seven o'clock, by the East Gate, and the Ottoman power, which had been supreme in the Holy City for four centuries, came to an end. When the time came for the simple but imposing entry of General Allenby into Jerusalem, thereby fulfilling the Arab prophecy, that when the Nile had flowed into Palestine, the prophet (Al Neb) from the West should drive the Turks from Jerusalem, the rejoicing crowds thronged the streets and covered the walls. The multitude that gathered at the Jaffa Gate to greet the General on his quiet entrance into Jerusalem was larger than that which met the emperor William when on his fantastic political pilgrimage, in 1898. The General entered the city on foot and left it on foot; and no gorgeous pageantry profaned the historic solemnity of this touching and momentous occasion.

See *JERUSALEM OF TODAY.*

JE-RU'-SA-LEM, *NEW.*
A name used figuratively by John (Rev. 3:12; 21:2) to denote the spiritual Church in its final triumph and glory.

JE-RU'-SA-LEM OF TODAY.
Jerusalem is sacred to the adherents of three great religions—the Jews, the Christians and the Mohammedans. The Jews and Christians call the city by its old name, Jerusalem. To the Mohammedans, it is *El-Kudus,* "the Sanctuary;" and on the sign above the square stone railroad station by the Jaffa Gate, one may read that name in Arabic characters. To Mohammedans, Jerusalem is one of the ten sacred cities, ranking next to Mecca and Medina. Toward it they used to face whenever they prostrated themselves in prayer, just as now they face the city of Mecca. They have called it the very center of the earth. Jerusalem is perhaps the only city on the whole earth where Jewish, Christian and Moslem pilgrims meet.

The city may be reached by rail, a journey of 48 miles uphill through a country reminding one of Southern Europe, rather than of Asia. It stands on a plateau, about 2500 feet above the sea. It is nearly surrounded by deep ravines. To the east is the Kedron Valley, beyond which the Mount of Olives rises 200 feet above the city itself. To the west and south is the *Wadi el-Rababi,* the ancient Hinnom, meeting the Kedron near the S. E. corner of the city. The plateau, sloping slightly to the S. E., now seems like a nearly level plain, but in reality the city stands upon five hills. In ancient times, the hills were separated by deep ravines, but during the centuries the ravines have been filled with rubbish until now they are level with the hills. To find the depth of the Tyropean Valley, which once ran through Jerusalem from the north to the south, one would need to dig in places to the depth of a hundred feet.

The present walls of Jerusalem are a little more than two miles in circuit, forming a rough square, with the sides to the cardinal points. Their average height is about 35 feet. Originally, they were much greater in extent, and therefore only in places do they stand on their ancient foundations. A glance at the walls is sufficient to show that they are comparatively modern. They were built by the Turkish Sultan Suleiman, about 1542, of various stones taken from the ruins of older structures. At present, 35 towers surmount them; they are pierced by eight gates. Near the railway station is the Jaffa Gate, or the Gate of Hebron, merely a hole in the wall broken through about 1897 when the German kaiser visited the city. On the north are three gates; the central and chief of them is the Damascus Gate, or Gate of Columns, so called because of the little projections above. It is one of the busiest spots in the city. To the west of it is the New Gate, built by the Sultan Abdul Hamid; to the east is Herod's Gate. On the eastern side of the city are two gates. St. Stephen's Gate alone is open. The other, farther south, is the famous Golden Gate, long closed, which tradition says once led to the Temple. On the south are two gates. One, which is very small, has been dubbed by the Europeans the "Dung Gate." The Arabs call it the Gate of the Moors. The other, nearer the S. W. corner, is the Gate of the Prophet David, or Zion Gate.

Sixty years ago, the entire city of Jerusalem stood within the walls; but about 1875, a few private houses were built without the walls, and now the city outside the walls is larger than the city within. Like most Oriental towns, Jerusalem is roughly divided into quarters where the people of different nationalities have settled. The N. E. part of the city is chiefly Mohammedan; the S. E. is Jewish; the S. W. is Armenian; and the N. W. European. Running north and south through the city from the Damascus Gate to the Gate of the Prophet David is one of the principal streets. Another crosses the city from the Jaffa Gate through the bazaars. But most of the streets are narrow and winding, and though some of them are paved with native lime-stone, the stone is so soft that it has been pulverized, and it fills the air with white dust.

The houses of Jerusalem are all of lime-stone. Those of the poorer people are box-like structures of a single room, but the more imposing residences consist of several rooms built about an open court, and each room is covered with a low or flat dome. Water in the city is scarce, and therefore all the roofs are constructed to catch the rain and conduct it to a pool in the center of the court. The houses of the new suburb to the N. W. of the city are of a European type, and the common domed roof has given way to a roof of tiles.

The population of Jerusalem is generally estimated at about 60,000. Of these, fully two-thirds are Jews. The Mohammedans number but about 7000, and the Christians twice as many. Perhaps no other city is so cosmopolitan, for here have come together people from almost every land in the world. Among the Jews are natives whose ancestors have never left Palestine. They are generally tall and slim and dark, suggesting the Arab with whom they have always lived. There are the Jews from Poland and Russia, wearing their furs, and with long curls of hair over their temples, and there are Spanish and German Jews in abundance.

The Mohammedans are mostly Arabs who have abandoned the country to settle in the town, and the Turks, who, until recently, were the ruling class. The native Christians are chiefly Syrians, closely resembling their Arab cousins in appearance, and speaking their language.

Jerusalem is a city of churches and synagogues and mosques and schools and hospitals and charitable institutions of every description. A complete list of them would be long indeed. Chief of all is the Church of the Holy Sepulchre, not far from the Jaffa Gate. Other churches of that name have stood on the same spot, but the present great stone structure, with its huge dome and gilded cross, was built about a century ago. Within, one may see the Chapel of the Holy Sepulchre, said to mark the burial-place of Jesus, the Chapel of the Raising of the Cross, the Chapel of the Finding of the Cross, and a score of other chapels, jealously guarded by the priests of the different Christian sects.

The Haram Enclosure, marking the sites of the ancient temples, at the S. E. corner of the city, is surrounded by a wall of its own. In the center of the area now stands the octagonal Mosque of Omar. At the southern end is the beautiful Aksa Mosque. At the entrance to the enclosure, and within the city, is the famous Wailing-Place of the Jews. The Fortress of

David, near the Jaffa Gate, should also be mentioned among the most interesting places.

In the vicinity of Jerusalem are many places of no less interest than the city itself. In the Kedron Valley to the east is the Tomb of the Virgin Mary, and the Garden of Gethsemane; lower down are the Tomb of Absalom and the Pool of Siloam.

Near the Damascus Gate to the north is the great Cotton Grotto, or the entrance to the ancient quarries beneath the city, and still farther are the Tombs of the Kings. Everywhere about the city are places of interest to the Bible student, and even beneath the city the many caverns and pools long hold the attention of the visitor.
—*EDGAR J. BANKS.*

JE-RU'-SHA, JE-RU'-SHAH *(possession).*
The daughter of Zadok, and wife of Uzziah and mother of Jotham, kings of Judah. II Ki. 15:33; II Ch. 27:1.

JE-SA'-IAH, JE-SHA'-IAH *(Jehovah is helper)*—R. V., *"Jeshaiah."*
1. A grandson of Zerubbabel. I Ch. 3:21.

2. A son of Jeduthun, and one appointed to the service of song. I Ch. 25:3, 15.

3. A grandson of Eliezer, and one of those who had charge of the treasures of the Temple. I Ch. 26:25.

4. One of the family of Elam that returned from Babylon with Ezra, B. C. 458. Ezra 8:7.

5. A Merarite who joined Ezra. Ezra 8:19.

6. A Benjamite whose posterity dwelt in Jerusalem. Neh. 11:7.

JE-SHA'-NAH *(ancient).*
A city near Bethel and Ephraim on the N. of Benjamin. II Ch. 13:19.

JESH-A-RE'-LAH *(of Jesharel).*
A Levite who presided over the service of song. I Ch. 25:14.

JE-SHEB'-E-AB *(seat of the father).*
The head of the 14th course of the priests in the service of the Sanctuary. I Ch. 24:13.

JE'-SHER *(rightness).*
A son of Caleb, son of Hezron. I Ch. 2:18.

JE-SHI'-MON *(the desert)*—R. V., *"the desert."*
1. A place in the Sinaitic peninsula, on the E. of Jordan. Num. 21:20; 23:28.

2. A place in the desert of Judah, on the W. of Jordan. I Sa. 23:24; 26:1.

JE-SHISH'-AI *(Jehovah is ancient).*
An ancestor of a Gadite family. I Ch. 5:14.

JESH-O-HA'-IAH *(humbled by Jehovah).*
A descendant of Simeon. I Ch. 4:36.

JESH'-U-A, JESH'-U-AH *(Jehovah is help)*—R. V., *"Jeshua."*
1. A priest of the Sanctuary. I Ch. 24:11; Ezra 2:36; Neh. 7:39.

2. A Levite in the days of Hezekiah. He managed the tithes. II Ch. 31:15; Ezra 2:40; Neh. 7:43.

3. A priest who returned with Zerubbabel, B. C. 536. Ezra 2:2; 3:2; Neh. 7:7; 12:1.

4. The father of Jozabad, the Levite that weighed the vessels of the Sanctuary. Ezra 8:33.

5. A son of Pahath-Moab whose descendants returned to Jerusalem with Zerubbabel, B. C. 536. Ezra 2:6; Neh. 7:11.

6. The father of Ezer, who helped to repair the wall of Jerusalem. Neh. 3:19.

7. A Levite who explained the law to the people when Ezra read it. Neh. 8:7; 9:4, 5; 12:8, 24.

8. The name of Joshua, son of Nun, is in one passage given in this form. Neh. 8:17.

9. The son of Azariah, and a Levite who sealed the covenant. Neh. 10:9.

10. A city of Benjamin. Neh. 11:26.

JE-SHU'-RUN, JE-SU'-RUN *(the darling upright)*—R. V., *"Jeshurun."*
A poetical appellation of the people of Israel. Deut. 32:15; 33:5, 26; Isa. 44:2.

JE-SI'-AH *(Jehovah exists)*—R. V., *"Isshiah."*
1. One that joined David at Ziklag. I Ch. 12:6.

2. A Kohathite descendant of Uzziel. Called also *ISSHIAH.* I Ch. 23:20.

JE-SIM'-I-EL *(God sets).*
A descendant of Simeon. I Ch. 4:36.

JES'-SE *(Jehovah exists).*
An Israelite of the tribe of Judah who was the son of Obed and the father of David, also the grandson of Boaz and Ruth. He had eight sons, of whom David was the youngest. Jesse is usually called "Jesse the Bethlehemite," and is announced in Isa. 11:1, 10 as the ancestor of Christ. His genealogy is given in Ruth 4:18-22; I Ch. 2:5-12; Mat. 1:3-5; Lu. 3:32-34.

JES'-U-I *(Jehovah is satisfied)*—R. V., *"Ishvi."*
A descendant of Asher and progenitor of the Jesuites. He is called *ISUI* in Gen. 46:17, and *ISHUAI* in I Ch. 7:30. Num. 26:44.

JES'-U-ITES—R. V., *"Ishvites."*
The name of the family of Jesui, or Ishvi. Num. 26:44.

JES'-U-RUN—R. V., *"Jeshurun."* See *JESHURUN.* Isa. 44:2.

JE'-SUS *(Savior).*
"Jesus" is the Greek form for the Hebrew word "Jehoshua," contracted to "Joshua." This form of the name is found only in the N. T. and should be exclusively applied to *CHRIST* (which see). Jesus was the personal name of *CHRIST* among men during his life on earth. In Acts 7:45; Col. 4:11; Heb. 4:8, "Jesus" should be "Joshua," although these two names had originally the same meaning.

1. The son of the Virgin Mary, a descendant of Abraham through David of the tribe of Judah, the long-promised and long-expected Messiah, born in Bethlehem-Ephratah; and crucified in Jerusalem, A. D. 29. See *JESUS CHRIST, THE LORD. JESUS, ETHICS OF; JESUS, TRIAL OF;* see also *GENEALOGY.*

2. "Jesus," for *"Joshua"* (as in the R. V.), the son of Nun and leader of the Israelites. Acts 7:45; Heb. 4:8.

3. "Jesus . . . called Justus," a Christian who was with Paul at Rome, and, with him, sent salutations to the Colossians. Col. 4:11.

JE'-SUS, *BROTHERS OF.*—Mat. 12:46 sq.; 13:55; Mark 6:3 sq.; Lu. 8:19 sq.; Jno. 2:12; 7:3 sq.; Acts 1:14; I Co. 9:5; 15:7; Gal. 1:19; add to this Lu. 2:7, where Jesus is called "the first-born son" of Mary. In the lack of other information than that contained in the above passages, the inference is inevitable that the brethren James, Joseph, Judas (Jude) and Simon, and their unnamed sisters, were the children of Joseph and Mary, born after the birth of Jesus. Both the theory that holds that they were only his reputed brethren, being the children of Joseph by a former marriage, and thus only step-children of Mary; and that which regards "brother" as designating in these passages, according to occasional usage, *kinsman* or *cousin,* and which explains them as being the children of Mary's sister, the wife of Alphæus or Clopas, who, on the death of their father, became inmates of the home and members of the family at Nazareth, have their main support in the reluctance to consider Mary as sharing her motherhood with any other than her first-born. They rest ultimately, without any Scriptural authority, upon "the perpetual virginity of Mary" *(Maria semper virgo)* as taught by the Mediæval Church. But when esteemed as her real children, an illustration is afforded of the sanctity of that

family-life, in the fulfilment of all whose duties, as wife and mother, the mother of our Lord lived. Ingenious arguments have been framed to identify the brethren with several of the twelve. They are represented, however, not only as not believing his claims, but as even deriding them, until a late period in his ministry—a circumstance which renders our Lord's committing Mary to the care of John at the Cross entirely explicable. On the morning of the Resurrection, however, Jesus appeared to James; and immediately after the Ascension, the brethren are united in life and worship with his followers (Acts 1:14). James became the first bishop of the church at Jerusalem, and the most influential representative of conservatism in the first period of Christianity. Two of the brethren were among the married missionaries of the Apostolic Church. James and Jude are well-known as the authors of two of the New Testament epistles.

—*HENRY E. JACOBS.*

JE'-SUS CHRIST, *THE LORD.*—Criticism has been busy now for a hundred years and more with every phase of the life and work and character of Jesus of Nazareth. Men of all faiths and of no faith have ransacked every possible source, with every conceivable hypothesis and critical suggestion. The advance in science and in philosophy and in historical methods of research has come to a focus in the study of Jesus Christ, the supreme character in history, the chief force in modern life, the greatest teacher of the ages, the founder of Christianity, the object of faith and worship by one-third of the human race as the Son of God and Savior of sinners. It is not possible to escape the problem of Jesus. His character, as drawn in the Gospels, Acts, Epistles, and Apocalypse, is a fact, whatever the explanation. His power today as the chief regenerating force of mankind and the mainspring of all our progress in the uplift of the race is indisputable. He is the one hope of man in the face of the manifold and complex problems of modern industrial, social, and political life.

Evolution at first brushed Jesus aside, as without the pale of natural law and therefore a myth or a legend. But modern scientists have a wider view of nature and of God, and are less dogmatic concerning the possibility and even reality of mystery in nature. Life itself is still the unsolved mystery, and death the door to greater mysteries. So science today no longer denies the possibility of the Virgin Birth of Jesus and the fact of the Resurrection of Jesus from the grave. The only adequate explanation of the character and work of Jesus is precisely this, that in Him God and man meet. He is Himself the great Miracle, the Incarnation of God in human form. The result is no demi-god or *æon,* but the highest type of man that the world has ever seen, the representative man, the real Son of Man, Who gathers up into Himself all the hopes of the race. Jesus Christ is the Logos, the Image of God, the Expression of God in humanity, the Messiah of Jewish prophecy and hope, the Second Person of the Trinity, the Atoning Sacrifice for sin as the Lamb of God offered on the Cross, the Reconciler of men to God and of men with each other.

The criticism of the Four Gospels, our chief literary source for the knowledge of Jesus, has served to establish them on a firmer foundation than ever. The earliest of the Gospels, Mark, rests upon the teaching of Simon Peter, and belongs to about A. D. 50. The Gospel of Matthew (our Greek Matthew) makes use of Mark's Gospel and of a still earlier book of Sayings of Jesus, Aramaic *Logia* written by Matthew himself and much earlier than Mark's Gospel. Luke used the *Logia,* Mark, and various other sources (oral and written), and wrote his Gospel about A. D. 60. The Fourth Gospel was written by the Apostle John, the Beloved Disciple, towards the close of the century, and added new material of interest to the other three. Thus we have reliable data for our study.

The Gospels show how Jesus was conscious from the start of his divine mission and of his peculiar relation to God as the Son. We see it in the visit to Jerusalem when He was twelve years old, at his baptism by the river Jordan, when the Father greeted Him as his Beloved Son; in the temptation by the devil, in his own claims to be the Son of God, and finally receiving worship as God. The disciples were slow to grasp the true character of Jesus as the Spiritual Messiah; but, under the guidance of the Holy Spirit, they did come to see that Jesus of Nazareth was the Son of God and the Lord of life and death. In the Acts and the Epistles, we see the growing apprehension of Jesus Christ by the disciples under the tutelage of the Holy Spirit. Peter, James, Paul, the author of Hebrews, John, all give us varying conceptions of the unsearchable riches in Christ, and all agree with the Gospels that Jesus of Nazareth is the Son of God now at the right hand of power in heaven guiding the eternal conflict between the powers of righteousness and those of evil with certain victory for Christ at last as set forth in the Apocalypse.

Jesus was born, about B. C. 6 or 5, in Bethlehem of Judæa, while Herod the Great was alive. Joseph was willing to shelter Mary and take her to wife, because he was convinced by the angel Gabriel that the Child of Mary was begotten of the Holy Ghost. Thus we meet at once the central fact concerning Jesus as reported in two separate narratives,—that of Matthew, from the standpoint of Joseph; and that of Luke, from the standpoint of Mary. Mark begins only with the ministry, and John implies the Virgin Birth of Jesus.

Jesus began his public ministry A. D. 25 or 26, six months after John the Baptist, as the Forerunner, had been heralding the advent of the Messianic Kingdom. Jesus soon supplanted John in public favor as the great teacher and preacher; but John was loyal to Jesus, and Christ called John the greatest of all men in character. The ministry of Jesus was probably three and a half years in length. The first year was spent in various parts of the Holy Land with the first six disciples at Bethany beyond Jordan and the first visit to Jerusalem. John's Gospel alone records the events of this year. The Synoptic Gospels give in much detail the year and a half of the Galilean ministry, in which Jesus made a visit to Jerusalem, chose the twelve apostles, preached the Sermon on the Mount, made three tours of Galilee, aroused intense hostility on the part of the Pharisees by his conduct on the Sabbath-day and by his parables and miracles, till they said of Him that He was in league with the devil. The power of Christ's work secured great enthusiasm, and excited Herod Antipas because he had already slain John the Baptist and he was afraid that Jesus was John come to life.

The next six months Jesus spent in retirement from Galilee and in teaching the twelve about his person and work and in particular about his death, which they could not understand even after the confession of Peter and the transfiguration of Christ. The last six months center around Jerusalem, to which Jesus makes repeated visits, with growing hatred on the part of the Pharisees and Sadducees, who finally plot his death in desperation after the raising of Lazarus from the dead. The culmination of Christ's conflict with his foes comes in Passion Week, at the Passover in A. D. 30, when the Sanhedrin finally persuaded Pilate to condemn Jesus to death on the Cross. Then the tragedy of the Ages came to its close, with the apparent triumph of ecclesiastical bigotry and hate. But Jesus had predicted that He would rise from the dead on the third day. This He did, as all the Gospels show and as Paul testifies by his own experience in seeing the Risen Christ.

Before his Ascension, Jesus several times outlined his world program for conquest, and charged the disciples to carry it out. Jesus promised to come again, but explained that the time was wholly uncertain. He charged the disciples to

be ready, but meanwhile to preach for the conquest of the world. Christians still have this task laid upon them. We see the on-going of the Kingdom in the Acts and the Epistles. The Holy Spirit is our present Advocate and Teacher of Christ as we press the work of the Kingdom to the ends of the earth.

—*A. T. ROBERTSON.*

JE'-SUS, *ETHICS OF.*—The supremacy of the moral teachings of Jesus, through the conflict of centuries, has gained almost universal recognition. The definite details of these teachings depend upon the historical accuracy and critical interpretation of the writings which contain them; and their application to the political and social conditions of the present age makes an appeal, often exceedingly difficult of response, to the ethical judgment of every individual.

These facts tend to produce two mistaken theoretical attitudes and habits of conduct. The first of these satisfies itself with an ideal which it is impossible to realize under modern conditions, and which few or none of those who hold it attempt to realize. The result is a "double morality," which separates the warning and vivifying influences of religious faith from the motives and principles actually operative in shaping the conduct. This constitutes a virtual denial of the *truth* of the ethics of Jesus.

The second mistake consists in the too often quite unintelligent and even self-interested attempt to derive some vagary of justification for a piece of conduct from a "literal" interpretation of a particular saying or deed of Jesus. This may result in a species of "petti-fogging" with the ethics of Jesus.

But are there no principles or rules which should be followed, and which may be followed with a reasonable assurance of success, by the sincere disciple of this supreme ethical master? In spite of all critical difficulties and doubtful questions of historical accuracy, we believe that there are such principles. The successful turning of these into practical rules is, however, a matter which calls for prayer, reflection, and for the exercise of good sense; and it gains with the growth of experience.

The fundamental principle of the ethics of Jesus is the faith that moral goodness is not mere conformity to cosmic processes, or to an impersonal ideal, or to the conception of the greatest happiness for the greatest number, but filial obedience to God conceived of as an absolutely righteous Father and would-be Redeemer. The good man is the obedient and loving son of God. He is thus a faithful follower of Him Who is *the* Son. The entrance upon this attitude of filial obedience through the door of faith is, of course, penitence for, and the forsaking of, the attitude of disobedience.

The second principle in the ethics of Jesus follows from the first. Every follower of Him becomes a member of a family, one among brothers. His attitude and action toward them are the exhibition and test of his moral goodness. Every individual in this family must share with Jesus in the spirit of self-sacrifice. This involves a negative attitude, an attitude of self-denial toward what those who have not the spirit of sons most seek after,—the "things of this world." "The world is crucified in me." "Love not the world or the things of the world." "Be not conformed to this world." Such injunctions constitute the most distinctive, and yet most difficult of compliance, of all the ethical teachings of Jesus. They especially require that we should keep in mind what "holy" George Herbert called "the exact temperance of our Lord Jesus Christ." With this in mind, the Sermon on the Mount must be interpreted.

No mistake in understanding the ethics of Jesus is more seductive and misleading than that which arises from the wrong conception of the divine love. No more dreadful denunciations of the sins of hyprocrisy, self-seeking, "worldliness," and other less conspicuous forms of wrong-doing, ever proceeded from the lips of any teacher of ethics. They enunciate the severity and inescapable character of the divine punitive wrath against the impenitent and persistently disobedient. It is, however, in Jesus' teachings as to the destiny of those who are, and those who are not—"eternal life" and "death eternal"—the true sons of God in the spirit of his ethical conceptions, that his doctrine culminates. "The approach of eternity awakened in Jesus the recognition of all that is essential, of all that endures in the sight of God."

The picture of this discrimination in the destiny of individuals, and in groups of individuals—the gathering of "all the nations"—is drawn at greatest length in the twenty-fifth chapter of Matthew, but its teaching is virtually enunciated in various other passages of the Gospels. Some of its features undoubtedly closely resemble the Rabbinical notions of the time. This, however, should not prevent our recognizing the greatly enlarged spiritual import of it as maintained in the ethical teachings of Jesus.

But our appreciation of the ethics of Jesus depends greatly upon an appropriate sensitiveness to the qualities of its expression, to its peculiar "style," so to say. Of these qualities, the most impressive is its always unhesitating assumption of authority. It is never discussive, argumentative, or problematical. Its opening sentence might invariably be: *"I* say unto you."

Another of its distinguishing qualities is its prophetic impressiveness, its emotional seriousness. The question as to the ethical rightness of every opinion, form of emotions, or deed, is for the follower of Jesus, the question of greatest, of supreme, importance. This is not to say that the consequences of conduct have no bearing on the problem of ethical rightness; or that differences in opinion and choice are impossible in compliance with the ethics of Jesus. Such differences are inevitable under changing conditions of knowledge, of opportunity, and of civil and social environment; but they do not change the supremacy of the ethical question.

A third of the remarkable qualities, the *style*, of the ethics of Jesus, is its psychological comprehensiveness. The whole man is involved in the aim to follow Jesus as ethical master. Judgment, feeling, volition, are all involved in that loving obedience to the perfect divine righteousness, which is the spirit of the Son of God.

And, finally, there is a kind of spontaneity and vital spiritual impulse to the ethics of Jesus which seems to forbid, or to baffle, all our efforts to class Him with any other of the world's great ethical teachers.

—*GEORGE TRUMBULL LADD.*

JE'-SUS, *TRIAL OF.*—Jesus was tried before two courts, the *Ecclesiastical,* composed of the seventy members of the Jewish Sanhedrin and the high-priest Caiphas; and the *Civil,* of which Pontius Pilate, the Roman governor, was the judge. Both trials were held on the same morning on which Jesus was crucified on the brow of Calvary. The haste of the proceedings, less than seven hours from the arrest to the final sentence, indicates that it was all strategically planned beforehand (Jno. 11:47 sq.).

They who planned and finally consummated the death of Jesus were the priests, led by Caiphas. Three times John speaks of him as high-priest *that year;* that unique year in redemption history when the typical sacrifices were completed in the offering of the Lamb of God. It was the high-priest's duty every year on the Day of Atonement to enter the holy of holies with the sacrificial blood dripping from his fingers. This year, Caiphas' hands were red with the blood of the Son of God.

The order of events on the day of the trial is this:—

1. Jesus was arrested by the Jewish authorities at Gethsemane (Mark 14:43), and brought to the palace of Annas, who, though deposed from the high-priesthood, retained a commanding personal influence and was father-in-law of Caiphas (Jno. 18:19 sq.). Here were gathered some of the rulers, including the high-priest, who questioned Jesus in order to draw from Him some-

thing on which to base a capital charge (Mat. 26:57). This was but an informal meeting, without judicial character.

2. In the meanwhile, the members of the Sanhedrin were summoned to the house of Caiphas, where the regular court was held (Mark 14:53 sq.). But Jesus was alone, with no witnesses for the defense, with no advocate to speak for Him, with no charge yet formulated; and all the judges were his accusers and avowedly determined that He should die (Mark 14:1).

3. After dawn, another meeting was called in the palace of justice; because, according to Rabbinical law, no sentence of death could be passed at night (Lu. 22:66 sq.). At this meeting, the court sentenced Jesus to death on the charge of blasphemy, based on his confession that He was the Messiah, the Son of God (Mark 14:60 sq.).

4. The Roman Empire allowed a liberal measure of self-government to its subjects. The Jewish court could try criminals and administer punishment; but sentence of death must be referred to the civil court for ratification or rejection. Caiphas sent Jesus to Pilate with the confident expectation of an immediate confirmation of the sentence of death (Mark 15:1).

Whether the crucifixion was a Roman or a Jewish crime must be settled by the spirit and conduct of Jesus' accusers, and by the judicial decisions of the courts. On the first count, the Jews are certainly guilty. As to the Roman court:—

a. Pilate did not ratify the verdict of the ecclesiastical court (Jno. 18:29).

b. Four times he declared Jesus innocent (Jno. 18:38; Lu. 23:13; Jno. 19:4; Mat. 27:24).

c. He vainly tried to appease the fury of the people by offering for death a noted criminal in place of Jesus (Lu. 23:13 sq.), and punishing Jesus for his alleged claim of being King, and then appealing to the pity of the populace (Jno. 19:1 sq.).

d. At last, when threatened with the charge of befriending a popular claimant of the crown of Cæsar, the unhappy governor weakly sacrificed a man whom neither the Roman law nor his own conscience condemned, the people assuming the guilt.

—*A. H. TUTTLE.*

JE'-THER *(pre-eminent).*
1. Gideon's first-born son. Judg. 8:20.

2. An Ishmaelite, father of David's nephew Amasa. I Ki. 2:5, 32; I Ch. 2:17.

3. A son of Jerahmeel, son of Hezron. I Ch. 2:32.

4. A son of Ezra, a descendant of Caleb the spy. I Ch. 4:17.

5. A descendant of Asher. I Ch. 7:38.

JE'-THETH *(subjection).*
A duke or prince of Edom of the family of Esau. Gen. 36:40; I Ch. 1:51.

JETH'-LAH *(height)*—R. V., *"Ithlah."*
A border-city of Dan; now called *Shilta.* Josh. 19:42.

JETH'-RO *(pre-eminence).*
The father-in-law of Moses, and a priest of Midian. In Ex. 4:18, the name is *Jether* (in the Hebrew), but the A. V. gives "Jethro." In Ex. 2:18, he is called *Reuel;* and in Num. 10:29, we have *Reuel* in the Hebrew, but *RAGUEL* in the A. V. Ex. 3:1; 4:18; 18:1, 2, 5, 6, 9, 10, 12.

JE'-TUR.
1. A son of Ishmael, son of Hagar, Abraham's concubine. Gen. 25:15; I Ch. 1:31.

2. The tribe that sprang from *JETUR.* I Ch. 5:19.

JEU'-EL *(snatching away).*
A descendant of Zerah, son of Judah. I Ch. 9:6.

JE'-USH *(collector).*
1. Esau's son by Aholibamah. Gen. 36:5, 14, 18; I Ch. 1:35.

2. Grandson of Jediael, a Benjamite. I Ch. 7:10.

3. A Gershonite, descendant of Shimei, and head of a family. I Ch. 23:10, 11.

4. A son of Rehoboam, and grandson of King Solomon. II Ch. 11:19.

JE'-UZ *(counsellor).*
Son of Shaharaim, a Benjamite. I Ch. 8:10.

JEWELS.—Ornaments, usually made of precious metals; among them were *ear-rings* (Gen. 24:22, 30, 47), *bracelets* (Gen. 38:18, 25), *chains* (Num. 31:50; Isa. 3:19), *signets* or seals (Ex. 39:6, 14, 30). "Jewel" is used figuratively for anything peculiarly precious; as God's chosen people (Mal. 3:17), or wisdom (Prov. 20:15).

JEW'-ESS.
Female Jew. See *JEWS.* Acts 24:24.

JEW'-ISH.
Of or pertaining to the *JEWS* (which see). Tit. 1:14.

JEW'-RY—R. V., O. T. *"Juda,"* N. T. *"Judæa."*
The nation of the Jews; i. e., the kingdom of Judah, later Judæa. The original terms are elsewhere translated "Judah" or "Judæa." Dan. 5:13—Lu. 23:5; Jno. 7:1.

JEWS.
Descendants of Judah; in later times also applied to the Israelites. In II Ki. 16:6, this appellation is applied to the *two* tribes (Judah and Benjamin); in later days, the *twelve* tribes. Strictly speaking, the name is appropriate only to the subjects of the kingdom of the two tribes after the separation of the ten tribes, B. C. 975. Following is a brief outline of the principal events in Jewish history from the time of Daniel to the birth of Jesus:—

In 603 B. C., Daniel interprets Nebuchadnezzar's first dream; in 561, Evil-merodach releases Jehoiachin from captivity; in 539, Daniel interprets the handwriting to Belshazzar; in 536, decree of Cyrus in favor of the Jews; in 535, the second Temple is founded; in 516, it is finished; in 463, Artaxerxes stops the rebuilding of the city; in 458, Ezra leads a band of exiles back to Jerusalem from Babylon; in 445, Nehemiah becomes governor; in 332, Alexander the Great enters Jerusalem; in 320, Ptolemy Soter storms Jerusalem; in 312, Antigonus wrests Judæa from Ptolemy; in 285, the Septuagint translation begun; in 203, Antiochus the Great invades Judæa and Phœnicia; in 200, the sect of the Sadducees arises; in 199, the country is recovered by the Egyptian general Scopas; in 198, Scopas is defeated; in 170, Antiochus Epiphanes massacres 40,000 in Jerusalem; in 168, Apollonius takes Jerusalem and dedicates the Temple to Jupiter Olympius; in 165, Judas Maccabæus rises in arms; in 163, Judas made governor; in 160, he makes the first treaty with the Romans; in 156, the Syrians withdraw; in 144, Jonathan put to death; in 130, Hyrcanus subdues the Idumæans; in 95, the Pharisees rebel; in 70, Hyrcanus is defeated; in 63, Hyrcanus is restored; in 54, Crassus plunders the Temple; in 49, Aristobulus poisoned; in 42, Herod marries Mariamne; in 40, the Parthians invade Judæa, and Herod proclaimed king by the Romans; in 37, the Romans take Jerusalem; in 31, a dreadful earthquake; in 29, Mariamne put to death; in 17, Herod begins to rebuild the Temple; in the latter part of 5, Jesus is born. See *JERUSALEM; PALESTINE.*

JEWS' RELIGION. See *JUDAISM.* Gal. 1:13, 14.

JEZ-A-NI'-AH *(Jehovah determines).*
A captain of the Jews, generally called *JAAZE-NIAH,* who would not be persuaded to serve the Chaldeans. Jer. 40:8; 42:1.

JEZ'-E-BEL *(without cohabitation).*
A daughter of Ethbaal, king of the Zidonians, and the wife of Ahab and mother of Joram, kings of Israel. See *AHAB; GROVE.* I Ki. 16:31; 21:5 sq.; II Ki. 9:7 sq.—Rev. 2:20.

JE'-ZER *(formation).*
The third son of Naphtali. Gen. 46:24; Num. 26:49; I Ch. 7:13.

JE'-ZER-ITES.
The descendants of the preceding *JEZER.* Num. 26:49.

JE-ZI'-AH *(Jehovah unites)*—R. V., *"Izziah."*
One of the Parosh family that had taken a "strange" (foreign) wife. Ezra 10:25.

JE'-ZI-EL *(God unites).*
Son of Azmaveth; a valiant man who joined David at Ziklag with his brother Pelet. I Ch. 12:3.

JEZ-LI'-AH *(Jehovah delivers)*—R. V., *"Izliah."*
A son of Elpaal, a Benjamite. I Ch. 8:18.

JE-ZO'-AR *(splendid)*—R. V., *"Izhar."*
A son of Helah, wife of Ashur, a descendant of Caleb, son of Hur. I Ch. 4:7.

JEZ-RA-HI'-AH *(Jehovah is shining).*
The overseer of those singing at the purification of the people. See *IZRAHIAH.* Neh. 12:42.

JEZ'-REEL *(God sows).*
1. A city in the hill-country of Judah, near Jokdeam and Zanoah. Josh. 15:56; I Sa. 25:43; 29:1, 11.

2. A city in the tribe of Issachar, but belonging to Manasseh, between Megiddo and Bethshean, near Mount Gilboa; now called *Zerin* or *Serin.* Josh. 19:18; II Sa. 2:9; 4:4.

3. The valley or plain in which Jezreel stood. It is an exceedingly fertile section of central Palestine which, south of the Carmel range, intersects the western highland, between the hills of Galilee and those of Samaria, and connects the low coastland along the Mediterranean with the valley of the Jordan. It was the battle-field where Gideon triumphed over the Midianites (Judg. 7), and where Deborah sang her war-song (Judg. 5:2-31). It was near this valley that Josiah was fatally wounded by the Egyptians (II Ch. 35:22-24). Saul and Jonathan fell on the mountains of Gilboa near by (I Sa. 31:1-6). Its Greek name, *Esdrælon,* is not in the Bible.

4. A descendant of the father of Etam. I Ch. 4:3.

5. The symbolic name of the eldest son of Hosea the prophet. Hos. 1:4.

6. A symbolic name of Israel. Hos. 1:4, 11.

JEZ'-REEL-ITE.
Inhabitant of *JEZREEL* in Issachar. I Ki. 21:1, 4, 6, 7, 15, 16; II Ki. 9:21.

JEZ-REEL-IT'-ESS.
A female inhabitant of *JEZREEL* (in Judah). I Sa. 27:3; 30:5; II Sa. 2:2; 3:2; I Ch. 3:1.

JIB'-SAM *(lovely, sweet)*—R. V., *"Ibsam."*
A son of Tola, son of Issachar. I Ch. 7:2.

JID'-LAPH *(melting away).*
A son of Nahor, and nephew of Abraham. Gen. 22:22.

JIM'-NAH, JIM'-NA *(prosperity)*—R. V., *"Imnah."*
The first-born son of Asher; his descendants were called *JIMNITES.* Called *IMNAH* in I Ch. 7:30. Gen. 46:17; Num. 26:44.

JIM'-NITES—R. V., *"Imnites."*
A family that sprang from Jimnah, the first-born of Asher. Num. 26:44.

JIPH'-TAH *(breaking through)*—R. V., *"Iphtah."*
A city in Judah, near Ashnah and Nezib. Josh. 15:43.

JIPH'-THAH--EL *(God is breaking through)*—R. V., *"Iphtah-el."*
A valley in Zebulun, on the border of Asher and Zebulun; now called *Jefat.* Josh. 19:14, 27.

JO'-AB *(Jah,* or *Jehovah, is father).*
1. David's nephew, the son of his sister Zeruiah. He became the most overbearing "chief and captain" (I Ch. 11:6) in his uncle David's army. He treacherously assassinated Abner (II Sa. 3:27), who had killed Joab's brother Asahel in self-defence (2:23). Joab also killed Absalom (18:14), contrary to the express orders of David. After this event, David made Amasa commander-in-chief in place of Joab, who soon after assassinated Amasa (20:10). David apparently took Joab again into favor (24:2), and Joab afterward combined with Abiathar and others to make Adonijah king instead of Solomon. The plot was defeated, and Joab was put to death at the horns of the altar (I Ki. 2:34) by Benaiah, by order of Solomon, B. C. 1015.

2. A descendant of Caleb, son of Hur, of the tribe of Judah. I Ch. 2:54.

3. A grandson of Kenaz, of the tribe of Judah. I Ch. 4:14.

4. An Israelite whose posterity went up from Babylon with Zerubbabel, B. C. 536. Ezra 2:6; Neh. 7:11.

5. One whose descendants went up from Babylon with Ezra, B. C. 458. Ezra 8:9.

JO'-AH *(Jehovah is brother).*
1: A son of Asaph the recorder in the time of Hezekiah. II Ki. 18:18, 26; Isa. 36:3, 11, 22.

2. A descendant of Gershom, son of Levi. I Ch. 6:21; II Ch. 29:12.

3. A son of Obed-edom. I Ch. 26:4.

4. A Levite commissioned by Josiah to repair the house of the Lord. II Ch. 34:8.

JO'-A-HAZ *(Jehovah helps).*
Father of Joah, the recorder under King Josiah. II Ch. 34:8.

JO-AN'-NA.
1. A female disciple, the wife of an officer in Herod's household. Lu. 8:3; 24:10.

2. The grandson of Zerubbabel, mentioned in the *GENEALOGY* (which see) of Jesus. Lu. 3:27 (R. V., *"Joanan").*

JO'-ASH *(Jehovah supports).*
1. The father of Gideon, of the tribe of Manasseh. Judg. 6:11, 29-31; 7:14; 8:13, 29, 32.

2. A son of Ahab, king of Israel. I Ki. 22:26; II Ch. 18:25.

3. Son and successor of Ahaziah, being the seventh king of Judah, and the only son of Ahaziah not slain by Athaliah. He was hidden in the Temple six years by his aunt, Jehosheba (II Ki. 11:2, 3), and became king at the age of seven (ver. 12). During his reign, Hazael, king of Syria, invaded his kingdom, and it was only by the payment of a large sum of money and the surrender of all the treasures and furniture of the Temple that his capital was saved from plunder by the Syrians (12:18). He ruled forty years, B. C. 878-839 (new dates, 836-797), and suffered assassination at the hands of his own servants (II Ch. 24:24-27).

4. Son and successor of Jehoahaz, and grandson of Jehu. He was the twelfth king of Israel, and reigned B. C. 841-825 (new dates, 800-785), including two years in which he was associated with his father. He was very successful in a war with Amaziah, king of Judah, but died soon afterward (II Ki. 14:12-16). He is also called *JEHOASH.*

5. A descendant of Shelah, son of Judah. I Ch. 4:22.

6. A son of Becher, son of Benjamin. I Ch. 7:8.

7. Keeper of the stores of oil in the time of David. I Ch. 27:28.

8. The second in command of those who joined David at Ziklag. I Ch. 12:3.

JO'-A-THAM *(Jehovah is perfect)*—R. V., *"Jotham."*
An ancestor of Joseph the husband of Mary, as enumerated in Matthew's Gospel. Mat. 1:9.

JOB *(hated).*
A descendant of Aram, son of Shem, dwelling in Uz, in the N. of Arabia, or in the E. of Edom and Moab; supposed to have been contemporaneous with Abraham. The book of Job was probably introduced to the knowledge of Israel by Moses,

who may have written the introduction (chs. 1, 2) and the conclusion (42:9-17). The object of the book is twofold—to show *first*, that true religion is not based on selfish considerations, or an answer to the question, Does Job serve God for nought? and *second*, that temporal calamities are not always the consequences of sin. The person of Job is mentioned in Eze. 14:14, 18, 20; Jas. 5:11. He lives also in the traditions of the Arabs. He is represented as a prince of the patriarchal age who, from the highest prosperity, was suddenly cast down to utter poverty and misery, deprived of all his property and children, stricken with a loathsome disease, forsaken and insulted by his wife and friends; but who, after the severest trial of faith and patience, was restored to more than his former prosperity and happiness. He was ignorant of the Mosaic law and Jewish worship, and lived outside of Palestine on the border-line, but was nevertheless a worshipper of the true God, an inspired prophet, a hero of faith, and a model of patience and endurance. He was a holy outsider, as it were, of the order of Melchizedek, the friend of Abraham. See *LEPROSY*.

JOB *(returning)*—R. V., *"Iob."*
The third son of Issachar; elsewhere called *JASHIB* (Num. 26:24), and *JASHUB* (I Ch. 7:1). Gen. 46:13.

JOB, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

JO'-BAB *(howling)*.
1. A son of Joktan the Shemite. Gen. 10:29; I Ch. 1:23.

2. The second king of Edom, and son of Zerah of Bozrah. Gen. 36:33, 34; I Ch. 1:44, 45.

3. A king of Madon, a Canaanitish city conquered by Joshua. Josh. 11:1.

4. A son of Shaharaim, a Benjamite. I Ch. 8:9.

5. A son of Elpaal, a Benjamite. I Ch. 8:18.

JOCH'-E-BED *(Jehovah is honor)*.
The wife of Amram, and mother of Miriam, Aaron, and Moses. Ex. 6:20; Num. 26:50.

JO'-ED *(Jehovah is witness)*.
A son of Pedaiah, a Benjamite. Neh. 11:7.

JO'-EL *(Jehovah is God)*.
1. The first-born son of Samuel the prophet; called *VASHNI* in I Ch. 6:28. I Sa. 8:2; I Ch. 6:33; 15:17.

2. A Simeonite. I Ch. 4:35.

3. The father of Shemaiah, a Reubenite. I Ch. 5:4, 8.

4. A chief Gadite. I Ch. 5:12.

5. A Kohathite, and ancestor of Samuel the prophet. I Ch. 6:36.

6. A descendant of Tola, son of Issachar. I Ch. 7:3.

7. One of David's valiant men, and a brother of Nathan. I Ch. 11:38.

8. A Gershonite in the days of David. I Ch. 15:7, 11; 23:8.

9. A Gershonite, keeper of the treasures of the house of the Lord in the days of David. I Ch. 26:22.

10. A prince of Manasseh W. of the Jordan, in the days of David. I Ch. 27:20.

11. A Kohathite that aided in cleansing the Temple in the days of Hezekiah. II Ch. 29:12.

12. One of Nebo's family who had taken a "strange" (foreign) wife during the Exile. Ezra 10:43.

13. A son of Zichri, and overseer of the Benjamites in Jerusalem. Neh. 11:9.

14. Son of Pethuel, and prophet in the days of Uzziah, king of Judah B. C. 810-758 (or 780-735). Nothing further is known of his personal history. Joel 1:1—Acts 2:16.

JO'-EL, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

JO-E'-LAH *(God is snatching)*.
A son of Jeroham of Gedor who joined David in Ziklag. I Ch. 12:7.

JO-E'-ZER *(Jehovah is help)*.
A Korhite who joined David in Ziklag. I Ch. 12:6.

JOG'-BE-HAH *(height)*.
A place in Gad; now called *Kanuat*. Num. 32:35; Judg. 8:11.

JOG'-LI *(exiled)*.
Father of Bukki, and a prince of Dan, chosen to divide the land W. of the Jordan. Num. 34:22.

JO'-HA *(Jehovah is living)*.
1. A son of Beriah, grandson of Shaharaim, a Benjamite. I Ch. 8:16.

2. One of David's valiant men. I Ch. 11:45.

JO-HA'-NAN *(Jehovah is gracious)*.
1. A son of Kareah, or Careah, and a captain of the Jews. II Ki. 25:23; Jer. 40:8, 13, 15, 16; 41:11, 13-16; 42:1, 8; 43:2, 4, 5.

2. The eldest son of Josiah, king of Judah. I Ch. 3:15.

3. A son of Elioenai. I Ch. 3:24.

4. A grandson of Ahimaaz, father of Azariah, a Levite. I Ch. 6:9, 10.

5. A valiant man that joined David at Ziklag. I Ch. 12:4.

6. A Gadite that joined David at Ziklag. I Ch. 12:12.

7. An Ephraimite who opposed making slaves of the captives of Judah, in Ahaz's time. (Heb., *"Jehohanan,"* as in the R. V.) II Ch. 28:12.

8. A returned exile, son of Hakkatan, in Artaxerxes' time. Ezra 8:12.

9. A priest who, with Ezra, summoned the exiles to Jerusalem. (Heb., *"Jehohanan,"* as in the R. V.) Ezra 10:6.

10. A son of Tobiah the Ammonite, and husband of Meshullam's daughter. (Heb., *"Jehohanan,"* as in the R. V.) Neh. 6:18.

11. A priest in the days of Joiakim, the grandson of Jozadak. Neh. 12:22, 23.

JOHN (English form of *JOHANAN*).
1. "John the Baptist," or, more properly, the *Baptizer* (Mat. 3:1), son of Zacharias, the aged priest, and Elisabeth (Lu. 1:13), a cousin of Mary the mother of Jesus. He was born about six months before Christ, his birth and work having been predicted by the angel Gabriel (Lu. 1:5-17). His manner of life was solitary and austere; for he seems to have shunned the habitations of men, subsisting on locusts and wild honey, and wearing clothing made of the coarse hair of camels, with a leather girdle about his loins (Mat. 3:4). He preached in the wilderness of Judæa (bordering on the Jordan), calling the people to repentance and reformation, announcing to the Jews the near approach of the Messiah's kingdom, called the "Kingdom of Heaven" (Mat. 3:2), and baptizing with the baptism of repentance all who came unto him confessing their sins (Lu. 3:3). Multitudes flocked to hear him and to be baptized, many supposing that he might even be "the Christ" (Jno. 1:19-28). Among the many others, came Jesus of Nazareth to be baptized (Jno. 1:29); and, in Mat. 11:11, Christ says of him, "Among them that are born of women there hath not risen a greater than John the Baptist." He also declared that John was the Elias (Elijah) that was to come (Mat. 11:14). John was imprisoned by Herod Antipas for daring to reprove the tetrarch for marrying Herodias, his brother Philip's wife (Mark 6:17, 18). Later, at a birthday supper given by Herod, the daughter of Herodias gained the king's favor by her graceful dancing, thereby provoking from him the promise of anything she wished, unto the half of his kingdom (Mark 6:21-23). Being advised by her mother, the girl asked for the head of John the Baptist in a charger (Mark 6:24-25). Though Herod feared John (Mark 6:20), "yet for his oath's sake, and for their sakes which sat with him, he would not reject her" (Mark 6:26); accordingly John was beheaded, A. D. 28, and his head delivered to the daughter of Herodias, who in turn gave it to her mother (Mark 6:27, 28). His body was taken by his disciples and

placed in a tomb (Mark 6:29). See *APOSTLES AND DISCIPLES.*

2. A son of Zebedee and Salome, and younger brother of James. He was the beloved disciple of Christ; and, if Salome was a sister of Mary (Jno. 19:25), he was also a cousin of Jesus. He was probably born at Bethsaida (Mat. 4:18, 21), on the Sea of Galilee, and pursued, like his brother, the trade of a fisherman. Both brothers were followers of John the Baptist before they became apostles of Christ (Jno. 1:37). After being called, he seems to have been always with Christ during his whole ministry; and after the Ascension, he, together with Peter and James, took charge of the Christian church in Jerusalem, where he met with Paul, A. D. 50. Some years later, he moved to Ephesus, and from that time till his death was at the head of all the Christian churches in Asia Minor. He was banished to Patmos, a barren island in the Ægean Sea, by the Roman emperor, but was subsequently allowed to return to Ephesus, where he died, during the reign of Trajan, which began A. D. 98. Many beautiful traditions have clustered around his name. See *APOSTLES AND DISCIPLES.*

3. A kinsman of Annas the high-priest. Acts 4:6.

4. A son of Mary, sister of Barnabas, and surnamed "Mark." See *MARK;* also *APOSTLES AND DISCIPLES.* Acts 12:12, 25; 13:5, 13; 15:37.

JOHN, *GOSPEL OF.*—See *BIBLE, BOOKS OF THE.*

JOHN, *FIRST, SECOND AND THIRD EPISTLES OF.*—See *BIBLE, BOOKS OF THE.*

JOI'-A-DA *(Jehovah knows).*
A descendant of Jeshua the priest who returned with Zerubbabel. Also called *JEHOIADA.* Neh. 12:10, 11, 22; 13:28.

JOI'-A-KIM *(Jehovah sets up).*
The son of Jeshua the priest who returned from Babylon with Zerubbabel, B. C. 536. Neh. 12:10, 12, 26.

JOI'-A-RIB *(Jehovah contends).*
1. One whom Ezra sent to obtain ministers to return with him to Jerusalem, B. C. 458. Ezra 8:16.

2. A descendant of Pharez whose family dwelt in Jerusalem. Neh. 11:5.

3. A priest, father of Jedaiah. Neh. 11:10; 12:6, 19.

JOINING, JOINT.—Coupling. In Song 7:1, "the joints of thy thighs" is rendered *"thy rounded thighs"* in the R. V. I Ch. 22:3—Eph. 4:16; Col. 2:19.

JOINT HEIR.—One who is heir with another. See *HEIR.* Rom. 8:17.

JOK'-DE-AM *(anger of the people).*
A city in the hill-country of Judah. Josh. 15:56.

JO'-KIM *(Jehovah sets up).*
A descendant of Shelah, son of Judah. I Ch. 4:22.

JOK'-ME-AM *(standing of the people).*
A Levitical city of Ephraim, S. W. of Abel-Meholah, nearly opposite the mouth of the Jabbok. I Ch. 6:68.

JOK'-NE-AM *(possession of the people).*
1. A Levitical city of Zebulun, in the W., near Mount Carmel. Josh. 12:22; 19:11; 21:34.

2. Should be *JOKMEAM,* in Ephraim (I Ki. 4:12), or (as some think) *KIBZAIM* (Josh. 21:2). I Ki. 4:12 (R. V., *"Jokmeam"*).

JOK'-SHAN *(fowler).*
A son of Abraham by Keturah, and father of Sheba and Dedan. Gen. 25:2, 3; I Ch. 1:32.

JOK'-TAN *(little).*
A son of Eber, of the family of Shem. His sons were Almodad, Sheleph, Hazar-maveth, and Jerah. Gen. 10:25, 26, 29.

JOK'-THEEL *(God's reward of victory).*
1. A town in the plain-country of Judah. Josh. 15:38.

2. Name given by Amaziah to Selah, a chief city of Edom; perhaps the modern *Petra.* II Ki. 14:7.

JO'-NA—R. V., *"John."* See *JONAS.* Jno. 1:42.

JON'-A-DAB *(Jehovah is liberal).*
1. A son of Shimeah, David's brother. II Sa. 13:3, 5, 32, 35.

2. The son of Rechab, whom Jehu took with him to show him his zeal for the Lord. Elsewhere called *JEHONADAB.* Jer. 35:6 sq.

JO'-NAH *(a dove).*
The son of Amittai, of Gath-Hepher in Zebulun (II Ki. 14:25), in the days of Jeroboam II. He was the fifth of the so-called "minor prophets," and the first Hebrew prophet or missionary sent to a heathen nation. B. C. 825. Nothing further is known of his life except what is found in his book.

JO'-NAH, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

JO'-NAN—R. V., *"Jonam."*
A name occurring in the *GENEALOGY* (which see) of Jesus. Lu. 3:30.

JO'-NAS, JO'-NA—R. V., *"Jonah," "John."*
1. The Greek form of the Hebrew *JONAH.* Mat. 12:39-41; 16:4; Lu. 11:29, 30, 32.

2. The father of Peter the apostle. In one passage (Jno. 1:42), he is called *JONA;* and in another (Mat. 16:17), Peter is called *Bar-jona* (i. e., "son of Jona"). Jno. 21:15-17.

JO'-NATH--E'-LEM--RE-CHO'-KIM *(after The Silent Dove in the Far-off Lands).*—Part of the title of Psa. 56. It is not found in any other passage of the Bible, and is probably the name of some melody to which the psalm was to be sung.

JON'-A-THAN *(Jehovah is given).*
1. A Levite, son of Gershom, and priest of an idol in Mount Ephraim. Judg. 18:30.

2. Son of Saul, first king of Israel, and an officer in his father's army. He smote the garrison of the Philistines at Geba (I Sa. 13:3); and, assisted only by his armor-bearer, slew twenty of the enemy at the pass of Michmash (I Sa. 14:14). He was the devoted friend of David (I Sa. 18-20; II Sa. 1:17-27; 9:1, 7; 21:7). Jonathan, together with his brothers Abinadab and Malchishua, was slain by the Philistines at the battle of Gilboa, his father falling upon his own sword, rather than risk the probability of being abused by the arch-enemies of the Israelites, who had completely overpowered his army (I Sa. 31:1-6). After the battle, the Philistines took the bodies of Saul and his sons and fastened them to the wall of Beth-shan, having first cut off the head of the fallen king. The bodies were later taken by the valiant men of Jabesh-gilead and burnt, after which the remains were buried under a tree at Jabesh (I Sa. 31:8-13), but were later exhumed by David and deposited in the sepulchre of Kish, Saul's father, in Zela (II Sa. 21:12-14).

3. A son of Abiathar, a high-priest in the time of David. II Sa. 15:27, 36; 17:17, 20; I Ki. 1:42.

4. A son of Shimea, David's brother. II Sa. 21:21; I Ch. 20:7.

5. One of David's valiant men, and son of Jashen or Shage. II Sa. 23:32; I Ch. 11:34.

6. A son of Jada, and grandson of Onam. I Ch. 2:32, 33.

7. An uncle of David. I Ch. 27:32.

8. The father of Ebed, who returned from Babylon with Ezra, B. C. 458. Ezra 8:6.

9. Son of Asahel, and employed in the matter of "strange" wives. Ezra 10:15.

10. A descendant of Jeshua the high-priest. Neh. 12:11.

11. A priest descended from Melicu or Malluchi. Neh. 12:14.

12. A priest, descended from Shemaiah, in the days of Joiakim. In Neh. 12:18, he is called *JEHONATHAN*. Neh. 12:35.

13. A scribe in whose house Jeremiah was imprisoned. Jer. 37:15, 20; 38:26.

14. A son of Kareah, and one of the captains who went to Gedaliah the governor. Jer. 40:8.

JOP'-PA *(height, beauty)*.
An old seaport of Palestine, in the territory of Dan, and called *JAPHO* in Josh. 19:46. It is situated upon a promontory 116 feet high which juts out into the Mediterranean Sea, about 30 miles S. of Cæsarea and 37 miles N. W. of Jerusalem. It is the seaport into which the cedar from Lebanon was brought for the building of Solomon's Temple (II Ch. 2:16), and for the rebuilding of the Temple after the Captivity (Ezra 3:7). Jonah sailed from Joppa for Tarshish (Jon. 1:3). Here took place the raising of Tabitha to life by Peter, mentioned in Acts 9:36-43, and Peter's vision (10:11). The reputed houses of Tabitha and Simon the Tanner at Joppa are still pointed out. During the last twenty-five years, the city has increased very much and become quite flourishing. It is now called *Jaffa*, and has about fifteen thousand inhabitants.

JO'-RAH *(harvest-born)*.
One whose descendants returned with Zerubbabel from exile, B. C. 536. Ezra 2:18.

JO'-RAI *(Jehovah teaches)*.
A Gadite, head of a family. I Ch. 5:13.

JO'-RAM *(Jehovah is high)*.
1. A son of Toi, king of Zobah. II Sa. 8:10.

2. Son and successor of Jehoshaphat, king of Judah. B. C. 892-885 (or 849-842). Called also *JEHORAM*. II Ki. 8:21, 23, 24; 11:2; I Ch. 3:11 —Mat. 1:8.

3. A son of Ahab; called also *JEHORAM* (which see). B. C. 896-884 (or 852-842). II Ki. 8:16, 25, 28, 29; 9:14-17, 21-23, 29.

4. A descendant of Eliezer, son of Moses. I Ch. 26:25.

JOR'-DAN *(the descender)*.
The great river of Palestine, rising from two springs in the valley between Lebanon and Hermon, coming forth from a hollow S. of the city *DAN-JAAN*. The upper spring is the *Hasbany*, which rises in the fountain of *Furr*, near *Hasbeiya*, twelve miles N. of *Tell-el-kady*. After flowing three miles through the valley it enters a dark defile of six or seven miles, after which it enters into a marsh of ten miles, terminating in Lake Merom or *Huleh*. About twelve miles farther S., it enters the Sea of Galilee (fourteen miles long and seven broad, and 653 feet below the level of the Mediterranean), and issuing from its S. E. end, flows on with ever increasing force till it falls into the Dead Sea, 1289 feet below the Mediterranean, and is lost in intense evaporation. The whole length of the Jordan is only 120 miles in a direct line, but in its windings it is above 240 miles. N. of the Sea of Galilee, it is called *el-Urdan*, and S. of it to the Salt Sea, it is called *Es-Sahriat*, i. e., "the ford." The Jordan is first mentioned in Gen. 13:10; it was crossed by Jacob (Gen. 32:10), and passed over by the Israelites when entering in the Promised Land (Josh. 3:14; Psa. 114:3), B. C. 1451. Elijah and Elisha crossed the Jordan "on dry ground" (II Ki. 2:7, 8), about B. C. 897-6. It is mentioned frequently in the O. T., and wonderful miracles are associated with it; as the curing of Naaman (II Ki. 5:14). The most important events connected with it in the N. T. are the baptism of the multitudes (Mat. 3:6) and of Jesus (Mark 1:9) by John the Baptist.

JO'-RIM.
One named in the *GENEALOGY* (which see) of Jesus. Lu 3:29.

JOR'-KO-AM *(spreading the people)*—R. V., *"Jorkeam."*
A son of Raham, a descendant of Hebron through Caleb the spy; or a city in Judah. I Ch. 2:44.

JO'-SA-BAD—R. V., *"Jozabad."* See *JOZABAD*. I Ch. 12:4.

JO'-SA-PHAT — R. V., *"Jehoshaphat."* See *JEHOSHAPHAT*. Mat. 1:8.

JO'-SE—R. V., *"Jesus."*
One named in the *GENEALOGY* (which see) of Jesus. Lu. 3:29.

JO'-SE-DECH *(Jehovah is righteous)*—R. V., *"Jehozadak."*
The father of Jeshua, the priest who helped to rebuild the altar and the Temple. He is also called *JOZADAK* in Ezra 3:2, 8; 5:2; 10:18; Neh. 12:26. Hag. 1:1, 12, 14; 2:2, 4; Zech. 6:11.

JO'-SEPH *(increaser)*.
1. The eleventh son of Jacob and first of Rachel (Gen. 30:24, 37), B. C. 1745. Nothing is known of his youth, up to the age of 17; but at that age he had so excited the envy and hatred of his brothers, by simply receiving his father's attentions and gifts, and by telling his ominous dreams, as well as by his acts of filial fidelity, that his brothers, prompted by Judah, sold him for a slave, at Dothan, for 20 shekels of silver, to a band of Ishmaelites (Midianites), who took him to Egypt (Gen. 37). Reuben, eldest of Joseph's brethren, had intended to rescue him from his other brothers, and had had him cast into a dry pit, from which he might have been taken afterward; but he was too late. Joseph's "coat of [many] colours" was probably a long tunic with sleeves, striped and embroidered; after having sold Joseph into slavery, his brothers dipped this coat in the blood of a kid and sent it to Jacob, who was deceived by the trick and believed Joseph had been killed by some wild beast.

The merchants who had bought Joseph sold him to Potiphar, a native of Egypt, and chief of Pharaoh's executioners. Gaining the confidence and respect of Potiphar, he was given the highest position of honor and trust in the Egyptian officer's household; but being tempted by his master's wife, and honorably denying her request, he was falsely accused by her, and thrown into prison. Here he again prospered, being placed in charge of all the other prisoners (Gen. 39).

While in prison, two other prisoners, formerly the chief butler and the chief baker of Pharaoh, dreamed dreams which Joseph interpreted correctly (Gen. 40). Joseph asked the butler, when he should be restored to favor, as predicted by the interpretation of his dream, to think of him, and to speak of him to Pharaoh; but he did not do so (Gen. 40:13-16, 23), until Pharaoh had dreamed two prophetic dreams which none of the wise men of Egypt could interpret. Then the butler remembered the young Hebrew who had so accurately interpreted his dreams in the prison, and recommended him to Pharaoh. Having successfully interpreted the dreams of Pharaoh, Joseph was released, after a confinement of two years.

The dreams foreboded the approach of a seven years' famine; and on consultation with his advisers, Joseph was chosen by Pharaoh to exercise full power over all Egypt, except the throne, as one whose wisdom was of divine origin, in token of which he put his ring on Joseph's hand, invested him with royal garments, and gave him a new name, *ZAPHNATH-PAANEAH* ("savior of the world"); and gave him for a wife Asenath, daughter of Potipherah, a priest of On.

He was now thirty years old. His two sons, Manasseh and Ephraim, were born during the seven years of plenty. His wisdom was manifested when the famine was known to extend to "all lands" (i. e., bordering on Egypt), and their people came to buy corn in Egypt (41:56-57). Among others, ten brothers of Joseph came also, and he recognized them; but they did not know him, for he had probably adopted the dress and speech of Egypt, and besides, the boy of seventeen that they sold for a slave was now a man over thirty, and a governor.

Joseph severely tried and punished his brothers by calling them spies, putting them in prison for

three days, and detaining one (Simeon) while the others returned with corn to Canaan, with orders to bring Benjamin down to Egypt. But even while pretending this severity, his good heart caused him to weep; perhaps as much from joy at seeing them, as from anxiety about Benjamin and his father.

As soon as Benjamin came, his manner changed—with difficulty only could he longer assume a false character, and he gave orders to prepare for them to dine with him at noon (meantime hiding himself, to weep, in his room). Joseph was served by himself, his brethren by themselves, and the Egyptians also apart by themselves; and when each one was seated in order, according to his birthright, Simeon being released and with them, they wondered that anyone should know their ages.

Joseph wished to discover how far his brothers would be faithful to his father, and laid a plan to trap them and detain Benjamin by putting a cup in Benjamin's sack. On being arrested, when a little way out of the city, and brought back before Joseph, with Benjamin as the detected criminal, Judah showed the deepest regard for his aged father's feelings, and offered himself as surety, that Benjamin might return to him. This, in the Scripture, is one of the most touching passages in the whole course of literature (Gen. 44:18-34).

Joseph could bear it no longer, but made himself known to his brothers, and then his first question was, "Is my father alive?" and he hastened to relieve them of anxiety and fear, by showing them that it was God's providence that sent him to Egypt to prepare the way for their salvation from death by famine (45; 46).

Pharaoh gave Joseph leave, and ordered him to bring his father and his household into Egypt; and, accordingly, they were brought and settled in Goshen, where Joseph met his father, honored him by presenting him before the king, and sustained him and his through the remaining years of famine (47:12).

Joseph's prudence and policy made Pharaoh absolute master and owner of all Egypt, except the priests' land, by the sale of the stores which had been laid up during the years of plenty. This is the greatest social revolution recorded in history—the reduction of an entire nation to slavery or dependence by famine (47:13-26).

When Jacob died, Joseph had his body embalmed and carried to the cave of Machpelah (50:13). Joseph's brothers feared him after his father's death, and coming near, begged his forgiveness; when he made the noble reply, "Fear not; I will nourish you and your little ones."

He lived to the age of 110 years, and saw Ephraim's children to the third generation; and Manasseh's also were brought up on his knees. When he died, they embalmed his body, and put it in a coffin in Egypt, B. C. 1635. He had reminded them of God's promise to bring them again into Canaan, and required them to carry his bones with them when they went. So the Israelites, on their journey from Egypt to the Promised Land, carried his body in the desert for forty years, and laid it in its final resting-place at Shechem (Josh. 24:32).

Joseph is one of the purest characters known to history. Unlike David, Solomon, and others, he left only good reports of his heart and hands. His trials, resistance to temptation, degradation, exaltation, saving his people, and confounding his enemies, mark him as a type of the Christ.

2. The descendants of Joseph, son of Jacob. Deut. 33:13.

3. The father of Igal of Issachar, one of the spies sent by Moses into Canaan. Num. 13:7.

4. A son of Asaph. I Ch. 25:2, 9.

5. A man of the family of Bani who had taken a "strange" wife. Ezra 10:42.

6. A priest of the family of Shebaniah, in the time of Joiakim. Neh. 12:14.

7. The husband of Mary, and the legal father of Jesus (Mat. 1:19; Lu. 3:23; 4:22; Jno. 1:45; 6:42). He was the son of Jacob, according to Matthew, who traces his ancestry, through David, from Abraham (Mat. 1); but Luke represents him as being the son of Heli (see *GENEALOGY*), and traces his origin back to Adam (Lu. 3). He was a carpenter by trade (Mat. 13:55), and a "just *man*" (Mat. 1:19). Nothing is found in the Bible concerning Joseph after Jesus was twelve years of age. He is generally supposed to have died before Christ began his public ministry, because the mother only appeared at the feast at Cana in Galilee, and Joseph is not mentioned in connection with the public life of Christ, while "Mary" and "his brethren" appear quite frequently. It is quite reasonable to suppose that Joseph was dead at the time of the crucifixion, else he would in all probability have appeared with Mary at the cross; but, on the contrary, Christ deemed it expedient to commend her to the care of one of the disciples (Jno. 19:25-27), which seems to indicate that the absence of Jesus would have left her without a protector.

8. A Jew of Arimathea, a disciple of Jesus in whose sepulchre the Savior's body was laid. Mat. 27:57, 59; Mark 15:43; Lu. 23:50; Jno. 19:38.

9. One named in the *GENEALOGY* (which see) of Jesus. Lu. 3:24.

10. Another name occurring in the *GENEALOGY* (which see) of Jesus. Lu. 3:26.

11. Still another name occurring in the *GENEALOGY* of Jesus. Lu. 3:30.

12. A disciple, called also *BARSABAS*, nominated with Matthias to take the place of Judas Iscariot among the apostles. See *APOSTLES AND DISCIPLES (Barnabas)*. Acts 1:23.

JO'-SES—R. V., *"Joseph."*
1. One of the brethren of Jesus. Mat. 13:55; Mark 6:3.

2. The son of Mary, probably the same as No. 1. Mat. 27:56; Mark 15:40, 47.

3. A Levite of Cyprus, Barnabas, a companion of Paul. See *APOSTLES AND DISCIPLES (Barnabas)*. Acts 4:36.

JO'-SHAH *(Jehovah is a gift)*.
A descendant of Simeon. I Ch. 4:34.

JOSH'-A-PHAT *(Jehovah judges)*.
One of David's valiant men. I Ch. 11:43.

JOSH-A-VI'-AH *(Jehovah is equality)*.
One of David's valiant men. I Ch. 11:46.

JOSH-BE-KASH'-AH *(seated in hardness)*.
A son of Heman, David's leader of song. I Ch. 25:4, 24.

JOSH'-U-A *(Jehovah saves)*.
1. The son of Nun and successor of Moses. He was of the tribe of Ephraim, and was born in Egypt. He is called (in the A. V.) *OSHEA* in Num. 13:8, and *HOSHEA* in Deut. 32:44; but his name was changed to *JEHOSHUA* (Num. 13:16), or *JEHOSHUAH* (I Ch. 7:27), of which "Joshua" is a contraction. In the N. T., he is called *JESUS* (Acts 7:45; Heb. 4:8), which is the Greek form of the word. Joshua was one of the twelve spies sent by Moses to investigate the land of Canaan, and he and Caleb were the only ones that gave a true report (Num. 14:6-9). After the death of Moses, he led the Israelites across the Jordan, subdued six nations and thirty-one kings, during a war of six years, and then divided the Promised Land among the twelve tribes. During his leadership of Israel, he caused the people to renew their covenant with Jehovah, and made the vow, "as for me and my house, we will serve the Lord" (Josh. 24:15). His influence on the people of his time was very great (Josh. 24:31). He died at the age of 110, and was buried at Timnath-serah, in Mount Ephraim (Josh. 24:30), B. C. 1427.

2. A Beth-shemite in the days of Eli. I Sa. 6:14, 18.

3. Governor of Jerusalem in the days of Josiah. He gave his name to one of the gates of the city. ■ Ki. 23:8.

4. Son of Josedech, and high-priest at the rebuilding of the Temple after the Captivity. He is

called *JESHUA* by Ezra and Nehemiah. Hag. 1:1, 12, 14; 2:2, 4; Zech. 3:1, 3, 6, 8, 9.

JOSH'-U-A, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

JO-SI'-AH *(Jehovah supports).*
1. Son and successor of Amon, king of Judah. He was eight years old when his father died, and reigned for thirty-one years, B. C. 641-610, being noted for his great piety and integrity. During his reign the high-priest found in the Temple a "book of the law of the Lord [given] by Moses" (II Ch. 34:14); and when it was read to the king, he was deeply grieved to see how far the people came short of living up to the law. He then assembled the people, read the book to them, and they made a solemn vow of obedience to it, after which every vestige of idolatry was swept out of the land and the feast of the Passover was celebrated with great solemnity (II Ch. 35:3-18). The book here spoken of was probably Deuteronomy. When the Egyptian king Pharaoh-necho, in his war with Assyria, invaded Judæa, Josiah met him in battle at Megiddo, but was mortally wounded, and brought to Jerusalem, where he died, thirty-nine years old, and "all Judah and Jerusalem mourned" for him (II Ch. 35:24, 25). His death ended the prosperity of Judah. In the N. T., Josiah is called *JOSIAS.*

2. A son of Zephaniah, dwelling in Jerusalem. Zech. 6:10.

JO-SI'-AS—R. V., *"Josiah."* See *JOSIAH.* Mat. 1:10.

JO-SI-BI'-AH *(Jehovah causes to dwell)*—R. V., *"Joshibiah."*
A Simeonite. I Ch. 4:35.

JO-SI-PHI'-AH *(Jehovah adds).*
The father of a chief that returned from Exile with Ezra, B. C. 458. Ezra 8:10.

JOT (or *Yod;* Greek, *Iota).*—The name of the smallest letter in the Hebrew alphabet, corresponding to our letter *i.* Its form is much like that of our comma (,), and it is proverbially used by the Hebrews to denote the least imaginable thing. See *TITTLE.* Mat. 5:18.

JOT'-BAH *(excellent for water).*
A place in Judah, same as *JUTTAH;* now *Jatah.* three miles S. of Hebron, and two miles N. W. of *el-Karmil.* II Ki. 21:19.

JOT-BA'-THAH, JOT'-BATH—R. V., *"Jotbathah."*
The 29th encampment of Israel from Egypt, and the 18th from Sinai. Num. 33:33, 34; Deut. 10:7.

JO'-THAM *(Jehovah is perfect).*
1. Gideon's youngest son, who escaped from Abimelech. Judg. 9:5, 7, 21, 57.

2. Son and successor of Azariah (or Uzziah), and father of Ahaz, kings of Judah. He began his reign at the age of twenty-five, ruling for a while in conjunction with his father, who had become incapacitated (by being smitten with leprosy) as a result of his desécration of the altar and failure to abolish idolatry (II Ki. 15:5; II Ch. 26:16-21), reigned sixteen years, B. C. 758-752 (new dates, 750-734). I Ch. 3:12; 5:17; II Ch. 27:1, 6, 7, 9.

3. A son of Jahdai, a descendant of Judah. I Ch. 2:47.

JOURNEY, *DAY'S.*—The distance ordinarily traveled in one day, usually reckoned from sixteen to twenty miles. To this distance around the camp were the quails scattered for food for the Israelites (Num. 11:31). The eleven days' journey from Sinai to Kadesh-Barnea (Deut. 1:2) has been estimated at about 110 miles. The first day's journey (Lu. 2:44) is usually a short one. The "Sabbath-day's journey" (Acts 1:12) is reckoned by the Hebrews at about one mile and three-quarters; and it has been said that if a Jew traveled above this from the city on the Sabbath he was beaten.

JO'-ZA-BAD *(Jehovah endows).*
1. A Gederathite in Judah. He joined David in Ziklag. Improperly called *JOSABAD* in the A. V. I Ch. 12:4 (R. V. only).

2, 3. Two men of Manasseh that joined David at Ziklag. I Ch. 12:20.

4. A Levite overseer of the dedicated things in the days of Hezekiah. II Ch. 31:13.

5. A chief of the Levites in Josiah's time. II Ch. 35:9.

6. A son of Jeshua, who was employed in weighing the vessels of the Sanctuary brought from Babylon. Ezra 8:33.

7. A priest who had taken a "strange" wife. Ezra 10:22.

8. A Levite who had taken a "strange" wife. Ezra 10:23.

9. A Levite interpreter of the law read by Ezra. Neh. 8:7.

10. A chief Levite in Jerusalem after the Exile. Neh. 11:16.

JO'-ZA-CHAR *(Jehovah remembers).*
The son of Shimeath (a Moabitess) who slew Joash or Jehoash, king of Judah. II Ki. 12:21.

JO'-ZA-DAK *(Jehovah is great).*
A priest, the father of Jeshua, who returned from Exile with Zerubbabel, B. C. 536. He is called *JOSEDECH* in Haggai and Zechariah. Ezra 3:2, 8; 5:2; 10:18; Neh. 12:26.

JU'-BAL *(playing, nomad).*
A son of Adah, wife of Lamech, a descendant of Cain. Gen. 4:21.

JUBILEE, *YEAR OF.*—The great semi-centennial epoch of the Hebrews; constituting a festival, and marked by striking public and domestic changes. It was the final consummation of the sabbatical system, according to which every seventh day was a sabbatical day, every seventh year a sabbatical year, and every fiftieth year (i. e., every year following after the close of seven sabbatical periods, each of seven years) a "jubilee" year, beginning on the Day of Atonement, and ushered in by the blast of trumpets. The principal feature of this jubilee, and one not entirely unknown to other people, was the return of all landed estates, except houses built in walled towers, to the family whose inheritance it originally had been, irrespective of the manner in which it had been alienated. Minor features were the giving up of all pledges, the setting free of all servants, etc. No religious observances were prescribed. For details as given in the Bible, see Lev. 25:8-16, 23-55; 27:16-25. There is no mention of the jubilee in the book of Deuteronomy, and the only other reference to it in the Pentateuch is in the appeal of the tribe of Manasseh, on account of the daughters of Zelophehad (Num. 36:4).

JU'-DA *(praise).*
1. One of the "brethren" of Jesus; probably the same as James (No. 3). He is called *JUDAS* in Mat. 13:55. Mark 6:3 (R. V., *"Judas"*).

2, 3. Two ancestors of Christ. Lu. 3:26 (R. V., *"Joda"*), 30 (R. V., *"Judas"*).

4. The patriarch *JUDAH.* Lu. 3:33 (R. V., *"Judah"*).

5. A name applied to the tribe of *"Judah"* (as in the R. V.). Heb. 7:14; Rev. 5:5; 7:5.

JU'-DAH *(praise).*
1. The fourth son of Jacob by Leah (Gen. 29:35), and one of the patriarchs. It was at his suggestion that the brethren of Joseph sold him into slavery instead of killing him, as they had at first planned (Gen. 37:26-28); and he was surety for the safe return of Benjamin from Egypt (Gen. 43:3-10). His pathetic plea for Benjamin's liberty may be found in Gen. 44:14-34. His father's prophetic blessing on him is very remarkable (Gen. 49:8-12).

2. Father of Jeshua and Kadmiel, Levites who helped to rebuild the Temple. Ezra 3:9.

3. A Levite who took a "strange" wife. Ezra 10:23.

4. A Benjamite, son of Senuah; the second in authority over Jerusalem or prefect of Acra or the Lower City in the time of Nehemiah. Neh. 11:9.

5. A Levite who came up from Babylon with Zerubbabel, B. C. 536; probably the same as No. 2. Neh. 12:8.

6. One of those who went with half of the princes of Judah around the S. section of the newly-erected walls of Jerusalem. Neh. 12:34.

7. One of those who accompanied with musical performances the procession around the S. quarter of the newly constructed walls of Jerusalem. Perhaps the same as No. 6. Neh. 12:36.

8. The tribe of Judah, descendants of Judah, son of Jacob. It was the largest which came out of Egypt (Num. 1:27). David was of that tribe, and so was Jesus (see *GENEALOGY*).

9. Territory occupied by the tribe of Judah in the Promised Land; described, with its cities, in Josh. 15. It comprised W. Palestine from the Dead Sea to the Mediterranean. Its northern boundary extended from Beth-hogla, a little S. E. of Jericho, to Jabneel, about four miles below Joppa, on the Mediterranean. Its southern boundary extended from the S. end of the Dead Sea W. to the river of Egypt, now called *Wady el Arish*. Part of this territory was afterward cut off for Simeon. The N. W. part was given to Dan. The following localities were in the territory of Judah:—Achzib, Adadah, Adar, Adithaim, Adoraim, Adullam, Ain, Amam, Anab, Anim, Aphekah, Arab, Aroer, Aruboth, Ashan, Ashdod, Ashnah, Athach, Azal, Azekah, Azem, Azmaveth, Baalah, Bealoth, Berachah, Bethanoth, Beth-dagon, Beth-ezel, Beth-gader, Beth-lehem Ephratah, Beth-palet, Beth-shemesh, Beth-tappuah, Beth-zur, Bizjothjah, Boscath, Cabbon, Cain, Caleb-Ephratah, Carmel, Chesalon, Chezib, Dannah, Debir, Dilean, Eder, Eglon, Eltekon, En-gannim, Engedi, Enam, Ephes-dammim, Ephron, Eshean, Eshtemoa, Etam, Gederoth, Gederothaim, Gedor, Gibeah, Giloh, Gimzo, Goshen, Hadashah, Halhul, Hareth, Hazar-addar, Hazar-gaddah, Hazezon-tamar, Hazor, Hadattah, Hebron, Heshmon, Holon, Humtah, Ithnan, Jim, Jabez, Jabneel, Jabneh, Jagur, Janam, Jarmuth, Jattir, Jekabzeel, Jiphtah, Jokdeam, Joktheel, Jorkeam, Juttah, Karkaa, Kedesh, Keilah, Kerioth, Kinah, Kirjath-arba, Kirjath-jearim, Kirjath-sannah or -sepher, Kithlish, Lachish, Lahmam, Lecah, Libnah, Lod, Maarath, Madmen, Makkedah, Mamre, Maon, Mareshah, Mekonah, Middin, Migdal-gad, Mizpah, Naamah, Nebo, Netophah, Nezib, Nibshan, Rabbah, Rachal, Rechah, Rimmon, Sansannah, Saphir, Secacah, Seir, Senaah, Shaaraim, Shamir, Sheba, Shema, Shieron, Shilhim, Shocho, Sorek, Tappuah, Tekoa, Telaim, Telem, Timnah, Zaanan, Zanoah, Zenan, Zephathah, Ziklag, Zior, Ziph, etc.

10. After the revolt of the ten tribes, the kingdom over which Rehoboam reigned was called Judah. See *JUDAH, KINGDOM OF.*

JU'-DAH, *CITY OF.*
Probably the "city of David," a name applied to Mount Zion at Jerusalem. ‖ Ch. 25:28.

JU'-DAH, *KINGDOM OF.*
The kingdom of Judah embraced the territory of the tribe of Judah and also the greater part of that of Benjamin on the N. E., Dan on the N. W., and Simeon on the S. Edom, which was conquered by David, was faithful to Judah for a time. After the kingdom of Israel was divided, B. C. 975 (or 931), Judah existed as a separate kingdom until B. C. 587. Jerusalem, its capital, was taken at that time by Nebuchadnezzar. See *JERUSALEM.*

JU'-DAH UPON JOR'-DAN.
One of the border-towns of Naphtali. Josh. 19:34.

JU'-DA-ISM.—Judaism is a system of thought and life developed by the Jewish nation from the days of the Babylonian Captivity and onwards. Its roots lie in the experience and spirit of Judah as a separate people. Together with the smaller tribe of Benjamin, the tribe of Judah constituted a kingdom about the middle of the tenth century B. C. At first, the only distinction between the kingdoms of Judah and Israel was that the former remained loyal to the house of David, while the latter elected Jeroboam, the son of Nebat, as its king. As time went on, however, other political, cultural and religious differences made their appearance. Israel yielded to Phœnician and Syrian influences, while Judah developed the distinctive ideals inherited from Samuel and David more in harmony with their own genius.

The Kingdom of Judah lasted for three centuries and a half. At the end of that time, it lost its independence and fell under the Babylonian rule. Its leaders, together with the great bulk of its membership, were taken into captivity. This experience, lasting for two generations, shifted the interest of the people from political to ethical and religious channels, and gave occasion to the maturing of the distinctively Jewish system.

The *earlier Judaism* accordingly made the Mosaic law its fixed center. The ritual in particular assumed supreme importance. Even the prophets of the period (Haggai, Zechariah and Malachi) framed their messages with the object in view of urging the people to faithfulness to the law, and that part of it in particular which related to sacrifices and observances.

But the ritual did not mean for the earlier Judaism a merely formal religious life. That life gave expression to its deeper currents in a number of Psalms, enriching and completing the collection which had already begun to be made. In another direction, the same life found expression in the so-called Wisdom Literature, produced for the most part during this period. The oldest of the Wisdom books is that of Job. In the form of the noblest poetry, it discusses the problem of suffering, or the great mystery of life. The Book of Proverbs has for its key-thought the proposition that the heart of all wisdom is to be found in the right attitude towards God. "The fear of Jehovah is the beginning of wisdom." Ecclesiastes represents the mind which has almost lost its faith in the possibility of happiness but still clings to God and the realities of the spirit. Ecclesiasticus and the Wisdom of Solomon stress the use of the reason in religion, the latter manifestly under the influence of Greek philosophy.

The *later Judaism* begins with the establishment of relations between Greeks and Jews after the conquest of the Orient by Alexander the Great. It was the cherished ambition of the conqueror to infuse the Hellenic spirit and culture into the empire he founded. His successors endeavored to carry out his ideal of Hellenization, but found in Judaism an unexpected resistance. The struggle which ensued ended with the restoration of independence, A. D. 165, under Judas Maccabæus. Meantime, Judaism was materially modified in attitude, point of view and methods of self-adjustment by its touch with Hellenism. New forms of thought and expression appeared. Among these the Apocalyptic type of literature became very popular from the days of Antiochus Epiphanes onward. The Book of Daniel, the Apocalypses of Enoch ("Ethiopic" and "Slavonic," so called from the languages in which modern scholarship knows them), the Apocalypses of Baruch ("Syriac" and "Greek"), the Fourth Book of Ezra (2nd Esdras), the Assumption of Moses, the Ascension of Isa'ah, the Psalms of Solomon, the Sibylline Oracles (3rd book), the Testament of the Twelve Patriarchs, the Book of Jubilees, and several minor writings were composed, giving expression to the hopes and aspirations and the life in general of the Jewish people.

Outwardly, the later Judaism issued in the development of the synagogue and the formation of the parties of the Pharisees and Sadducees as the vehicles of its self-expression. The synagogue supplied a need which began to be felt as soon as the people were hindered from going to the Temple in Jerusalem to worship. The desire to worship God according to their traditional customs led to the assembling together of Jewish communities for the purpose of prayer and instruction in the law. Once established away from Palestine, owing to this desire, synagogues were planted also all over the Holy Land. The institution became a means of education and an instrument of intellectual development. Rabbinism, with its many

schools of Bible interpretation, and the scribal system, if not directly the off-shoot of the synagogue as a national Jewish institution, grew out of the same general condition of mind and received a strong impulse onward from it.

The sects of the Pharisees and Sadducees represent two rival schools of thought within Judaism, each with its own solution of the problems confronting Judaism. Pharisaism aimed to meet the need by a broad interpretation of the whole law, with strong emphasis on the ritualistic forms. This was the traditional and conservative solution. Sadduceeism aimed to reach the goal by emphasizing the political and intellectual sides of Jewish life. In the New Testament, the one is seen as having degenerated into a perfunctory ceremonialism, the other into a cold rationalism.

A peculiar type of Judaism arose in the Dispersion among the Greeks (especially of Alexandria). Here the attractions of Greek learning broke down the exclusiveness of the Jewish mind, and an effort was made (by Philo) to combine what was best in Hellenism and the Old Testament. To accomplish this end, the allegorical method of interpreting the Old Testament was adopted. The result was a very interesting philosophy, which exercised a considerable influence on the later books of the New Testament.

Post-Christian Judaism followed the leadership of Palestinian rabbinism in preference to the Alexandrian philosophical methods of thought. With perfectly natural modifications and adaptations to predominant influences in different generations and countries, Judaism through the Middle Ages and modern times has remained a distinctly marked and characteristic spirit and type of life.
—*ANDREW C. ZENOS.*

JU'-DAS *(praise).*
1. *JUDAH,* the patriarch. Mat. 1:2, 3 (R. V., *"Judah").*

2. One of the apostles, son of Simon, and betrayer of Christ. He was treasurer of the first Christian community, and was surnamed "Iscariot," which probably means *Ish Kerioth,* "the man from Kerioth," a town of Judah (Josh. 15:25). After being with the Lord during nearly his whole public ministry, he betrayed Him (Mat. 26:15) for thirty shekels or pieces of silver, the price of a slave. After being present at the beginning of the last paschal meal (though not at the institution of the Lord's Supper), he led the Temple guard and attendant mob to the garden of Gethsemane, and by a kiss showed them Christ, Whom they wanted to seize (Mat. 26:48). But after the deed was done, Judas "brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood," and went to the southern hill-side of the valley of Hinnom, to the place now called *Aceldama,* and hanged himself (Mat. 27:3-10). See *APOSTLES AND DISCIPLES.*

3. The one called *JUDA* in Mark 6:3. See Mat. 13:55.

4. One of the apostles (Jno. 14:22), and a brother of James (Jude :1). He is called *LEBBÆUS* in Mat. 10:3, *THADDÆUS* in Mark 3:18, and *JUDE* in Jude :1. See *APOSTLES AND DISCIPLES.*

5. *JUDAS OF GALILEE,* the leader of an insurrection against the Roman enrollment under Augustus, successful at first, but finally defeated. Acts 5:37.

6. *JUDAS* in whose house Paul found shelter in Damascus during his blindness (Acts 9:11-17).

7. *JUDAS,* surnamed *BARSABAS,* who, together with Paul, Barnabas, and Silas, was chosen to carry the decisions of the Council of Jerusalem, A. D. 50, to Antioch (Acts 15:22-33).

JUDE (called a brother of James).
One of the apostles, called *JUDAS* (not Iscariot) in Lu. 6:16; Jno. 14:22; Acts 1:13; and perhaps the *LEBBÆUS* of Mat. 10:3, and the *THADDÆUS* of Mark 3:18. He wrote the epistle which bears his name. See *APOSTLES AND DISCIPLES.* Jude :1.

JUDE, *EPISTLE OF.*—See *BIBLE, BOOKS OF THE.*

JU-DE'-A or JU-DÆ'-A, JEW'-RY.
Other names or forms of the name applied to Judah. See *JEWRY;* also *JUDAH.* Ezra 5:8 (R. V., *"Judah");* Dan. 5:13 (R. V., *"Judah")*—Mat. 19:1.

JUDGES.—The title applied to a class of magistrates among the Israelites; originally appointed by Moses to relieve him of some of his duties as chief magistrate, but later raised up in extraordinary emergencies and invested with unusual power—similar to that exercised by the dictators of Rome. The history of the latter judges, from the death of Joshua to the accession of Saul, a period of about 450 years, is given in the book of Judges, and is alluded to by the apostle Paul in Acts 13:20. During this time there were fifteen judges, as follows:—(1) Othniel; (2) Ehud; (3) Shamgar; (4) Deborah and Barak; (5) Gideon; (6) Abimelech; (7) Tola; (8) Jair; (9) Jephthah; (10) Ibzan; (11) Elon; (12) Abdon; (13) Samson; (14) Eli; (15) Samuel. For particulars concerning each judgeship, refer to the respective names of the judges.

JUDG'-ES, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

JUDGMENT, *BREASTPLATE OF.*—Name applied to the breastplate of the high-priest. Ex. 28:15.

JUDGMENT, *DAY OF.*—The day upon which Christ shall judge the world in righteousness. Acts 17:31.

JUDGMENT HALL.—Prætor's hall, office or court-room. In Jno. 18:28, 33; 19:9, *"Prætorium;"* and in Acts 23:35, *"palace,"* in the R. V.

JUDGMENT SEAT.—An elevated place in the judgment-hall from which sentence was pronounced. Mat. 27:19; Jno. 19:13; Acts 18:12, 16, 17.

JU'-DITH *(Jewess).*
A daughter of Beeri, a Hittite, and wife of Esau. Gen. 26:34.

JUICE.—The original of this word is elsewhere translated "(new) wine;" hence, in Song 8:2, *fermented liquor* of pomegranate.

JU'-LI-A.
A female believer in Rome to whom Paul sent a salutation. Rom. 16:15.

JU'-LI-US *(downy).*
A centurion in whose charge Paul was sent to Rome. Acts 27:1, 3.

JU'-NI-A—R. V., *"Junias."*
This ought to be *"Junias"* (as in the R. V.); a believer, and kinsman of Paul. Rom. 16:7.

JUNIPER.—A shrub about twelve feet high when grown, very abundant in the desert of Sinai, where it is often the only shelter. It is also found in the sandy regions of Arabia and northern Africa. Elijah slept under a juniper-tree (I Ki. 19:5). Job. 30:4 (R. V., *"broom");* Psa. 120:4.

JU'-PI-TER *(father Jove).*
In the mythology of Greek and Roman paganism, the highest and mightiest of the Olympian gods, the father and ruler of gods and men. Jupiter is mentioned in the A. V. only in Acts 14:12, 13; 19:35.

JU'-SHAB--HE'-SED *(kindness is returned).*
A son of Zerubbabel, of the family of David. I Ch. 3:20.

JUSTIFICATION.—A forensic or legal term in frequent use in Scripture, referring to an official declaration of a court of justice, making one under its jurisdiction legally just or righteous. Thus, the crime of faithless rulers, in contrast with the strict justice of God (Ex. 23:7), in justifying those who merited condemnation, is arraigned and condemned in Isa. 5:22, 23; Prov. 17:15. To "justify" and to "condemn" are opposed as con-

tradictories, in Deut. 25:1; I Ki. 8:32; Mat. 12:37; Rom. 8:33, 34, so that to "justify" is not to "condemn," and to "condemn" is to "refuse to justify." The terms of Psa. 32:1, 2, "to forgive transgression," "to cover sin," "not to impute iniquity," are synonymous of to "justify."

The chief treatment of this subject in Scripture is with reference to the justification of sinful man before God. This carries with it even more than liberation from charges and the removal of guilt. It is the putting of man in right relations with God to such extent that guilt is replaced by positive merit, and desert of punishment by the bestowal of reward for obedience. This is taught by Paul, especially in the Epistles to the Romans and to the Galatians, with much fullness and in opposition to various misunderstandings and misinterpretations. The ground of justification, Paul shows, can in no way be man's character and deeds. The whole world, he declares, lies, on the one hand, under sin, guilty before God, and without the ability for self-recovery. The universality, both of sin and of helplessness, as the result of sin, are exhibited in the most forcible language. "By the works of the law shall no flesh be justified in his sight" (Rom. 3:20). Justification is then shown, on the other hand, to reach man through the redemptive work of Christ, in which Christ assumes all man's guilt and debt, and bears all the punishment due sin; so that, as universal as is sin, so also is the remedy provided for sin. The Son of God, in his incarnate Person, is made the legal representative of the fallen and ruined sinner, and assumes all the responsibilities which this implies. The one condition for the enjoyment of this new relation, on man's part, is faith; i. e., the acceptance and appropriation to oneself of the proffered mercy, and the self-surrender of the life to all that this means. It is not a single, simple act, but an habitual attitude of mind and heart toward Christ. Faith justifies, not because in faith there is merit, whether inherent or regarded by God as though it had merit, but solely by being the organ whereby the work of Christ as Redeemer is individually appropriated. Man is justified, not because of his faith, but because of the merits of Christ which have become his own through faith.

Justification, therefore, embraces two things: First, on the negative side, the complete forgiveness of sins. There is no partial forgiveness. Man either has every sin perfectly forgiven, or he has no sin whatever forgiven. There is no partial satisfaction of this great debt—everything is cancelled, or the full account stands. Secondly, on the positive side, with the merits of Christ, the rightful claim to all that Christ has and is becomes the property of justified man.

Justification, as an act of God with respect to man, differs from Regeneration and Sanctification, which are acts of God within man. Because of its immediate completeness, it is always an act, and never a process as is Sanctification. Nor, as in Sanctification, can man co-operate with God in Justification, where God alone acts.

Christian Character and Good Works are never said to be, either in whole or in part, the ground of Justification; they are its inevitable fruits. Jas. 2:24, which is sometimes interpreted as contradicting the Pauline doctrine of Justification, refers not to Justification before God, but to Justification before man's tribunal. One justified before God, by his work makes manifest to the world his faith, and offers the certificate of his new relation to God, and the rights with which God has invested him. The Roman doctrine, that faith alone cannot justify, but must first be energized by love, rests upon an incorrect definition of faith, which is regarded as nothing more than assent to the teaching of the Church. Beside this, while love is inseparable from the faith that justifies, it is only by faith that either love or participation in the benefit of Christ's work comes. Thus man is justified by faith alone, and yet, faith is never alone.

—*HENRY E. JACOBS.*

JUSTLE.—Jostle. In Nah. 2:4, "justle one another" is rendered *"rush to and fro"* in the R. V.

JUS'-TUS *(upright).*
1. A surname of Joseph or Barsabas, a disciple nominated with Matthias to succeed Judas Iscariot. Acts 1:23.

2. A Christian in Corinth with whom Paul lodged. Acts 18:7.

3. A believing disciple in Rome from whom Paul sends a salutation to the church at Colosse. Col. 4:11.

JUT'-TAH *(extended)*—R. V., *"Jutah."*
A Levitical city in Judah; also called *JOTBAH.* Now *Jutta.* Josh. 15:55; 21:16.

K

KAB'-ZEEL *(God gathers).*
A city in the S. E. of Judah; also called *JEKABZEEL.* Now *Ain-el-arus.* Josh. 15:21; II Sa. 23:20; I Ch. 11:22.

KA'-DESH *(holy).*
A place on the S. frontier of Canaan often mentioned in the O. T., and probably about fifty miles S. of Beersheba. The Israelites encamped there the second summer after they left Egypt (Num. 33:18). Because of the rebellion of the Israelites as they were about to enter the Promised Land, they were obliged to remain forty years in the wilderness, and seem to have made Kadesh their principal camp. It was here that the rock was smitten for water, and here Miriam, sister of Moses and Aaron, died and was buried. From this place, Moses sent out spies to investigate the Promised Land (Num. 13:17-26; Deut. 1:19-25). It was afterwards called the *Waters of Meribah.* Four or five hours to the S. E. of Beer-lahai-roi, or Hagar's well, between Bered and Kadesh, is a place, *Kudes,* with a fountain, said to be eleven days from Sinai (Deut. 1:2). Kadesh is the same as *MERIBAH-KADESH* (Eze. 47:19), *EN-MISHPAT* (Gen. 14:7). *RITHMAH* (Num. 33:18), and *KADESH-BARNEA* (Num. 32:8; 34:4; Deut. 1:2, 19, etc.).

KA'-DESH--BAR'-NE-A. See *KADESH.* Num. 32:8.

KAD'-MI-EL *(God the primeval).*
1. A Levite whose descendants returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:40; Neh. 7:43.

2. One, apparently of the tribe of Judah, who assisted in rebuilding the Temple. Ezra 3:9.

3. A Levite who led the devotions of the people. Neh. 9:4, 5; 10:9; 12:8, 24.

KAD'-MON-ITES *(Eastern, Oriental).*
A Phœnician tribe, once a portion of the Hivites, dwelling N. of Midian, and E. of the kingdom of Sihon. Gen. 15:19.

KAL'-LAI *(Jehovah is light).*
A priest in the days of Joiakim, grandson of Jozadak. Neh. 12:20.

KA'-NAH *(a reed* or *possession).*
1. A brook between Ephraim and Manasseh; now called *Wady-Kanah.* Josh. 16:8; 17:9.

2. A city in Asher, near Hammon and Rehob, not far from Sidon; now called *Ain-Kanah.* Josh. 19:28.

KA-RE'-AH, CA-RE'-AH *(bald)*—R. V., *"Kareah."*
The father of Johanan, a captain of the Jews when Gedaliah was made governor by Nebuchadnezzar, B. C. 587. II Ki. 25:23; Jer. 40:8 sq.; 41:11 sq.; 42:1, 8; 43:2, 4, 5.

KAR'-KA-A *(deep ground)*—R. V., *"Karka."*
A city on the S. border of Judah. Josh. 15:3.

KAR'-KOR *(deep ground).*
A city in Gad, E. of Jordan; one day's journey from Selah. Judg. 8:10.

KAR-NA'-IM *(two horns).* See *ASHTEROTH-KARNAIM.* Gen. 14:5.

KAR'-TAH *(city).*
A city of the Levites in Zebulun. Josh. 21:34.

KAR'-TAN *(double city).*
A Levitical city in Naphtali; called *KIRJATHAIM* in I Ch. 6:76; now called *Kerkeah.* Josh. 21:32.

KAT'-TATH *(little).*
A city in Zebulun, near Nahallal; called *KITRON* in Judg. 1:30. Now called *Sefurieh.* Josh. 19:15.

KE'-DAR *(powerful).*
1. One of the sons of Ishmael, son of Abraham by Hagar. Gen. 25:13; I Ch. 1:29.

2. The tribe which sprang from him, and their territory in the desert between Arabia Petræa and Babylonia. Psa. 120:5; Jer. 2:10; 49:28; Eze. 27:21.

KE'-DE-MAH *(eastern).*
Youngest son of Ishmael. Gen. 25:15; I Ch. 1:31.

KE'-DE-MOTH *(eastern parts).*
1. A wilderness in the E. part of Reuben, near the Arnon. Deut. 2:26.

2. A Levitical city of Reuben, near Jahaza and Mephaath. Josh. 13:18; 21:37; I Ch. 6:79.

KE'-DESH *(holy).*
1. A city of the Canaanites, near the N. border; its king being defeated by Joshua, it probably became part of Naphtali. Josh. 12:22; 19:37.

2. Sometimes called *KEDESH-NAPHTALI,* a Levitical city of refuge in Naphtali; now called *Kedes,* W. of Lake Merom. Josh. 20:7; 21:32; Judg. 4:6, 9, 10, 11.

3. A Levitical city in Issachar, elsewhere called *KISHION* or *KISHON;* now *Kison.* I Ch. 6:72.

4. A city of Judah, near Hazor and Ithnan. Josh. 15:23.

KE'-DESH--NAPH'-TA-LI. See *KEDESH,* No. 2. Judg. 4:6.

KEEPER.—A word used for shepherd, armor-bearer, jailer, etc. The Lord is called our keeper (Psa. 121:5).

KE-HE-LA'-THAH *(place of assembly).*
The 18th encampment of Israel from Egypt, and 7th from Sinai. Num. 33:22, 23.

KE-I'-LAH *(inclosed).*
1. A city in the hill-country of Judah, toward the Philistines, near Achub; now *Kila,* eight miles from Eleutheropolis. Josh. 15:44; I Sa. 23:1-13; Neh. 3:17, 18.

2. A descendant of Caleb, son of Jephunneh. I Ch. 4:19.

KE-LA'-IAH *(Jehovah is light).*
A Levite who had taken a "strange" wife during or after the Captivity. Called also *KELITA.* Ezra 10:23.

KE-LI'-TA *(poverty, littleness).*
1. Same as *KELAIAH.* Ezra 10:23.

2. A priest who explained the law when read by Ezra. Neh. 8:7.

3. A Levite who sealed the covenant made by Nehemiah. Neh. 10:10.

KE-MU'-EL *(God stands,* or *rises).*
1. The third son of Nahor, Abraham's brother. Gen. 22:21.

2. A prince or chief of Ephraim, and one of those appointed to divide the land. Num. 34:24.

3. A Levite, father of Hashabiah, ruler of the Levites in David's reign. I Ch. 27:17.

KE'-NAN *(one acquired* or *begotten).*
The son of Enoch, the grandson of Adam, and one of the antediluvian patriarchs. B. C. 3679-2769. Called *CAINAN* in Gen. 5:9. I Ch. 1:2.

KE'-NATH *(possession).*
A city of Bashan, in Argob, taken from the Amorites by *NOBAH,* a Manassehite, and afterwards called by his name. Now called *Kenawat.* Num. 32:42; I Ch. 2:23.

KE'-NAZ, KE'-NEZ *(side, flank)*—R. V., *"Kenaz."*
1. The fourth son of Eliphas, son of Esau. Gen. 36:11, 15; I Ch. 1:36.

2. A duke of Edom. Perhaps the same as No. 1. Gen. 36:42; I Ch. 1:53.

3. The brother of Caleb the son of Jephunneh, and father of Othniel, one of the Judges. Josh. 15:17; Judg. 1:13; 3:9; I Ch. 4:13.

4. A grandson of Caleb the son of Jephunneh. I Ch. 4:15.

KE'-NEZ-ITE *(belonging to Kenaz)*—R. V., *"Kenizzite."*
The patronymic of Jephunneh, father (or ancestor) of Caleb. See also *KENIZZITES.* Num. 32:12; Josh. 14:6, 14.

KE'-NITES *(belonging to Ken* or *Qen).*
One of the ten tribes of Palestine in the time of Abraham; apparently afterwards destroyed by the Amorites, and dispersed among the Amalekites in the S. and the Canaanites in the N. Perhaps called also *MIDIANITES.* Gen. 15:19; Num. 24:21, 22.

KE'-NIZ-ZITES *(belonging to Kenaz).*
One of the ten tribes of the Promised Land, named between the Kenites in the S. and the Kadmonites in the N. See *KENEZITE.* Gen. 15:19.

KERCHIEF.—An article of apparel or ornament that is mentioned only in Eze. 13:18, 21, where it is spoken of as something applied to the head by the idolatrous women of Israel; but its exact meaning is difficult to discover.

KE'-REN--HAP'-PUCH *(horn for paint).*
The youngest daughter of Job, born after his trial. Job. 42:14.

KER'-I-OTH, KIR'-I-OTH *(hamlets)*—R. V., *"Kerioth."*
1. A city in the E. of Judah; now *Kurietem.* Josh. 15:25.

2. A city of Moab; now *Kureiat* or *Kureiyah.* Jer. 48:24, 41; Amos 2:2.

KERNELS.—The seeds (of grapes). Num. 6:4.

KE'-ROS *(bent).*
One of the Nethinim whose descendants returned to Jerusalem with Zerubbabel, B. C. 536. Ezra 2:44; Neh. 7:47.

KETTLE.—A vessel used by the Hebrews for cooking and for sacrificial purposes (I Sa. 2:14). The original of this word is sometimes translated "basket" (Jer. 24:2); "caldron" (II Ch. 35:13); and "pot" (Job 41:20).

KE-TU'-RAH *(fragrance).*
Wife of Abraham after Sarah's death. Gen. 25:1, 4; I Ch. 1:32, 33.

KEY.—The doors and trunks of the ancients were generally closed with bands or bolts, which the key served only to loosen or fasten. One type of lock found in the East is like a little harrow, which enters half way into a wooden staple; and the key is a wooden handle with points at the end of it, which are pushed into the staple, thus raising the little harrow. The word "key" is often used in the Bible as a symbol of *authority, government,* and *power.* They were sometimes worn on the shoulder as an emblem of office (Isa. 22:22).

KE-ZI'-A *(cassia)*—R. V., *"Keziah."*
The second daughter of Job, born after his trial. Job 42:14.

KE'-ZIZ *(border)*—R. V., *"Enek-keziz."*
A valley and city of Benjamin. Josh. 18:21.

KIB'-ROTH--HAT-TA'-A-VAH *(graves of lust).*
The 12th encampment of Israel from Egypt, and the 1st from Sinai, so called because of the people lusting for flesh while there. Num. 11:34, 35; 33:16, 17; Deut. 9:22.

KIB'-ZA-IM *(double gathering).*
A Levitical city in Ephraim; thought by some to be the same as *JOKMEAM* (I Ch. 6:68). Josh. 21:22.

KID.—Young goat; one of the luxuries of the ancient Hebrews (Gen. 38:17; I Sa. 16:20), and used in sacrifices (Num. 7:16, 22, 28). See *GOAT.*

KIDNEYS.—The supposed (in ancient times) seat of desire. The fat upon the kidneys of sacrifices was to be burned (Ex. 29:13). Probably because of their richness and shape, "kidneys" is used for *kernels* (R. V., *"finest"*) of wheat in Deut. 32:14.

KID'-RON *(turbid).*
A brook running through the valley between Jerusalem and the Mount of Olives, and falling into the Dead Sea. Called *CEDRON* in Jno. 18:1. II Sa. 15:23; I Ki. 2:37; 15:13; II Ki. 23:4, 6.

KIN, KINDRED.—Words used in Scripture to denote:—*Relatives by birth* (Lu. 1:61; Acts 7:13); *family,* in a general sense (Acts 4:6; 7:19); a *tribe* (Rev. 5:9; 14:6); *descendants* in a direct line (Acts 3:25). "Kinsfolk," "kinsman," and "kinswoman" are used in like manner.

KI'-NAH *(smithy).*
A city in the S. of Judah, near Dimonah. Josh. 15:22.

KINE.—The old English word for *cows.* Gen. 32:15; 41:2-27.

KING.—Many persons are called "kings" in the Bible who should rather be denominated *chiefs* or *leaders;* and many single towns, or towns with their adjacent villages, are said to have had kings. Consequently, it is not surprising that so small a country as Canaan contained thirty-one kings who were subdued by Joshua (Josh. 12:9, 24), besides many who doubtless escaped the arms of the invader. Likewise, in the N. T., this word has many different meanings, and does not always imply the same degree of power or importance; thus:—The Roman *emperor* is referred to as "king" (I Pe. 2:13, 17); and so the "seven kings" (Rev. 17:10) are perhaps the first seven *Cæsars;* Herod Antipas is spoken of as "king" (Mat. 14:9; Mark 6:22), though he was only *tetrarch* (cp. Lu. 3:19); and also the ten provincial representatives of the Roman government (Rev. 17:12), as being supreme within their respective jurisdictions. The word "king" is used figuratively to mean *possessor of supreme power,* whether vested in one or more persons; and is applied to God (I Ti. 1:17); to Christ (I Ti. 6:15, 16); to men, as vested with regal authority by their fellows (I Ti. 2:2); and to the people of God (Psa. 49:14; Mat. 19:28; Rev. 1:6). The kings of the Hebrews were considered to be God's representatives. Their regime extended over a period of about 500 years, from the accession of Saul to the destruction of Jerusalem by Nebuchadnezzar, B. C. 587. Following is a list of the successive kings of the Hebrews, together with the length of their reigns as given in the Scriptures:—

OF THE ENTIRE NATION:

1. Saul	40	years
2. David	*40½	"
3. Solomon	40	"
4. Rehoboam	1	"

*II Sa. 5:5; but according to I Ki. 2:11, 40 years—7 (or 7½) at Hebron, and 33 at Jerusalem.

OF JUDAH ONLY:

1. Rehoboam	16	years
2. Abijam	3	"
3. Asa	41	"
4. Jehoshaphat	25	"
5. Jehoram	4	"
6. Ahaziah	1	"
Interregnum	6	"
7. Joash	40	"
8. Amaziah	29	"
9. Uzziah, or Azariah	52	"
10. Jotham	16	"
11. Ahaz	16	"
12. Hezekiah	29	"
13. Manasseh	55	"
14. Amon	2	years
15. Josiah	31	"
16. Jehoahaz	3	months
17. Jehoiakim	11	years
18. Jehoiachin	3	months
19. Zedekiah	11	years

OF ISRAEL ONLY:

1. Jeroboam I	22	years
2. Nadab	2	"
3. Baasha	24	"
4. Elah	2	"
5. Zimri	7	days
6. Omri	12	years
7. Ahab	22	"
8. Ahaziah	2	"
9. Jehoram	12	"
10. Jehu	28	"
11. Jehoahaz	17	"
12. Joash, or Jehoash	16	"
13. Jeroboam II	41	"
14. Zachariah	6 m. or 16	years
15. Shallum	1	month
16. Menahem	10	years
17. Pekahiah	2	"
18. Pekah	20	"
Interregnum	9	"
19. Hoshea	9	"

KINGDOM OF CHRIST.
A symbolical expression signifying the blessedness of the followers of Christ, partially attained in this life, and perfectly in the world to come. Mat. 13:41; Eph. 5:5.

KINGDOM OF GOD. See *KINGDOM OF CHRIST.* Mat. 6:33; Mark 1:14 ("the kingdom of" is omitted from this passage of the R. V.).

KINGDOM OF HEAVEN. See *KINGDOM OF CHRIST.* Mat. 3:2; 4:17.

KINGDOM OF IS'-RA-EL. See *ISRAEL.*

KINGDOM OF JU'-DAH. See *JUDAH, KINGDOM OF.*

KING'S DALE.
An ancient name applied to the valley on the E. of Jerusalem, which perhaps was later called the valley of *JEHOSHAPHAT* (which see), and through which the brook Kidron passes. Absalom erected a pillar in this valley to perpetuate his own memory, because he had no sons. Gen. 14:17; II Sa. 18:18.

KINGS, *FIRST AND SECOND BOOKS OF.*—See *BIBLE, BOOKS OF THE.*

KING'S GARDEN.
A royal garden situated near the fortress of Zion. II Ki. 25:4.

KING'S POOL. See *POOL.* Neh. 2:14; Isa. 7:3; 22:11.

KINSFOLK, KINSMAN, KINSWOMAN.—See *KIN.* Lev. 18:12; Num. 5:8; I Ki. 16:11.

KIR *(wall).*
1. An Assyrian district between the Caspian and Black seas, near Elam, on the river *Kur; Gulistan,* or modern *Georgia.* II Ki. 16:9; Amos 1:5; 9:7.

2. The inhabitants of the district so called. Isa. 22:6.

KIR OF MO'-AB. See *KIR-HARASETH.* Isa. 15:1.

KIR--HAR'-A-SETH, KIR--HAR'-E-SETH *(brick-town)*—R. V., *"Kir-hareseth."*
A fortified city of Moab, probably the same as *KIRHARESH, KIR-HERES,* and *KIR OF MOAB;* now *Kerak,* three hours S. E. of *Ar.* II Ki. 3:25; Isa. 16:7.

KIR--HA'-RESH, KIR--HE'-RES *(brick-town)*—R. V., *"Kir-heres."*
A fortified city of Moab. Same as the preceding. Isa. 16:11; Jer. 48:31, 36.

KIR-I-A-THA'-IM *(double city).* See *KIR-JATHAIM.* Josh. 13:19.

KIR'-I-OTH—R. V., *"Kerioth."* See *KERIOTH.* Amos 2:2.

KIR'-JATH *(city)*—R. V., *"Kiriath."*
A contraction for *KIRJATH-JEARIM.* Josh. 18:28.

KIR-JATH-A'-IM, KIR-IATH-A'-IM *(double city)*—R. V., *"Kiriathaim."*
1. A city of Reuben, E. of the Jordan, four miles W. of Medeba, which is S. E. of Heshbon. Num. 32:37; Josh. 13:19; Jer. 48:1, 23; Eze. 25:9.

2. A Levitical city in Naphtali; same as *KARTAN;* now *Kerkarah.* I Ch. 6:76.

KIR'-JATH--AR'-BA *(city of Arba)*—R. V., *"Kiriath-arba."*
A city in the hill-country of Judæa, S. from Jerusalem, originally the city of Arba, the father of Anak; afterwards called *HEBRON.* Gen. 23:2; Josh. 14:15; 15.54; 20:7; Judg. 1:10.

KIR'-JATH--A'-RIM *(city of forests)*—R. V., *"Kiriath-arim."*
Same as *KIRJATH-JEARIM, KIRJATH-BAAL,* or *BAALAH.* Ezra 2:25.

KIR'-JATH--BA'-AL *(city of Baal)*—R. V., *"Kiriath-baal."*
Same as *KIRJATH-JEARIM,* and *BAALAH.* Josh. 15:60; 18:14.

KIR'-JATH--HU'-ZOTH *(city of the out-places)*—R. V., *"Kiriath-huzoth."*
The residence of Balak, king of Moab, near Bamoth-baal; not far from the Arnon. Taken by Sihon, then by Israel. Num. 22:39.

KIR'-JATH--JE'-A-RIM *(city of forests)*—R. V., *"Kiriath-jearim."*
1. A city of Judah (formerly of the Hivites), on the confines of Benjamin, near Beeroth and Chephirah; called also *BAALAH, KIRJATH, KIRJATH-BAAL,* and *KIRJATH-ARIM.* Now called *Kurryet el-Enab,* eight miles W. of Jerusalem. Josh. 9:17; 15:9, 60; 18:14, 15; Neh. 7:29; Jer. 26:20.

2. The name or patronymic appellation of a descendant of Caleb, son of Hur. I Ch. 2:50, 52, 53.

KIR'-JATH--SAN'-NAH *(city of instruction)*—R. V., *"Kiriath-sannah."*
A city in the hill-country of Judah, one hour S. W. of Hebron; called also *DEBIR;* now *De-wirban.* Josh. 15:49.

KIR'-JATH--SE'-PHER *(city of books)*—R. V., *"Kiriath-sepher."*
Another name for the preceding, and showing the early rise of literature. Josh. 15:15; 15:16; Judg. 1:11, 12.

KISH *(bow, power).*
1. A Benjamite, father of Saul, first king of Israel. Same as *CIS* in Acts 13:21. I Sa. 9:1, 3; 10:11, 21; 14:51; ■ Sa. 21:14.

2. Another Benjamite, son of Abi-Gibeon. I Ch. 8:30; 9:36.

3. A Levite, grandson of Merari. I Ch. 23:21, 22; 24:29.

4. Another Levite and Merarite, who assisted in cleansing the Temple in Hezekiah's time. II Ch. 29:12.

5. A Benjamite, ancestor of Mordecai, the cousin of Queen Esther. Esth. 2:5.

KISH'-I *(bow of Jehovah).*
A Levite of the Merari family whose son Ethan was set over the service of song. Called *KUSHAIAH* in I Ch. 15:17. I Ch. 6:44.

KISH'-ION, KISH'-ON *(hard)*—R. V., *"Kishion."*
A Levitical city in Issachar, near Rabbith and Abez; called *KADISH* in I Ch. 6:72; now *Kison.* Josh. 19:20; 21:28.

KISH'-ON, KI'-SON *(winding, binding)*—R. V., *"Kishon."*
A brook rising in Mount Tabor and flowing nearly W. into the Mediterranean, near the N. base of Mount Carmel. Called also *KOHEIFA;* and now *el-Makutta.* Judg. 4:7, 13; 5:21; I Ki. 18:40; Psa. 83:9.

KISS.—A form of salutation particularly common in the Orient, being expressive of reverence as well as affection. It was practiced between parents and children (Gen. 27:26); also between near male relatives and friends (Gen. 33:4; 45:15). King Saul received the kiss of allegiance from the prophet Samuel (I Sa. 10:1). Judas identified Christ for his enemies by means of a kiss when he betrayed Him (Mat. 26:49; Lu. 22:47).

KITE.—A bird of prey belonging to the hawk family, "unclean" according to the Mosaic law. Lev. 11:14; Deut. 14:13.

KITH'-LISH *(separation)*—R. V., *"Chitlish."*
A city of Judah, near Lahmam. Josh. 15:40.

KIT'-RON *(shortened, little).*
A city of Zebulun held by the Canaanites; same as *KATTATH* in Josh. 19:15; now called *Sefurieh.* Judg. 1:30.

KIT'-TIM.
A son of Javan, son of Japheth. His descendants are called *CHITTIM* (i. e., the people of Cyprus and the adjacent coasts and islands). Gen. 10:4; I Ch. 1:7.

KNEADING TROUGHS.—Either circular pieces of leather made so that they could be drawn up into a kind of bag, or small wooden bowls, which were used in kneading dough. Both kinds are now in use by the Arabs. The same word in the original is rendered "store" in Deut. 28:5, 17. Ex. 8:3; 12:34.

KNEE.—This word is used figuratively in Deut. 28:35; Isa. 35:3, to denote the *seat of strength.* Kneeling was a sign of subjection, and became a customary posture in prayer (II Ki. 1:13; Dan. 6:10; Lu. 22:41; Acts 9:40). "Smiting the knees" (Dan. 5:6; Nah. 2:10) is expressive of extreme terror.

KNIFE.—The various Hebrew words so rendered refer to cutting instruments of many kinds. Knives were not ordinarily used in eating. Gen. 22:6, 10; Judg. 19:29; I Ki. 18:28.

KNOCK.—It is customary in the East to knock or to call out at the outer gate, but not at room-doors. Creditors were obliged to "stand abroad" until the debtor came and paid them (Deut. 24:10, 11). Mat. 7:7, 8; Lu. 12:36.

KNOP.—An old English word which is now spelled "knob." It is used in the A. V. to translate two terms, of the real meaning of which nothing is known except that they refer to some architectural or ornamental object, and that they have nothing in common. Some think that the word in Exodus means *capital* or *chapiter of a column,* and that the term in I Kings refers to a kind of *gourd* or *cucumber.* Ex. 25:31, 33-36; 37:17, 19-22; I Ki. 6:18; 7:24.

KO'-A *(prince ?).*
A people dwelling between Egypt and Syria, named among others as enemies of Jerusalem. Eze. 23:23.

KO'-HATH *(assembly).*
The second son of Levi, and ancestor of Moses; died aged 133. B. C. 1700-1567. Gen. 46:11; Ex. 6:16, 18; Num. 3:17, 19, 27, 29; I Ch. 6.

KO'-HATH-ITES.
Patronymic of Kohath, son of Levi. They were Levites of the highest order. II Ch. 20:19; 29:12; 34:12.

KO-LA'-IAH *(voice of Jehovah).*
1. A Benjamite, some of whose descendants dwelt in Jerusalem after the Exile. Neh. 11:7.

2. Father of Ahab, who suffered death for falsely prophesying the deliverance of the Jews from Babylon. Jer. 29:21.

KO'-RAH *(baldness).*
1. A son of Esau by Aholibamah. Gen. 36:5, 14, 18; I Ch. 1:35.

2. A son of Eliphaz, son of Esau. Gen. 36:16.

3. The son of Izhar, grandson of Levi; he conspired with Dathan and Abiram against Moses and Aaron, and was punished with death. Ex. 6:21, 24; Num. 16:1-49; 26:9-11; 27:3.

4. A son of Hebron, son of Mareshah, son of Caleb, son of Hezron. I Ch. 2:43.

5. A grandson of Kohath, son of Levi; ancestor of some of the sacred musicians. I Ch. 6:22; also titles of Psalms 42, 44-49, 84, 85, 87, 88.

KO'-RE *(crier, reader).*
1. A Korahite whose son Shallum was a gate-keeper at the Tabernacle. I Ch. 9:19; 26:1, 19.

2. A Levite set over the free-will offerings in Hezekiah's reign. II Ch. 31:14.

KO'-RA-HITES, KO'-RA-THITES—R. V., *"Korahites."*
Descendants of Korah. Eleven Psalms are ascribed to them. Num. 26:58; I Ch. 9:19.

KOR'-HITES—R. V., *"Korahites."* See *KORAHITES.* II Ch. 20:19.

KOZ *(the thorn)*—R. V., *"Hakkoz."*
1. A priest whose descendants returned from exile with Zerubbabel, B. C. 536, but lost their position through being unable to prove their descent. Ezra 2:61; Neh. 7:63.

2. Ancestor of Meremoth, who repaired portions of the wall of Jerusalem in Nehemiah's time. Neh. 3:4, 21.

KU-SHA'-IAH *(bow of Jehovah).*
A Merarite, called *KISHI* in I Ch. 4:44; father of a chief singer in David's reign. I Ch. 15:17.

L

LA'-A-DAH *(set time, festival).*
Son of Shelah, son of Judah. I Ch. 4:21.

LA'-A-DAN *(festive-born)*—R. V., *"Ladan."*
1. A descendant of Ephraim through his son Beriah. I Ch. 7:26.

2. A descendant of Gershon, son of Levi. I Ch. 23:7, 8, 9.

LA'-BAN *(white, glorious).*
1. Son of Bethuel, brother of Rebekah, and father of Rachel and Leah, Jacob's wives. Rebekah sent Jacob to him (Gen. 27:43), so that he might escape from the anger of his brother Esau, whom he had wronged. Jacob served Laban seven years for Rachel; but Laban deceived him and gave him Leah as a wife, later giving him Rachel, for whom he served another seven years (Gen. 29:18-28). See *JACOB.*

2. One of the stations of the Israelites after crossing the Red Sea; perhaps the same as *LIBNAH,* near the Arabian desert. Deut. 1:1.

LABOURER.—Like other primitive nations, the Hebrews seem to have been herdsmen before they were agriculturists (Gen. 4:2, 12, 17, 22); and the keeping of flocks and herds continued in high esteem and constant practice as a regular employment and a social condition (Judg. 1:16; 4:11; Amos 7:14; Lu. 2:8). However, agriculture became the chief employment of the Israelites after they settled in Canaan, being held in great honor and carried on by the high as well as the humble in position (Judg. 6:11; I Sa. 11:5; I Ki. 19:19). Labor was enjoined on all Israelites as a sacred duty (Ex. 20:9; Deut. 5:13); and when Nebuchadnezzar carried the people away into captivity, he found a thousand craftsmen and smiths among them (II Ki. 24:14-16; Jer. 29:2). The wage of the common laborer, or farm hand, at the time of Christ was one penny a day (Mat. 20:9), or about fifteen cents.

LACE.—The blue cord which bound the high-priest's breastplate to the ephod (Ex. 28:28). Also called "wires" (Ex. 39:3); "thread" (Judg. 16:9); or "line" (Eze. 40:3).

LA'-CHISH *(height).*
The name surviving in *Um Lakhis;* and the site of the ancient city has been securely identified by exploration at *Tell-el-Hesy,* near by. It was a royal city of the Amorites which was captured by Joshua (Josh. 10:31-35), and besieged by Sennacherib (II Ki. 18:13, 14). It was reoccupied after the Captivity (Neh. 11:30). Lachish was included in the territory of Judah (Josh. 15:20, 39).

LAD.—Male child; youth. See *CHILD.* Gen. 21:12, 17-20—Jno. 6:9.

LADDER.—Occurs only in Gen. 28:12, in the instance of Jacob's vision of the ladder which reached from earth to heaven. The Hebrew word rendered "ladder" in this passage means *stairway.*

LADING.—Load; cargo. Acts 27:10.

LADY.—Applied to Babylon as mistress of nations (Isa. 47:5, 7). "Ladies" means princesses in Judg. 5:29; Esth. 1:18; and "lady" is used as a title, or possibly as a proper name, in II Jno. 1,5.

LA'-EL *(God-ward).*
A Levite of the family of Gershon. Num. 3:24.

LA'-HAD *(dark-colored).*
Great-grandson of Shobal the son of Judah. I Ch. 4:2.

LA'-HAI-ROI *(of the Living One who beholds me)*—R. V., *"Beer-lahairoi."*
A well or fountain in the wilderness of Paran, between Kadish and Berod. Gen. 24:62; 25:11.

LAH'-MAM *(place of light).*
A city of Judah. Most Heb. MSS. have *Lahmas.* Josh. 15:40.

LAH'-MI *(Bethlehemite).*
A brother of Goliath slain by Elhanan. I Ch. 20:5.

LA'-ISH *(lion).*
1. A Sidonian city at the N. extremity of Palestine; called also *LESHEM* (Josh. 19:47); and afterwards *DAN.* Judg. 18:7, 14, 27, 29; Isa. 10:30.

2. A Benjamite whose son became the husband of Michal, David's wife. I Sa. 25:44; II Sa. 3:15.

LAKE.—The Sea of Galilee is called "the lake of Gennesaret" in Lu. 5:1, and "the lake" in Lu. 5:2; 8:22, 23, 33. The place of torment is represented as a "lake of fire burning with brimstone" (Rev. 19:20; 20:10, 14, 15; 21:8).

LA'-KUM *(fortification)*—R. V., *"Lakkum."*
A border-city in Naphtali; said to be *CAPERNAUM,* on the Sea of Galilee. Josh. 19:33.

LA'-MA SA-BACH'-THA-NI *(why hast thou forsaken me).*—Words spoken by Jesus during his agony on the cross. Mat. 27:46; Mark 15:34.

LAMB.—A sheep from one to three years old. See *SHEEP.* Gen. 22:7.

LA'-MECH *(overthrower, wild man).*
1. Son of Methuselah, and father of Noah; one of the antediluvian patriarchs. B. C. 3130-2358. Gen. 5:25, 26, 28, 30, 31; I Ch. 1:3—Lu. 3:36.

2. Son of Methusael, a descendant of Cain. He was the father of Jabal, Jubal, and Tubal-cain. Gen. 4:18, 19, 23, 24.

LAM-EN-TA'-TIONS, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

LAMP.—The lamps of the ancient Hebrews were of various forms, and were made from clay, terra-cotta, bronze, etc. The fuel used in them usually consisted of olive-oil; though pitch, tallow, wax, etc., were also used for the same purpose. They were probably kept burning all night; for a darkened house denoted the extinction of its former occupants (Job 18:5, 6; Prov. 13:9; 20:20), or its desertion, but a constant light in the night was a sign of prosperity (Prov. 31:18). As the streets were not lighted at night in ancient times, lamps

were carried by those passing through them after dark, and it was necessary to fill the lamps frequently from vessels which the travelers carried (see Mat. 25:3, 4, 8). See *CANDLE;* also *CANDLESTICK.*

LANCE.—A kind of spear or javelin. Jer. 50:42 (R. V., *"spear"*).

LANCET.—Light spear or pointed knife. I Ki. 18:28 (R. V., *"lances"*).

LAND.—For territory of the Israelites see *CANAAN; ISRAEL; JUDAH; PALESTINE.*

LANDMARK.—Fences and walls were very uncommon in Palestine (cp. Mark 2:23). The boundaries of fields were sometimes indicated by rows of trees or hedges, but in many instances by heaps of stones at the corners. In Deut. 27:17, a curse is pronounced upon him "that removeth his neighbour's landmark." See *FENCE.*

LANE.—Narrow streets or *alleys* on which were the houses of the poorer class of people. Lu. 14:21.

LANGUAGE.—In Gen. 2:20, it is stated that Adam named all cattle, fowls and beasts. "The whole earth was of one language, and of one speech" (Gen. 11:1) until about a hundred years after the Deluge, at which time the tower of Babel was commenced and the Lord "confounded the language" then in use (Gen. 11:6-9). See *BIBLE* for information concerning the languages in which it was written.

LANTERNS.—Probably torches; they were carried by the men who arrested Jesus on the night preceding his crucifixion. Jno. 18:3.

LA-OD-I-CE'-A.
The chief city of Phrygia Pacatiana in Asia Minor, on the river Lycus, a little above its junction with the Meander, and not far to the S. of Colosse and Hierapolis. Its earlier name was Diospolis, and afterwards Rhoas; it was enlarged by Antiochus II., and called by him Laodicea, after his wife. About A. D. 64, it was destroyed, as also Colosse and Hierapolis, by an earthquake, but was rebuilt by Marcus Aurelius. Its ruins are called *Eskihissar.* Col. 2:1; 4:13, 15, 16; Rev. 1:11.

LA-OD-I-CE'-AN.
An inhabitant of Laodicea. Col. 4:16; Rev. 3:14.

LAP.—The fold of the clothing in which people of the East are accustomed to carry articles, in lieu of pockets. This outer fold of raiment often serves them instead of an apron, in which they carry herbs, loaves, corn, and other articles. The Hebrew originals of this word are elsewhere rendered "garment," "bosom," or "armful." II Ki. 4:39; Prov. 16:33; Neh. 5:13.

LAP'-I-DOTH *(lamps, torches)*—R. V., *"Lappidoth."*
Husband of Deborah the prophetess. He was an Israelite of the tribe of Ephraim. Judg. 4:4.

LAPWING.—A small "unclean" bird of peculiar appearance, mentioned in Lev. 11:19. It is probably identical with the *"hoopœ"* (as in the R. V.), which derives its name from its call-note, and is abundant in Palestine.

LA-SE'-A.
A city on a promontory at the S. E. extremity of Crete, five miles E. of Fair Havens, and close to Cape Leonda. The name is now given to a small island off the coast. Acts 27:8.

LA'-SHA *(bursting forth).*
A place at the S. extremity of Canaan, E. of the Salt (Dead) Sea; doubtless the same as the *Callirhoe* of Josephus (*War,* I, 33:5), which was famous for its warm springs. Gen. 10:19.

LA-SHAR'-ON *(the plain of Sharon)*—R. V., *"Lassharon."*
A district near Tabor whose king was killed by Joshua. Thought by some to be the same as *LASHA;* and now called *Sarona.* Josh. 12:18 (R. V., *"Lassharon"*).

LATCHET.—Strap or thong used to fasten a sandal to the foot. Gen. 14:23—Mark 1:7.

LAT'-IN *(Romaic).*
The language of the Romans. The Latin version of the Bible is called the "Vulgate" (see *BIBLE*). Lu. 23:38 (A. V. only); Jno. 19:20.

LATTICE.—A net-work, or screened opening, through which the cool breezes pass, and which at the same time protects the inmates of the house from exterior sight. They are often found in the East in the form of balconies facing the street (II Ki. 1:2), and are not often used except on public days. Judg. 5:28; Song 2:9.

LAVER.—A vessel that contained the water in which the priests were required to wash their hands and feet before offering sacrifices. It was kept without the Tabernacle, near the altar of burnt-offering (Ex. 30:18, 21). The Temple of Solomon contained ten brazen lavers (I Ki. 7:27-39).

LAW.—A term applied in the N. T. to the Mosaic legislation, and sometimes to the whole old dispensation as distinguished from the dispensation under the gospel. The Mosaic code was given to Moses on Mount Sinai by God himself, and is embodied in the books of Exodus, Leviticus, Numbers and Deuteronomy; the Ten Commandments are found in Ex. 20:3-17; Deut. 5:7-21. The *moral law* of Moses, being a transcript of the divine mind, is eternal and unchangeable in its obligations and sanctions. It was fulfilled, rather than abrogated, by the gospel; being confirmed by Christ, and explained in its infinite comprehension and spirituality by Him and his apostles throughout the N. T. (Mat. 5:17, 18; Lu. 10:26-28; Rom. 5:15–8:39). On the other hand, the ceremonial or ritual portion of the Mosaic code—which stood in ceremonies and ordinances that were of a typical character, being mere shadows of good things to come—was abolished by the introduction of the gospel; for these rites and ceremonies no longer possessed their original significance, the reality having come of which they were the figures. "The law and the prophets" means the Scriptures of the Old Testament. See *TEN COMMANDMENTS.*

LAWGIVER.—A term usually applied to Moses as the great lawgiver of the Israelitish nation. See *LAW.* Gen. 49:10; Num. 21:18.

LAWYERS or DOCTORS OF THE LAW.—Hebrew lawyers were expounders or *teachers* of the law, in the synagogues and schools. They did not plead in court, and were entirely different from the lawyers of today. Among them were those also who were charged with transcribing the law, called "scribes." Many of them, at various times, were members of the Sanhedrin. The influence of the lawyers was great; and they are frequently mentioned, usually under the name of "scribes," in connection with the chief priests and elders, as well as with the Pharisees. See *LAW.* Mat. 22:35; Lu. 11:45, 46, 52.

LAYING ON OF THE HANDS.—A part of the ceremony of consecrating persons to high and holy service, and in conferring spiritual gifts (Num. 27:15-18). Heb. 6:2.

LAZ'-A-RUS *(God helped).*
An abridged form of *ELEAZER.*

1. Name given by Christ to a beggar, the subject of one of his parables. Lu. 16:20.

2. A man of Bethany whom Jesus raised from the dead, and the brother of Martha and Mary. Jno. 11:1-14, 43; 12:1-17.

LEACH.—See *HORSE LEACH.* Prov. 30:15.

LEAD.—This heavy metal was known to the ancients from a very early period (Ex. 15:10; Num. 31:22; Zech. 5:6-8). Before the use of

quicksilver, it was employed in the process of refining gold and silver; hence the figurative allusions in Jer. 6:29; Eze. 22:17-22. The words "graven with an iron pen and lead in the rock for ever" (Job 19:24) refer to letters cut in the rock and filled with melted lead to make them more conspicuous.

LEADER.—See *CAPTAIN; JUDGES; KINGS.* Isa. 55:4—Mat. 15:14 (R. V., *"guides"*).

LEAF.—A fresh leaf of a tree is used to denote prosperity (Psa. 1:3; Eze. 47:12), and a faded leaf as a symbol of decay (Job 13:25; Isa. 64:6). The word is used figuratively in many ways.

LEAGUE.—An alliance for mutual aid. Leagues were made by Joshua with Gibeon (Josh. 9:15, 16); by David with the elders of Israel (II Sa. 5:3); by Hiram and Solomon (I Ki. 5:12); and by others. No league was to be made with the Canaanites (Ex. 23:32, 33); with the Amalekites (Ex. 17:8, 14); or with the Moabites (Deut. 2:9-19).

LE'-AH *(weary).*
Laban's elder daughter, whom he substituted instead of Rachel for Jacob's first wife (Gen. 29:16-25). She was mother of Reuben, Simeon, Levi, Judah, Issachar, and Zebulun (Gen. 35:23); and also of Dinah, who was defiled by Shechem (Gen. 34:1, 2) and avenged by Simeon and Levi (Gen. 34:25). Leah was buried by Jacob in the cave of Machpelah (Gen. 49:30, 31), B. C. 1730.

LE-AN'-NOTH.—See *MAHALATH.* Psa. 88: *title.*

LEASING.—In Psa. 4:2; 5:6, *"falsehood," "lies"* (as in the R. V.).

LEATHER.—The Jews used leather for clothing (Job 31:20; Heb. 11:37); for girdles (II Ki. 1:8; Mat. 3:4); and for covering (Ex. 26:14). Simon the tanner lived at Joppa (Acts 9:43).

LEAVEN.—Ferment mixed with dough to make it light; or a piece of sour dough or bread thus mixed, and used to lighten a larger mass. It causes a thorough change in the whole; and hence the force of the parable in Mat. 13:33. The use of leaven by the Jews, or the possession of it in their houses, was forbidden during the seven days of the Passover; and consequently this festival was sometimes called the "feast of unleavened bread" (Lu. 22:1).

LE-BA'-NA, LE-BA'-NAH *(white).*
A Nethinim whose descendants returned from captivity with Zerubbabel, B. C. 536. Ezra 2:45; Neh. 7:48.

LEB'-A-NON and AN'-TI--LEB'-A-NON *(white, snowy).*
The snow-capped mountain-range which, commencing near Tyre, runs N. E. through Syria, nearly parallel to the sea-coast. Lebanon and Anti-Lebanon form a double range which, enclosing the valley of the Orontes, gives to Syria a configuration of four parallel belts very similar to that of Palestine. The highest peak of Lebanon is Jebel Mukhmel, 10,200 feet. The highest point of Anti-Lebanon is Mount Hermon, 9,000 feet above the Mediterranean. The country was promised to the Israelites, but was never conquered by them (Josh. 13:2-6; Judg. 3:1-3). The W. part, Lebanon, was under Phœnician rule; the E., Anti-Lebanon, under the sway of the king of Damascus. In the S. part of Anti-Lebanon, the wild tribes remained independent for a long time, and occasionally caused much trouble to their neighbors. With the Phœnicians in the W. part, the Israelites maintained very friendly relations in the reigns of David and Solomon, and they became well acquainted with Lebanon, its cedars (Song 5:15), its cool breezes, its magnificent springs, etc. When, after the death of Alexander the Great, B. C. 323, a Syrian monarchy was established in Lebanon under the dynasty of the Seleucidæ, Palestine became for a time a dependency of that kingdom. See *CEDAR.*

LE-BA'-OTH *(place of lionesses).*
A city of Simeon, in the S. of Judah near Shilhim; the same as *BETH-LEBAOTH* in Josh. 19:6. It is also called *BETH-BIREL,* "place of stout ones," in I Ch. 4:31. Josh. 15:32.

LEB-BÆ'-US *(man of heart)*—R. V., *"Thaddæus."*
An apostle surnamed Thaddæus; supposed to be the same as *JUDE,* the brother of James. See *APOSTLES AND DISCIPLES.* Mat. 10:3.

LE-BO'-NAH *(frankincense).*
A city of Ephraim, a little N. of Shiloh; now called *Lubban.* Judg. 21:19.

LE'-CAH *(addition, attached place).*
Son of Er, son of Shelah, son of Judah; or the place where Er dwelt. I Ch. 4:21.

LEDGES.—Properly *joints,* e. g., at the corners of a base or pedestal; hence probably an ornament overlaying these angles to hide the juncture (I Ki. 7:28, 29). The original of this word in I Ki. 7:35, 36, is different; meaning literally, a *hand,* i. e., a lateral projection, probably referring to *side-borders* or *"stays"* (as in the R. V.) to the same pedestals.

LEEK.—Hebrew scholars understand the original of this word to signify *greens* or *grass* in general; and it is doubtless clear, from the context of most of the passages where it is so rendered, that this must be its true meaning. However, in Num. 11:5, it is evident that it was not *grass* which the Israelites desired for food, but some green, perhaps grass-like, vegetable for which this word is used; just as the word *greens* is applied to many varieties of succulent plants as food in this country. It is quite possible that the *leek,* an onion-like vegetable, is indeed the article of food intended. Num. 11:5.

LEES.—The grosser parts or *dregs* of any liquor, which have settled to the bottom of the vessel containing it. The Jews had a custom of allowing wine to stand on the lees, in order that its color and body might be better preserved; hence the expression in Isa. 25:6, meaning a generous, full-bodied liquor. In Psa. 75:8, drinking the "dregs" (lees) of wine indicates the endurance of extreme punishment.

LEG.—The legs of crucified persons were sometimes broken to hasten their death (Jno. 19:31-33). Goliath's greaves for his legs doubtless extended from the knee to the foot (I Sa. 17:6).

LEGION.—A unit in the Roman army, originally consisting of about 3000 men, but later composed of between 6000 and 7000, exclusive of horsemen, who usually formed an additional body amounting to one-tenth of the infantry. In Mat. 26:53; Mark 5:9, 15, the word refers to a large but indefinite number of angels or of devils.

LE-HA'-BIM *(flame-colored, red).*
The third son of Mizraim, supposed to be the ancestor of the Egyptian Lybians. Gen. 10:13; I Ch. 1:11.

LE'-HI *(jaw-bone).*
A district in the hill-country of Judah, near Philistia, and not far from Jerusalem. Judg. 15:9, 14, 19.

LEM'-U-EL *(devoted to God ?).*
A king, generally supposed to be Solomon. Prov. 31:1, 4.

LENDER.—In the time of Moses, it appears to have been customary to lend on pledge, according to the meaning of the word in natural law, which, in case of non-payment, allows the creditor to appropriate the pledge and keep it just as rightfully as if it had been bought with the sum which has been loaned for it, and which remains unpaid. The laws of Moses governing loans may be found in Ex. 22:25; Deut. 24:6. The merciless character of the lender upon pledge in the time of Job is depicted in Job 22:6. Christ exhorted his disciples to the most liberal and forbearing course in dealing with those whom they could aid or who were indebted to them (Lu. 6:30-35).

LENTILES.—*"Lentils"* in the R. V. A plant belonging to the same family as the garden pea, but smaller. The red pottage for which Esau bartered his birthright (Gen. 25:29-34) was of lentils. This vegetable was among the provisions brought to David when he fled from Absalom (II Sa. 17:28), and a field of lentils was the scene of an exploit of one of David's heroes (II Sa. 23:11). Lentils were apparently sometimes used as bread (Eze. 4:9). They are still common in Palestine.

LEOPARD.—A swift and fierce animal which pounces upon and destroys domestic animals and even men. It is frequently placed in juxtaposition with the lion, in Scripture (Isa. 11:6; Jer. 5:6; Hos. 13:7). Its swiftness is alluded to by both Habakkuk (1:8) and Daniel (7:6), while the insidious habit of the animal is referred to by Jeremiah and Hosea (as above). The leopard, or more properly *panther*, is still found on Lebanon and in the hills of middle Palestine.

LEPER.—A person stricken with *LEPROSY* (which see). Lev. 13:45.

LEPROSY.—In the Bible, this term is applied to a loathsome cutaneous disease, the description and regulations connected with which are given in Lev. 13, 14. That the disease was not contagious is apparent from the regulations themselves. Leprosy was regarded as a punishment for sin, which God Himself inflicted upon the disobedient (Ex. 15:26; Lev. 14:35). The curableness of the disease is unquestionably implied in the detailed regulations governing the sacrifices and conduct of those who were restored to health; and Miriam was cured of her leprosy by merely remaining shut up for seven days (Num. 12:11-13). All intercourse with society, however, was not usually cut off (Mat. 8:2; Lu. 5:12), and contact with a leper did not necessarily impart uncleanness (Lu. 17:12). It is generally supposed that the disease of Job (Job 2:7, 8, 12, etc.), was the more severe form of cutaneous, or rather scrofulous, disease usually called *tubercular leprosy;* and probably the term *"botch* of Egypt" (Deut. 28:27) is an allusion to this malady.

LE'-SHEM *(fortress).*
A city on the W. of Mount Hermon, between Naphtali and Manasseh; called also *LAISH* and *DAN.* Josh. 19:47.

LETTER.—This word occurs in only two passages of the Bible in its narrow sense of an alphabetical character (Lu. 23:38 [A. V. only]; and Gal. 6:11, "how large a letter," rather *in what a bold hand*). The word "letter" is generally used to denote the Mosaic law, because of the fact that it was the *written* law (Rom. 2:27, 29; 7:6; II Co. 3:6). Epistles or letters (II Sa. 11:14; Ezra 4:11) sent in ancient times were in the form of rolls.

LE-TU'-SHIM *(oppressed, struck).*
Son of Dedan, who was grandson of Abraham by Keturah. Gen. 25:3.

LE-UM'-MIM *(peoples).*
Son of Dedan, who was grandson of Abraham by Keturah. Also the name of the tribe that sprang from him, called *Beni Lam,* in Asyrland, S. of Hedgaz, in the province of Shira, five stations from Mecca, on the mountain between Tubuk and Akhdar; also in Babylonia and Mesopotamia. Gen. 25:3.

LE'-VI *(joined).*
1. Third son of Jacob by Leah, and progenitor of the *LEVITES* (which see). He joined Simeon in avenging Dinah (Gen. 34:25-30); and lived to be 137 years old (Ex. 6:16). B. C. 1756-1619.

2. Tribe descended from Levi (No. 1). See *LEVITES.* Ex. 2:1; Num. 1:49.

3. Original name of *MATTHEW* the apostle, who was formerly a publican, or Roman tax-gatherer. See *APOSTLES AND DISCIPLES.* Mark 2:14; Lu. 5:27, 29.

4, 5. Two named in the *GENEALOGY* (which see) of Jesus. Lu. 3:24, 29.

LEVIATHAN.—An animal described in Job 41, and possibly identical with the crocodile, which was once common in the Zerka or "Crocodile" River in Palestine, which flowed into the Mediterranean Sea. The word "leviathan" seems to mean *crocodile* in Psa. 74:14; Isa. 27:1; but in Psa. 104:26, the allusion is evidently to some kind of *sea monster.*

LE'-VITES.
An appellation of the descendants of Levi (No. 1), or the whole tribe of Levi. This term is usually used to designate those descendants of Levi who were not priests (I Ki. 8:4; Ezra 2:70; Jno. 1:19), but were set apart for the subordinate offices of the Sanctuary, to assist the other and smaller portion of their tribe which was invested with the superior functions of the hierarchy; and this is the meaning which has perpetuated itself. Moses and Aaron were Levites. See *AARON; HIGH PRIEST; PRIEST.*

LE-VIT'-I-CAL.
Of or pertaining to Levi or the Levites. Heb. 7:11.

LE-VIT'-I-CUS (so called in the Vulgate because it treats chiefly of the *Levitical* service), *BOOK OF.* See *BIBLE, BOOKS OF THE.*

LEVY.—A body of men forced into service on public works. I Ki. 5:13, 14 (R. V., *"men subject to taskwork,"* in ver. 14); 9:15.

LIAR.—Liars are expressly condemned in the Scriptures (Jno. 8:44; I Ti. 1:9, 10). "Every man a liar" Rom. 3:4 is synonymous with saying that all men are bad. The Bible mentions instances of lies by good men and women, but without approving them; as that of Abraham (Gen. 12:12; 20:2), of Isaac (Gen. 26), of Jacob (Gen. 27), of the Hebrew midwives (Ex. 1:15-19), of Michal (I Sa. 19:14 sq.), of David (I Sa. 20).

LIB'-ER-TINES *(freedmen).*
Jews who had been captives at Rome, but, being freed, had returned to Jerusalem, where they had a synagogue. Acts 6:9.

LIB'-NAH *(whiteness).*
1. The 16th station of Israel from Egypt, and 5th from Sinai. See *LABAN.* Num. 33:20, 21.

2. A Levitical city in Judah, S. from Jerusalem; now *Tel-el-safieh,* a mile from *Eleutheropolis.* Josh. 10:29, 31, 32, 39; 12:15; 15:42; 21:13.

LIB'-NI *(white, distinguished).*
1. Son of Gershon, son of Levi. Ex. 6:17; Num. 3:18; I Ch. 6:17, 20.

2. Grandson of Merari, son of Levi. I Ch. 6:29.

LIB'-NITES *(the Libnite).*
Descendants of Libni, son of Gershon. Num. 3:21; 26:58.

LIB'-YA—R. V., *"Put."*
The Greek name for the region W. from Egypt along the African coast. The Hebrew name is *PHUT.* Eze. 30:5; 38:5; Acts 2:10.

LIB'-YANS—R. V., *"Put."*
The inhabitants of Libya, supposed to have sprung from Phut, son of Ham. Also called *LUBIM.* Jer. 46:9; Dan. 11:43.

LICE.—They constituted the third *PLAGUE* (which see) of Egypt, being miraculously sent to induce Pharaoh to allow the Israelites to go out of Egypt (Ex. 8:16-18; Psa. 105:31). These lice were probably *ticks* which live in the sand; or some species of gnat or mosquito.

LICENCE.—Leave; permission. Acts 21:40 (R. V., *"leave"*).

LID.—A word that occurs but once in the Bible (II Ki. 12:9), where it is said that "Jehoiada the priest took a chest and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord; and the priests that kept the door put therein all the

money [that was] brought into the house of the Lord"—this money being used to pay for the repairing of the Temple, during the reign of Jehoash (Joash) in Judah.

LIE.—See *LIAR*. Jer. 27:10.

LIEUTENANTS.—A general name for the *"satraps"* (as in the R. V.) or viceroys (governors with regal authority) of Persian provinces (Ezra 8:36; Esth. 3:12; 8:9; 9:3). They are called "princes" in Dan. 3:2; 6:1 (R. V., *"satraps"*).

LIGHT.—Often used in the Bible in a figurative sense to signify the consequent happiness of true religion or the Word of God, as "darkness" is descriptive of the ignorance and misery of the wicked. Job 12:25; 18:5; 38:15—Mat. 5:14, 16; Lu. 2:32.

LIGHTNING.—Seldom a night passes during the autumnal months in Syria without a great deal of lightning, sometimes accompanied by thunder and sometimes not; and the first rains are usually preceded by wind-squalls and clouds of dust. These natural phenomena are frequently alluded to in the Bible (Psa. 144:6; Zech. 9:14; Rev. 4:5; 16:18-21).

LIGN ALOES.—*Wood* aloes, a kind of tree referred to by Balaam, and from which a perfume was derived. Num. 24:6.

LIGURE.—The name of the first stone in the third row on the high-priest's breastplate (Ex. 28:19; 39:12). The word *ligure* is unknown in modern mineralogy; but some think it identical with the *"jacinth"* (as in the R. V.), while others think the *opal* is meant.

LIK'-HI *(Jehovah is doctrine)*.
Son of Shemidah, a Benjamite. I Ch. 7:19.

LILY.—Only one true lily, the *scarlet martagon*, is now found in Palestine, though a white and fragrant kind probably once grew on the coast, and may have been the one referred to in Song 2:1. The word "lily" is doubtless used in the Bible for any beautiful flower resembling a lily. Mat. 6:28; Lu. 12:27.

LIME.—Limestone is the prevailing constituent of the mountains of Syria; and the modern mode of manufacturing common or "quick" lime was known to the ancients. From Isa. 33:12, lime was apparently made in a kiln lighted with thornbushes. It was used for plastering, for the same original is rendered "plaister" (R. V., *"plaster"*) in Deut. 27:2, 4.

LINE.—In Amos 7:17; Zech. 1:16, this word refers to the method of measuring land with a cord. Lines naturally came to mean a piece of land or an inheritance (Psa. 16:6). In Eze. 40:3, the reference is to a measuring-line about 140 feet long. The measuring and dividing of Canaan under the direction of Joshua (Josh. 18:9) appears to be the earliest example of a topographical survey on record; and, together with the other topographical details in the book of Joshua, proves that there must have been some knowledge of mensuration among the Hebrews.

LINEN.—The finest quality of linen was made in Egypt, and it was well known and much used in ancient times. It was used by the Hebrews for garments (II Sa. 6:14), girdles (Jer. 13:1), thread and ropes (Eze. 40:3; Judg. 15:13), napkins (Lu. 24:12), turbans (Eze. 44:18), and lamp-wicks (Isa. 42:3). For clothing, the richer class used "fine linen" (I Ch. 15:27), while very poor persons wore garments of unbleached flax. The body of Jesus was wrapped in linen (Jno. 19:40). See *FLAX*.

LINTEL.—The top piece of a door-frame, that which rests on the two side-posts. The Hebrews were commanded to strike the lintels of their doors with the blood of the sacrificial lamb on the night of the Passover (Ex. 12:22, 23). In Amos 9:1; Zeph. 2:14, this word refers to the projecting *"capital"* (as in the R. V.) of a column.

LI'-NUS *(flax)*.
A Roman Christian from whom Paul sent salutation to Timothy. II Ti. 4:21.

LION.—Lions, probably of the Asiatic species, smaller and less formidable than the African lion, were found in Palestine as late as the 12th century, but have now disappeared from that country. Though less daring than the larger species, when driven by hunger it not only ventured to attack flocks in the presence of the shepherd (Isa. 31:4; I Sa. 17:34), but laid waste towns and villages (II Ki. 17:25, 26) and devoured men (I Ki. 13:24; 20:36). Benaiah, one of David's heroic body-guard, distinguished himself by slaying a lion in his den (II Sa. 23:20). It appears to have been customary in Babylon to throw offenders into the dens of lions to be devoured by them (Dan. 6:7-28). The lion was the emblem of the tribe of Judah. See *LEOPARD*.

LIONESS.—See *LION*. Eze. 19:2.

LION OF THE TRIBE OF JUDAH.—A title applied to the glorified Savior. Rev. 5:5.

LIP.—"Uncircumcised lips" (Ex. 6:12, 30) means not of ready speech; and "fruit of the lips" (Heb. 13:15) indicates praise. The "upper lip," which the leper was required to cover (Lev. 13:45), refers to the lip-*beard*, or mustache. The custom of "covering the lip" with a corner of one's garment as a sign of mourning is alluded to in Eze. 24:17, 22; Mic. 3:7.

LIQUOR.—In Ex. 22:29, "liquors" (R. V., *"outflow of presses"*) means the juice of the olive and grape; in Num. 6:3, drink made from steeped grapes; in Song 7:2, highly flavored wine. See *DRINK; DRUNKARD*.

LITTERS.—Covered chairs so made as to shelter the occupants from the rain and sun. They were carried either by men or by animals. Isa. 66:20.

LIVER.—The liver is frequently mentioned in the Pentateuch with reference to sacrifices. "The caul above the liver" means one of the lobes of the liver, which was to be burned on the altar, and not eaten (Ex. 29:13, 22; Lev. 3:4, 10, 15).

LIZARD.—Numerous varieties of these reptiles are found in the East; some of which are regarded as venomous, while others are used by the Arabs as food. They were "unclean" according to the Mosaic law (Lev. 11:30).

LOAF.—Loaves of bread were usually made shaped like a plate, and were about the thickness of a finger, when leavened. See *BREAD; BREAD, LEAVENED; BREAD, UNLEAVENED; SHEW BREAD*.

LO--AM'-MI *(not my people)*.
A name which the prophet Hosea was commanded to give to his son as a token of the rejection of Israel by the Lord (Hos. 1:9). See *LO-RUHAMAH*.

LOAN.—Every seven years, among the Hebrews, there was a remission of debts. The richer Jews were required to relieve the poor by loans as well as by alms, and were not allowed to take interest (Ex. 22:25; Lev. 25:35-37), but these laws did not apply to foreigners, who were compelled to pay interest. See *LENDER; USURY*.

LOCK.—This word is most often used in the Bible to mean a *ringlet* or *curl* of hair (Judg. 16:13, 19; Eze. 44:20). See *KEY*.

LOCUST.—A well-known insect of the grasshopper kind, which commits terrible devastation to vegetation in the countries which it visits. They were sent as a plague upon the Egyptians (Ex. 10); but were among the flying creatures allowed as food by the Mosaic law (Lev. 11:21). The locusts which, with wild honey, formed the diet of John the Baptist (Mat. 3:4) are thought by some to have been the long, sweet pods of the locust-tree, which the Palestine monks still speak of as "St. John's bread." See *HUSKS*.

LOD *(fissure).*
A city in Benjamin, near Joppa, on the road from Jerusalem to Cæsarea. Under the Syrian supremacy, it belonged to Samaria, then to Judah, and was left to Jonathan for a possession. It was destroyed during the Jewish war, by Cestius, the Roman general, but being afterwards restored, it became the seat of an academy. The Greeks called it *Lydda, Lydde,* and others *Diospolis.* Now called *Liddi.* I Ch. 8:12; Ezra 2:33; Neh. 7:37; 11:35.

LO'--DE-BAR *(without pasture ?).*
A town of Manasseh beyond Jordan. II Sa. 9:4, 5; 17:27.

LODGE.—In Isa. 1:8, this word denotes a small hut or booth on an elevated place in a garden, which is occupied by a keeper, day and night, while the fruits are ripening.

LODGING.—Place to dwell. See *HOUSE.* Acts 28:23.

LOFT.—The upper chamber of a private house. Lofts were usually built on the flat roof (II Ki. 23:12), and were especially used for prayer, conference, and public meetings. I Ki. 17:19—Acts 20:9.

LOG.—The smallest liquid measure in use among the Israelites, being the seventy-second part of a bath, or about ½ to 1 pint. See *WEIGHTS AND MEASURES.* Lev. 14:10, 12, 15, 21, 24.

LOINS.—The lower part of a man's back and the parts within. It was customary among the Hebrews to gird up their loose garments about the loins when working or traveling; and this custom is referred to figuratively in I Pe. 1:13. The loins represented the seat of strength (Job 40:16).

LO'-IS.
Grandmother of Timothy; commended by Paul for her faith. II Ti. 1:5.

LOOKING GLASS.—The "looking glass" of the ancient Hebrews was a plate of highly polished metal. See *GLASS.* Ex. 38:8; Job 37:18.

LOOPS.—An attachment, or knotted "eye," probably of cord, corresponding to the knobs or "taches" (Ex. 26:11) in the edges of the curtains of the Tabernacle, and used to join them into a continuous circuit. They were formed of blue material, fifty to a curtain. Ex. 26:4, 5, 10, 11; 36:11, 12, 17.

LORD.—See *JEHOVAH OR LORD.* Gen. 2:4 sq. (R. V., *"Jehovah"*).

LORD'S DAY.—See *SABBATH.* Rev. 1:10.

LORD'S SUPPER.—See *SUPPER, LORD'S.*

LO--RU-HA'-MAH *(not having obtained mercy).*
The name which the prophet Hosea was divinely instructed to give his daughter in token of the withdrawal of God's mercy from Israel. In Hos. 2:23, the name is translated, "had not obtained mercy." Hos. 1:6, 8.

LOT *(concealed, dark-colored).*
Son of Haran, father of Ammon and Moab by his own daughters (Gen. 19:36-38), and nephew of Abraham (Gen. 11:27; 12:5). He had many flocks and herds, and dwelt in Sodom, although he abhorred the sinfulness of its inhabitants. When Sodom was destroyed by God on account of sin, Lot and his family were saved by means of a special messenger from the Lord; but his "wife looked back from behind him, and she became a pillar of salt" (Gen. 19:26). The Ammonites and Moabites descended from Lot. B. C. 1898.

LO'-TAN *(a covering).*
Son of Seir the Horite. Gen. 36:20, 22, 29; I Ch. 1:38, 39.

LOTS.—Decision by lots was often made by the Hebrews, but always with strict reference to God's interposition, as in the case of the apostle Matthias (Acts 1:26). The Promised Land was divided by lot among the tribes of Israel (Num. 26:55).

LOTS, *FEAST OF.*—See *PURIM.* (Esth. 9:20 sq.).

LOVE FEASTS.—They were held in connection with the Lord's Supper. ■ Pe. 2:13; Jude :12; cp. I Co. 11:20-22.

LOVER.—A term often applied to an intimate friend, in the Bible. I Ki. 5:1; Psa. 38:11.

LOWER PARTS OF THE EARTH.—In Isa. 44:23, valleys; in Psa. 63:9; Eph. 4:9, the abode of disembodied spirits secluded from view; in Psa. 139:15, the womb.

LOWRING.—*"Lowering"* (as in the R. V.)—dark, gloomy. Mat. 16:3.

LU'-BIM, LU'-BIMS—R. V., *"Lubim."*
The inhabitants of N. Africa, W. from Egypt. See *LIBYANS.* II Ch. 12:3; 16:8; Nah. 3:9.

LU'-CAS *(light-giving)*—R. V., *"Luke."*
The same as *LUKE* (which see). Phm. :24.

LU'-CI-FER *(shining one)*—R. V., *"day-star."*
A term applied to the king of Babylon by Isaiah, in reference to his glory and pomp. The word occurs only in Isa. 14:12; some suppose the passage refers to the fall of Satan.

LU'-CIUS *(of light).*
1. A Christian from Cyrene, ministering at Antioch. Acts 13:1.

2. A kinsman of Paul from whom the apostle sends salutation to the brethren at Rome. Perhaps the same as No. 1. Rom. 16:21.

LUCRE.—Gain in money or goods; "filthy lucre" (I Ti. 3:3, 8; Tit. 1:7, 11) means ill-gotten or dishonest gain. In the first of the above passages, "not greedy of filthy lucre" is rendered *"no lover of money"* in the R. V.

LUD.
1. Son of Shem; supposed to have founded the kingdom of *LYDIA,* in Asia Minor. Gen. 10:22; I Ch. 1:17.

2. Descendants of Lud in Asia Minor, Assyria, etc. Isa. 66:19.

LU'-DIM.
A son of Mizraim (Gen. 10:13; I Ch. 1:11). His posterity, called also, perhaps, *LYDIANS* (Jer. 46:9), probably settled in Africa.

LU'-HITH *(table).*
A town of Moab between Ar and Zoar, at the S. extremity of the Dead Sea. Isa. 15:5; Jer. 48:5.

LUKE (Greek *LUCAS, light-giving).*
An "evangelist" who was not of Jewish but of Gentile descent and was by profession a physician (Col. 4:14). Tradition adds that he was also an artist, a painter. The date and place of his birth and death are not known. He was the true and trusted companion of Paul in his later journeys. He joined him at Troas on his second journey (Acts 16:10), and accompanied him to Philippi. Some years later he again met him at Troas (Acts 20:5), and remained with him until the close of his first Roman captivity (Acts 28:30). He was the author of the Gospel which bears his name, and of the Acts of the Apostles, both of which are addressed to one Theophilus, probably a Christian convert of distinguished character and position. See *APOSTLES AND DISCIPLES.*

LUKE, *GOSPEL OF.*—See *BIBLE, BOOKS OF THE.*

LUKEWARM.—A term applied to indifferent persons who remain wholly unimpressed by the call to soul-salvation. Rev. 3:16.

LUMP.—Bunch or mass. II Ki. 20:7 (R. V., *"cake"*)—Rom. 9:21.

LUNATICK.—Lunatic. This term apparently refers to an *"epileptic"* (as in the R. V.). Mat. 4:24; 17:15.

LURKING PLACE.—Hiding place (I Sa. 23:23); lounging place (Psa. 10:8).

LUZ *(bending, curve).*
1. A city of the Canaanites, afterwards called *BETH-EL;* in the lot of Benjamin. Now called *Beitin.* Gen. 28:19; 35:6; 48:3; Josh. 16:2; 18:13; Judg. 1:23.

2. A city in the land of the Hittites, i. e., Cyprus; built by a man who showed the entrance of Luz, or Beth-el, to the spies of Israel. Judg. 1:26.

LY-CA-O'-NI-A.
A province of Asia Minor N. from Cilicia, W. from Cappadocia, and S. from Galatia. Its chief cities were Derbe, Lystra, and Iconium. Acts 14:6, 11.

LYC'-I-A.
A province in the extreme S. of Asia Minor. Acts 27:5.

LYD'-DA.
A city of Dan, ten miles E. from Joppa; once called *LOD* and *Diospolis;* now *Ludd.* Acts 9:32, 35, 38.

LYD'-I-A.
1. *LUD.* A country (and people) in Asia Minor, bounded on the N. by Mysia, on the E. by Phrygia, on the S. by Caria, and on the W. by the Ægean Sea. Its principal cities were Sardis, Thyatira, and Philadelphia. Eze. 30:5 (R. V., *"Lud"*).

2. A devout woman of Thyatira, converted by Paul's preaching at Philippi. Acts 16:14, 40.

LYD'-I-ANS—R. V., *"Ludim."*
A people of Africa. See *LUDIM.* Jer. 46:9.

LY-SA'-NI-AS *(ending sadness ?).*
Tetrarch or governor of Abilene at the same time when Herod was tetrarch of Galilee, when John the Baptist began his ministry. Lu. 3:1.

LYS'-I-AS.
Chief captain of the Roman garrison at Jerusalem, A. D. 59; also called *CLAUDIUS Lysias* (Acts 23:26). Acts 24:7, 22.

LYS'-TRA.
A city of Lycaonia, in Asia Minor, forty miles S. E. of Iconium; now called *Latik.* It was twice visited by Paul (Acts 14 and 16), the first time with Barnabas, the second time with Silas. Timothy was probably born there (II Ti. 3:11).

M

MA'-A-CAH. See *MAACHAH.* II Sa. 3:3; 10:6.

MA'-A-CHAH, MA'-A-CAH *(depression)*—R. V., *"Maacah."*
1. Son of Nahor, Abraham's brother, by Reumah, a concubine. Gen. 22:24.

2. One of David's wives, and mother of Absalom. II Sa. 3:3; I Ch. 3:2.

3. A district and city of Syria, in Manasseh, E. of Jordan. II Sa. 10:8; I Ch. 19:6, 7.

4. A king of Maachah. II Sa. 10:6.

5. The father of Achish, king of Gath in Solomon's time. I Ki. 2:39.

6. The wife of Rehoboam, and mother of Abijah, kings of Judah. I Ki. 15:2; II Ch. 11:20, 21, 22.

7. The mother of Asa, king of Judah. I Ki. 15:10, 13; II Ch. 15:16.

8. Concubine of Caleb, son of Hezron. I Ch. 2:48.

9. A woman of Benjamin, married to Machir, son of Manasseh. I Ch. 7:15, 16.

10. Wife of Jehiel, the father or founder of Gibeon. I Ch. 8:29; 9:35.

11. The father of Hanun, one of David's warriors. I Ch. 11:43.

12. The father of Shephatiah, who ruled the Simeonites in David's time. I Ch. 27:16.

MA-ACH'-A-THI, MA-ACH'-A-THITES—R. V., *"Maacathites."*
Patronymic of the inhabitants of Maachah, or Maachath, near Mount Hermon, at the W. slope of South Anti-lebanus. Deut. 3:14; Josh. 12:5; 13:11, 13.

MA'-A-DAI *(Jehovah is ornament).*
One who had taken a "strange" wife. Ezra 10:34.

MA-A-DI'-AH *(Jehovah is ornament).*
A priest who returned from Babylon with Zerubbabel, B. C. 536. Neh. 12:5.

MA'-AI *(Jehovah is compassionate).*
One of the priests who purified the people after their return from Babylon. Neh. 12:36.

MA'-A-LEH--AC-RAB'-BIM *(ascent of scorpions)*—R. V., *"ascent of Akrabbim."*
An acclivity on the S. border of Judah, between Kedish and the Salt (Dead) Sea, with a bend toward the East. Josh. 13:3.

MA'-A-RATH *(bare place).*
A city in the hill-country of Judah, near Bethanon; now *Umman.* Josh. 15:59.

MA-A-SE'-IAH *(work of Jehovah).*
1. A Levite appointed for the service of praise. I Ch. 15:18, 20.

2. One of the captains who assisted in setting Joash on the throne of Judah. II Ch. 23:1.

3. An officer of king Uzziah. II Ch. 26:11.

4. Son of Ahaz, king of Judah. II Ch. 28:7.

5. The governor of Jerusalem in Josiah's reign. II Ch. 34:8.

6. A priest who had taken a "strange" (foreign) wife. Ezra 10:18.

7. A priest of the family of Harim, who had taken a foreign wife. Ezra 10:21.

8. A priest, family of Pashur, who had taken a "strange" (foreign) wife. Ezra 10:22.

9. One who had taken a "strange" wife of the family of Pahath-Moab. Ezra 10:30.

10. Father of Azariah, who repaired part of the wall of Jerusalem. Neh. 3:23.

11. A priest who stood beside Ezra while he read the law. Neh. 8:4.

12. A priest who explained the law read by Ezra. Perhaps the same as No. 11. Neh. 8:7.

13. One who sealed the covenant made by Nehemiah. Neh. 10:25.

14. A descendant of Pharez dwelling in Jerusalem after the Captivity. Neh. 11:5.

15. A Benjamite whose descendants dwelt in Jerusalem after the Captivity. Neh. 11:7.

16. A priest who assisted at the purification of the wall. Perhaps the same as No. 11. Neh. 12:41.

17. Another priest who took part in the same ceremony. Neh. 12:42.

18. A priest whose son was sent by King Zedekiah to inquire of the Lord. Jer. 21:1; 29:25; 37:3.

19. The father of a false prophet during the Babylonish captivity. Jer. 29:21.

20. An officer of the Temple in Jehoiakim's reign. Jer. 35:4.

MA-A-SE'-IAH *(Jehovah is a refuge).*
The grandfather of Baruch, Jeremiah's amanuensis and messenger. Jer. 32:12; 51:59.

MA-A-SI'-AI *(work of Jehovah)*—R. V., *"Maasai."*
An Aaronite whose family dwelt in Jerusalem after the Captivity. I Ch. 9:12.

MA'-ATH *(small ?).*
One named in the *GENEALOGY* (which see) of Jesus. Lu. 3:26.

MA'-AZ *(counselor).*
A son of Ram, eldest son of Jerahmeel, great grandson of Judah. I Ch. 2:27.

MA-A-ZI'-AH *(strength of Jehovah).*
1. A priest to whom the charges of the Sanctuary were assigned by lot in the days of David. I Ch. 24:18.

2. A priest or family of priests that sealed the covenant made by Nehemiah. Neh. 10:8.

MAC'-CA-BEES, *THE FAMILY OF THE.*
Properly called "Asmonæans" or "Hasmonæans," from Chasmon, the great-grandfather of Mattathias, of the sons of Jehoiarib (I Ch. 24:7). Judas, one of the sons of Mattathias, was surnamed "Maccabæus," and became the leader in a general revolt against the despotism of Antiochus Epiphanes, king of Syria B. C. 175-164, who had plundered the Temple, and persecuted the Jews. Judas Maccabæus conquered Lysias, the Antiochian general, and the Jews re-entered Jerusalem, B. C. 165. Judas was killed in the battle of Eleasa, and the contest for independence was successfully continued by his brothers Jonathan and Simon until B. C. 135.

MAC-E-DO'-NI-A (from a supposed founder, *Macednus* or *Macedon*).
A region N. of Greece proper, having Thessaly and Epirus on the S., Thrace and the Ægean Sea on the E., the Adriatic and Illyria on the W., and Dardania and Mœsia on the N. Its principal towns were Amphipolis, Apollonia, Berea, Philippi, and Thessalonica. The Romans divided the whole country S. of the valley of the Danube into Illyricum, Achaia, and Macedonia, which included Thessaly. In Macedonia proper are Amphipolis, Beræa, Philippi, Thessalonica, and Apollonia. Macedonia was the original kingdom of Philip and Alexander, by means of whose victories the name of the Macedonians became celebrated throughout the East (see *ALEXANDER THE GREAT*). In N. T. history, it plays quite a conspicuous part, being the first European country which was visited by the apostles. Paul was there twice (Acts, chs. 16 and 20), and perhaps a third time (cp. I Ti. 1:3; Phil. 2:24). In both Thessalonica and Philippi, Paul founded flourishing Christian churches, as his epistles to the Thessalonians and Philippians show.

MAC-E-DO'-NI-AN.
An inhabitant of Macedonia. Acts 27:2.

MACH-BA'-NAI *(thick)*—R. V., *"Machbannai."*
A Gadite warrior who joined David in Ziklag. I Ch. 12:13.

MACH-BE'-NAH *(knob, lump)*—R. V., *"Machbena."*
Patronymic of a descendant of Caleb, son of Jephunneh. I Ch. 2:49.

MA'-CHI *(decrease).*
A Gadite, the father of Geuel, whom Moses sent to spy out the land. Num. 13:15.

MA'-CHIR *(sold).*
1. The oldest son of Manasseh (Josh. 17:1); who even had children born to him during the lifetime of Joseph (Gen. 50:23), his grandfather. He was the father of Gilead, and his daughter became the mother of Segub by Hezron in his old age (I Ch. 2:21). He married Maachah, the granddaughter of Benjamin, by whom he had several sons (I Ch. 7:14-16). The name of Machir is once used poetically as a representative of the tribe of Manasseh east (Judg. 5:14). B. C. 1635.

2. A descendant of the preceding, son of Ammiel. He lived at Lo-debar, and maintained the lame son of Jonathan until provision was made for him by David's care (II Sa. 9:4, 5), and later extended his hospitality to the fugitive monarch himself (II Sa. 17:27).

MA'-CHIR-ITES.
Descendants of Machir, son of Manasseh. They were prominent in the conquest of the trans-Jordanic portion of the Promised Land, and their war-like prowess and bravery were rewarded by Moses by the assignment to them of "half Gilead" (Josh. 13:31), with its rich mountain pastures, and the towns of Ashtaroth and Edrei, the capitals of Og's kingdom (Num. 32:39, 40; Deut. 3:15; Josh. 13:31; 17:1).

MACH-NAD'-E-BAI *(gift of the noble one).*
A Jew who had taken a strange (foreign) wife during or after the Captivity. Ezra 10:40.

MACH-PE'-LAH *(double, duplex).*
The name of the plot of ground in Hebron containing the cave which Abraham bought of Ephron the Hittite for a family sepulchre (Gen. 23:9). It became the burying-place of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, and perhaps of Joseph. This cave is positively known, and is the oldest burial-place in the world. It is mentioned only in Genesis, chapters 23, 25, 49, 50. It is now covered by a famous Mohammedan mosque or place of worship.

MAD.—A term sometimes meaning insane (I Co. 14:23), but usually signifying uncontrollable excitement. Harmless madmen are revered in the East, and allowed to do as they please; hence the ruse employed by David to escape from Achish (I Sa. 21:13-15).

MA'-DAI *(middle).*
A son of Japheth, whose descendants (Medes) lived in *MEDIA*, the region S. of the Caspian Sea, having Hyrcania and Parthia on the E., Persia and Susiana on the S., Assyria and Armenia on the W. Gen. 10:2; I Ch. 1:5.

MA'-DI-AN—R. V., *"Midian."*
Greek form of *MIDIAN*. Acts 7:29.

MAD MAN.—See *MAD*. I Sa. 21:15.

MAD-MAN'-NAH *(heap).*
1. A city of Judah, near Ziklag. Same as *El-Minyay*, fifteen miles from Gaza. Josh. 15:31.

2. Patronymic of a son of Caleb, son of Jephunneh. I Ch. 2:49.

MAD'-MEN *(heap).*
A city of Moab whose destruction was foretold by Jeremiah. Jer. 48:2.

MAD-ME'-NAH *(heap).*
A city of Benjamin, near Jerusalem. Isa. 10:31.

MA'-DON *(district of the dan).*
A Canaanitish city in the N. of the Holy Land. Josh. 11:1; 12:19.

MAG'-BISH *(a fortress).*
A place named with Bethel, Ai, etc. Ezra 2:30.

MAG'-DA-LA *(tower)*—R. V., *"Magadan."*
A city of Galilee, S. W. of the Sea of Tiberias; perhaps the same with *DALMANUTHA*, or near it. Now a small village called *Mejdel*, three miles N. of Tiberias. Mat. 15:39.

MAG-DA-LE'-NE (female native of *MAGDALA*).
A word used to designate a woman named *MARY* who was relieved of "seven devils" by Christ and became his devoted disciple (Lu. 8:2, 3). See *MARY*, No. 2.

MAG'-DI-EL *(God is renowned).*
A duke, or chief, of Edom. Gen. 36:43; I Ch. 1:54.

MAGI.—The Chaldean name of the priests or wise men who in the Eastern empires, Media, Persia, Babylonia, and Assyria, occupied the place next to the king. They were usually his advisers, but sometimes became his judges. In Persia, the Magi were, as priests, the only ones allowed to perform the sacred religious rites, and, as scholars, were the only persons supposed to be able to explain the past and predict the future. The Hebrews, who had known them well since the days of the Captivity, always spoke of them with respect (Dan. 1:20; 2:24; 5:11). The Magi or "wise men" who came to worship Christ at his birth (Mat. 2:1-14) may have received the first germs of the Messianic idea from Hebrews in exile. They were the forerunners of the heathen converts, and gave rise to the legend of the three kings.

MAGICIANS.—Those who practice superstitious ceremonies, either to hurt or to benefit mankind. The Jews were forbidden to consult them (Lev. 19:31; Deut. 18:9-14); but they are often men-

tioned in the Bible, a notable case being found in Ex. 7:9.

MAGISTRATE.—A term applied to civil officers with legal authority (Ezra 7:25; Lu. 12:11, R. V., *"rulers"*), and used to signify Roman colonial officers (Acts 16:20, 22, 35, 36, 38).

MAGNIFICAL.—*"Magnificent"* in the R. V. I Ch. 22:5.

MA'-GOG.
1. The second son of Japheth. Gen. 10:2; I Ch. 1:5.

2. The descendants of Magog, and their land, Scythia, in the N. of Asia and Europe. Eze. 38:2; 39:6.

3. Used prophetically to designate one of the parties in the last assault on the camp of the saints and the beloved city (Rev. 20:8). See *GOG*, No. 3.

MA'-GOR--MIS'-SA-BIB *(terror is about).*
A symbolic name of Pashur. Jer. 20:3.

MAG'-PI-ASH *(collector of a cluster of stars).*
A person or family in the time of Nehemiah. Neh. 10:20.

MA-HA'-LAH *(tenderness, mildness)*—R. V., *"Mahlah."*
Great-grandson of Manasseh, through Hammoleketh. I Ch. 7:18.

MA-HAL'-A-LEEL *(God is splendor)*—R. V., *"Mahalalel."*
1. Son of Cainan, grandson of Seth; one of the antediluvian patriarchs. B. C. 3609-2714. He is called *MALELEEL* in Lu. 3:37; Gen. 5:12-17.

2. One whose descendants dwelt in Jerusalem after the Captivity. Neh. 11:4.

MA'-HA-LATH *(a stringed instrument ?).*
1. The daughter of Ishmael, and third wife of Esau (Gen. 28:9); called *BASHEMATH* in Gen. 36:3.

2. The daughter of Jerimoth, granddaughter of David, and wife of Rehoboam (II Ch. 11:18). She was thus her husband's cousin, being the daughter of King David's son, who was probably the child of a concubine, and not one of his regular family.

MA'-HA-LATH, MA'-HA-LATH LE-AN'-NOTH.
The meanings of these words, which occur only in the titles of Psa. 53 and 88, are not known; but the reference is probably to some kind of musical instrument, though some are of the opinion that an old air, to which the psalms in question were to be sung, is meant.

MA'-HA-LI *(weak)*—R. V., *"Mahli."* See *MAHLI*. Ex. 6:19 (some editions).

MA-HA-NA'-IM *(two camps).*
A town E. of Jordan, S. of the Jabbok, so named by Jacob; afterwards a Levitical city of Gad. On the upper course of the *Wady-Jabes*, N. of *Tibni*, are rivers called *Mahaneh*. Gen. 32:2; Josh. 13:26, 30; 21:38.

MA'-HA-NEH--DAN *(camp of Dan).*
A place in Judah, W. of Kirjath-jearim. Judg. 18:12.

MA'-HA-RAI *(hasty).*
One of David's warriors. II Sa. 23:28; I Ch. 11:30; 27:13.

MA'-HATH *(dissolution).*
1. A descendant of Kohath, son of Levi. I Ch. 6:35; II Ch. 29:12.

2. A Levite, overseer of the dedicated things in Hezekiah's reign; perhaps the same as No. 1. II Ch. 31:13.

MA'-HA-VITE.
Patronymic of Eliel, one of David's warriors. I Ch. 11:46.

MA-HA'-ZI-OTH *(visions).*
One of the sons of Heman set over the service of song in David's reign. I Ch. 25:4, 30.

MA'-HER--SHAL'-AL--HASH'--BAZ *(the spoil hastens, the prey speeds).*
Symbolical name given to a son of Isaiah. Isa. 8:1, 3.

MAH'-LAH *(mildness).*
The eldest daughter of Zelophehad, descended from Manasseh, and allowed a portion in the land because her father left no male issue. Num. 26:33; 27:1; 36:11; Josh. 17:3.

MAH'-LI *(mild).*
1. Son of Merari, son of Levi. Ex. 6:19 (some editions, *MAHALI*); Num. 3:20; Ezra 8:18.

2. Son of Mushi, son of Merari. I Ch. 6:47; 23:23; 24:30.

MAH'-LITES.
Descendants of Mahli, son of Merari. Num. 3:33; 26:58.

MAH'-LON *(sickly).*
Elder son of Naomi, and first husband of Ruth. Ruth 1:2, 5; 4:9, 10.

MA'-HOL *(dancer).*
The father of certain men renowned for wisdom in Solomon's time. I Ki. 4:31.

MAID, MAIDEN.—Handmaid; young woman, virgin. See *CHILD*. Gen. 30:3; Judg. 19:24—Mat. 9:24, 25.

MAID CHILD.—Female infant. See *CHILD*. Lev. 12:5.

MAID SERVANT.—Handmaid. See *SLAVES*. Gen. 20:17; 31:33.

MAIL, *COAT OF*.—Armor which covered the upper portion of the body, the breast and back. See *HABERGEON*. I Sa. 17:5.

MAINSAIL.—Some think the largest sail of the poop, or the "mizzen-sail," is meant; others, the "top-sail;" while still others understand the term to refer to a small sail or "jib" near the prow. The term perhaps signifies properly the *"foresail"* (as in the R. V.), which would be most useful in bringing a ship to head into the wind under the circumstances narrated by Luke. Acts 27:40.

MAINTENANCE.—Food, sustenance. In Ezra 4:14, "have maintenance" is rendered *"eat the salt"* in the R. V. Prov. 27:27.

MA'-KAZ *(end).*
A town or district in the N. W. of Judah where an officer of Solomon resided. I Ki. 4:9.

MAKER.—One who makes or creates anything; especially applied to the Creator. Isa. 45:9, 11; Job 4:17—Heb. 11:10.

MAK-HE'-LOTH *(assemblies).*
The twenty-first station of Israel from Egypt. Locality uncertain. Num. 33:25, 26.

MAK-KE'-DAH *(place of shepherds).*
A royal city of the Canaanites which was taken by Joshua, and was in the territory allotted to Judah (Josh. 10:10, 16, 17, 21, 28, 29). It is twelve miles S. W. of Jerusalem, in the plain country near Naamah; now called *Mughar*.

MAK'-TESH *(depression).*
A district in or near Jerusalem where merchants traded. Zeph. 1:11.

MAL'-A-CHI *(messenger of Jehovah).*
The last of the O. T. prophets, and author of the last book in the O. T. He lived after the Captivity, later than Haggai and Zechariah, after the completion of the Temple, and was probably contemporary with Nehemiah. B. C. 400-300. Mal. 1:1.

MAL'-A-CHI, *BOOK OF*.—See *BIBLE, BOOKS OF THE*.

MAL'-CHAM *(thinking)*—R. V., *"Malcam."*
1. Son of Shaharaim, a Benjamite. I Ch. 8:9.

2. An idol of the Ammonites. Perhaps the same as *MOLECH* and *MILCOM*. Zeph. 1:5.

MAL-CHI'-AH, MAL-CHI'-JAH *(Jehovah is king)* —R. V., *"Malchijah."*
1. A Gershonite, ancestor of Asaph, a leader of the singing in David's reign. I Ch. 6:40.

2. An Aaronite whose descendants dwelt in Jerusalem after the Captivity. I Ch. 9:12; Neh. 11:12.

3. The head of a family of priests when the charges of the Sanctuary were assigned by lot. Perhaps the same as No. 2. I Ch. 24:9.

4. One who had taken a "strange" wife during or after the Captivity. Ezra 10:25.

5. Another who had done the same. Ezra 10:25.

6. Another who had done the same. Ezra 10:31.

7. One who assisted in repairing the wall after the Captivity. May be the same as No. 6. Neh. 3:11.

8. One of the Rechab family who did the same. Neh. 3:14.

9. Another who did the same. May be the same as No. 7 or 8. Neh. 3:31.

10. A prince or Levite who stood beside Ezra while he read the law. Neh. 8:4.

11. A priest who assisted in purifying the wall of Jerusalem. Neh. 10:3; 12:42.

12. Father of Pashur, whom Zedekiah sent to Jeremiah to consult the Lord. Also called *MELCHIAH* (Jer. 21:1). Jer. 38:1.

MAL'-CHI-EL *(God is a king).*
A son of Beriah, son of Asher. Gen. 46:17; Num. 26:45; I Ch. 7:41.

MAL'-CHI-EL-ITES.
The descendants of the preceding. Num. 26:45.

MAL-CHI'-JAH. See *MALCHIAH.* I Ch. 9:12.

MAL-CHI'-RAM *(my king is exalted).*
Son or grandson of Jeconiah, son of Jehoiakim, king of Judah. I Ch. 3:18.

MAL'-CHI-SHU'-A *(my king is prosperity).*
Son of Saul; slain by the Philistines in the battle of Gilboa. Also called *MELCHISHUA.* I Ch. 8:33; 9:39; 10:2.

MAL'-CHUS *(counselor).*
A servant of the high-priest whose ear Peter cut off, but who was healed by Jesus. Jno. 18:10.

MALE.—Creature of the male sex. Gen. 1:27—Mat. 19:4.

MALEFACTOR.—Evil-doer; insurgent, rebel. Lu. 23:32, 33, 39.

MAL'-E-LEEL—R. V., *"Mahalaleel."* See *MAHALALEEL,* No. 1. Lu. 3:37.

MAL-LO'-THI *(Jehovah is speaking* or *splendid).*
One of the sons of Heman, set over the service of song. I Ch. 25:4, 26.

MAL'-LUCH *(counselor).*
1. A Merarite whose descendant Ethan was set over the service of song by David. I Ch. 6:44.

2. A son of Bani who had taken a "strange" wife. Ezra 10:29.

3. One of the family of Harim that had done the same. Ezra 10:32.

4. A priest who, with Nehemiah, sealed the covenant. Neh. 10:4; 12:2.

5. A chief of the people that did the same. Neh. 10:27.

MALLOWS (from a Hebrew word meaning *salted*). —A vegetable of which several species grow in Palestine and are used as pot-herbs by the poor. Job 30:4 (R. V., *"salt-wort"*).

MAM'-MON.—A word meaning *riches,* and employed by Christ to designate worldly goods or the desire for them. Mat. 6:24; Lu. 16:9, 11, 13.

MAM'-RE *(firmness, vigor).*
1. A place two miles N. of Hebron, with oaks; now *Rameh* or *Ramel.* Here Abraham dwelt, and entertained three angels (Gen. 13:18; 18:1).

2. An Amorite, confederate with Abraham. Gen. 14:13, 24.

MAN.—All etymologists concur in deriving the English word "man" from the superior powers and faculties, above all other earthly creatures, with which man is endowed. It is the generic name of the human race as originally created, being afterwards applied to man or woman, without regard to age (Jno. 16:21). It has been used to signify women only (Num. 31:35); but, on the other hand, it more often denotes man in opposition to woman (Gen. 3:12; Mat. 19:10) or the husband in opposition to the wife (cp. I Co. 7:1). "Man" is often used as a designation of the more degenerate and wicked portion of mankind; an instance of which occurs very early (Gen. 6:2). It is also sometimes used in a sense opposite to the preceding, in reference to excellent mental and moral qualities; a beautiful example of which is found in Jer. 5:1. It is frequently applied to mortals, as being transient, perishable, liable to sickness, etc. (II Ch. 14:11). "Son of man," in the O. T., denotes man as frail and unworthy (Num. 23:19; Eze. 2:1, 3). "Like other men" (Psa. 73:5), *like common men,* as opposed to better men. "Son of Man," in the N. T., applied to Christ only by Himself and St. Stephen (Acts 7:56), denotes the Messiah in human form. "The inner man" (Eph. 3:16) or "the hidden man of the heart" (I Pe. 3:4), refers to the *heart* or *soul* of man. See *WOMAN.*

MAN'-A-EN *(comforter).*
An early associate of Herod the tetrarch, and one of the five prophets or teachers in Antioch. Acts 13:1.

MA-NA'-HATH *(resting-place, rest).*
1. A son of Shobal, son of Seir the Horite. Gen. 36:23; I Ch. 1:40.

2. A city in Benjamin, over against Gibeah. I Ch. 8:6.

MAN-A-HE'-THITES—R. V., *"Menuhoth."*
The families of Shobal and Salma, two sons of Caleb, son of Hur. I Ch. 2:52, 54.

MA-NAS'-SEH *(causing forgetfulness).*
1. Elder son of Joseph (Gen. 41:51). He was adopted and blessed by Jacob (Gen. 48); and also received the blessing of Moses (Deut. 33:17). Manasseh was the founder of the tribe of that name (see No. 2).

2. The tribe descended from the preceding. Their territory was divided into two sections, one lying E. of the river Jordan, and the other W. of it. The latter portion is frequently joined with the territory of Ephraim, in Biblical references. The territory of Manasseh included the following localities:—Abel, Abel-beth-maachah, Abel-maim, Adam, Aner, Ashtaroth, Beeshterah, Beth-shean, Beth-shittah, Bilcam, Dor, Edrei, Endor, Gath-rimmon, Gilead, Golan, Gur, Ibleam, Megiddo, Michmethah, Nophah, Ophrah, Taanach, Tappuah, Zarthan, Zereda, etc.

3. The grandfather of Jonathan, who, with his sons, became priests to the tribe of Dan when they set up a graven image in Laish; but perhaps *Manasseh* should be read *Moses* in this passage. Judg. 18:30.

4. Son and successor of Hezekiah, king of Judah, and father of Amon (II Ki. 20:21; 21:1-20). He was twelve years old when he became king, B. C. 698, reigned 55 years, and was very wicked. He was taken captive by an Assyrian king, and carried to Babylon, but was later allowed to return to Jerusalem. His name is given as *MANASSES* in Mat. 1:10. II Ch. 32:33; 33:1-22.

5. One of the family of Pahath-moab who had taken a foreign wife. Ezra 10:30.

6. One of the family of Hashum who had done the same. Ezra 10:33.

MA-NAS'-SES *(causing forgetfulness)*—R. V., *"Manasseh."*
1. A king of Judah. See *MANASSEH,* No. 4. Mat. 1:10.

2. The descendants of Joseph's elder son. See *MANASSEH,* No. 2. Rev. 7:6.

MA-NAS'-SITES.
The descendants of Manasseh, elder son of Joseph. Deut. 4:43; Judg. 12:4; II Ki. 10:33.

MANDRAKE *(love-plant)*.—A plant having a root similar to the beet, and a sweet fruit about the size of a large plum. The smell of the plant is enjoyed by the people of the East (Song 7:13), and it is still believed in Eastern countries, as it was in Rachel's time, that eating its fruit will render barren women fruitful (Gen. 30:14-16).

MANEH.—A Hebrew weight, equal to 50 shekels, or about 2 pounds. See *WEIGHTS AND MEASURES*. Eze. 45:12.

MANGER.—Crib or feeding-trough in which the infant Jesus was laid. Lu. 2:7, 12, 16.

MANIFOLD.—Many, abundant, multiplied. Neh. 9:19, 27—I Pe. 1:6.

MANKIND.—Men; the human race or nature. See *MAN*. Lev. 18:22; Job 12:10—Jas. 3:7.

MANNA *(what is this?)*.—Food which God miraculously gave to the Israelites during their wanderings in the wilderness; the history and nature of which are fully given in Ex. 16. It was called "bread from heaven," and was furnished daily (except on the Sabbath, a double portion being supplied the preceding day) for forty years (Deut. 29:5, 6). A different substance of the same name *(manna)* drops from various trees, principally the tamarisk, in the valleys near Sinai. The manna now used for medicinal purposes is the dried juice of the manna-ash found in southern Europe. Num. 11:6-9; Josh. 5:12; Neh. 9:20; Psa. 78:24—Jno. 6:31, 49, 58.

MA-NO'-AH *(rest)*.
A man of Zorah in Dan, and father of Samson. Judg. 13:2-31.

MAN SERVANT.—Male domestic helper; often a slave. See *SLAVES*. Ex. 21:32—Lu. 12:45.

MANSIONS.—Rooms, resting-places, or dwellings. Jno. 14:2.

MAN SLAYER.—When a person slain was regarded as being "delivered into his hand" by the Almighty, the "slayer" (as usually rendered) was allowed the protection of one of the cities of refuge (Num. 35:6, 12), of which there were six, where he might remain until the death of the high-priest (Num. 35:28), when he was required to "return into the land of his possession." This protection was accorded only those who killed a person "unawares" (accidentally), and was not extended to murderers. See *CITIES OF REFUGE*.

MANTLE.—In Judg. 4:18 (R. V., *"rug"*), a coarse cloth used for making beds in tents; in I Sa. 15:27, a garment like the official *"robe"* (as in the R. V.) of the priests; in Isa. 3:22, a lady's wrapper with sleeves; in I Ki. 19:13, 19; II Ki. 2:8, 13, 14, probably a large over-garment, worn by Elijah, and made of sheep-skin.

MA'-OCH *(poor)*.
Father of Achish, king of Gath, to whom David fled when persecuted by Saul. I Sa. 27:2.

MA'-ON *(habitation)*.
1. A city and wilderness in Judah, near Ziph and Carmel; now called *Main*, seven miles S. E. of Hebron. Josh. 15:55; I Sa. 25:2.

2. A descendant of Caleb, son of Hezron; or his abode. I Ch. 2:45.

MA'-ON-ITES.
A tribe (near Amalek) that oppressed Israel. See *MEHUNIMS*. Judg. 10:12.

MA'-RA *(bitter)*.
An appellation assumed by Naomi, instead of her former one which signified "pleasant." Ruth 1:20.

MA'-RAH *(bitter)*.
The first station of Israel on the E. of the Red Sea in the peninsula of Sinai. Ex. 15:23; Num. 33:8, 9.

MAR'-A-LAH *(declivity)*.
A city in Zebulun; now called *Arrabeh*. Josh. 19:11.

MAR-AN-A'-THA.—An emphatic assertion of the apostle Paul, in Aramaic or Syriac, meaning "Our Lord has come" (or "will come"). I Co. 16:22.

MARBLE.—This word is sometimes used to denote almost any kind of shining stone. Some portions of Solomon's Temple were probably constructed of real marble (I Ch. 29:2); and there can be no doubt that Herod used Parian or other marble, both in the Temple and elsewhere. Many remains of marble columns still exist at Jerusalem. Esth. 1:6; Song 5:15—Rev. 18:12.

MAR'-CUS—R. V., *"Mark."* See *MARK*. Col. 4:10.

MA-RE'-SHAH *(possession)*.
1. A fortified city in the plain of Judah, one and a half miles S. of Eleutheropolis. Josh. 15:44; II Ch. 11:8; 14:9, 10; 20:37; Mic. 1:15.

2. The father of Hebron. I Ch. 2:42.

3. The son of Laadah. I Ch. 4:21.

MARINERS.—Seamen. Eze. 27:8 (R. V., *"rowers"*), 9, 27, 29; Jon. 1:5.

MARISHES.—*"Marshes"* in the R. V. Eze. 47:11.

MARK, MAR'-CUS—R. V., *"Mark."*
1. The surname of John, the cousin (or nephew) of Barnabas, the companion of Paul; and probably a native of Jerusalem, where his mother resided. He accompanied Paul and Barnabas on their first missionary journey, but left them at Perga (Acts 13:13). Afterward, however, he was again with Paul in Rome (Col. 4:10; Phm. :24). He is called *MARCUS* in Col. 4:10. See *APOSTLES AND DISCIPLES*.

2. A son or disciple of Peter, said to have written the second Gospel. Ancient writers call him "the interpreter of Peter," and his Gospel "the Gospel of Peter." Perhaps the same as No. 1. See *APOSTLES AND DISCIPLES*. I Pe. 5:13.

MARK, *GOSPEL OF*.—See *BIBLE, BOOKS OF THE*.

MARKET or MARKET PLACE.—The principal place for trade, usually just within the gate, in Hebrew cities. Laborers came here in search of employment. Eze. 27:13, 17, 19, 25—Mat. 23:7; Mark 12:38; Lu. 11:43.

MA'-ROTH *(lordship)*.
A city in the N. W. of Judah; perhaps the same as *JARMUTH*. Mic. 1:12.

MARRIAGE.—The first instance occurred in Paradise (Gen. 2:18-25). The institution of marriage was confirmed by Christ (Mat. 19:5, 6; Mark 10:5-10); and He attended a marriage feast in Cana (Jno. 2:1). In the time of Christ, weddings were often celebrated with great feasting and rejoicing. When the marriage feast was to take place, the bridegroom went to the house of the bride with his friends, called "the children of the bride-chamber" (Mat. 9:15). A great procession was formed, which accompanied the bride to the house of the bridegroom with torches and lamps (Mat. 25:1-10). Polygamy was introduced by Lamech, who "took unto him two wives" (Gen. 4:19); and after the Jews had formed the habit, contrary to their usual customs and laws, of intermarrying with foreigners, they indulged in polygamy unrestrainedly. The Captivity seems to have stamped out this custom, however, for there is no instance on record in the O. T. of its practice after the return from Babylon. See *"MARRIAGE"* in "SCRIPTURE QUOTATIONS."

MARROW.—The soft, oleaginous substance contained in the hollow of the bones of animals (Job 21:24). Used figuratively to denote the delicate and most satisfying provisions of the gospel (Isa. 25:6), and for the most secret thoughts of the heart (Heb. 4:12).

MAR-SE'-NA *(worthy).*
One of the seven princes of Media and Persia that saw the king's face at pleasure. Esth. 1:14.

MARS' HILL.
A hill in Athens with an open space, where sat the court of the Areopagus, the supreme tribunal of justice modified by Solon. It was from this hill that Paul delivered the eloquent address recorded in Acts 17:22-31. See *AREOPAGUS.*

MART.—Trading-place, market. Isa. 23:3.

MAR'-THA *(lady).*
The elder sister of Lazarus and Mary, in Bethany. She was a devoted friend and disciple of Christ, as were also her brother and sister; and they were much beloved by Him. Martha was a good housekeeper, and practical; while Mary was contemplative. Lu. 10:38 sq.; Jno. 11:1, 5, 19-39; 12:2.

MARTYR.—A word, meaning one who by his death bears witness to the truth, which occurs only in Acts 22:20 (R. V., *"witness"*), where mention is made of Stephen, and in Rev. 2:13; 17:6.

MA'-RY *(bitter).*
1. The mother of Jesus (Acts 1:14; Mat. 1:16-25; 2:11-23; Mark 6:3; Lu. 1:26-56; 2:4-51). She was, by marriage, connected with Elisabeth, the mother of John the Baptist, and was at the marriage in Cana of Galilee (Jno. 2:3); is mentioned in Mat. 12:46; Mark 3:31-35; Lu. 8:19; and was present at the crucifixion of Christ (Jno. 19:25-27), where she was commended to the care of the beloved John. She was one of the praying company in the upper room at Jerusalem (Acts 1:14) after the ascension of Christ. According to tradition, she died in Jerusalem after A. D. 50. As the mother of Christ, she will always be "blessed among women," as Elisabeth greeted her (Lu. 1:42).

2. The wife of Cleophas. Jno. 19:25.

3. The mother of John Mark (Acts 12:12), and aunt of Barnabas (Col. 4:10). She was a pious woman, and lived in Jerusalem. The disciples met at her house on the night when Peter was miraculously delivered from prison (Acts 12:7-12).

4. The sister of Lazarus and Martha (Lu. 10:39). She was a devoted disciple and friend of Christ, and heard from Him the words, "Mary hath chosen that good part, which shall not be taken away from her" (Lu. 10:42). See also Jno. 11:1; 12:3.

5. *Mary Magdalene* (Mat. 27:56), a woman of Magdala in Galilee. She was relieved of "seven devils" (demons) by Christ, and followed Him (Lu. 8:2, 3). She was a woman of good character, and was prominent among those who ministered to Christ and his disciples. She was present at the crucifixion of Christ (Jno. 19:25); was at His burial (Mark 15:47); was with those who went to anoint Him (Mark 16:1); and was the first to whom Christ appeared after his resurrection (Mark 16:9; see also Jno. 20:11-18). The popular belief that Mary Magdalene was a woman of unchaste character rests merely on tradition, which identifies her with the unnamed "woman that was a sinner" and that kissed the Savior's feet (Lu. 7:37).

6. A female believer in Rome who had helped Paul, and to whom he sent salutation. Rom. 16:6.

7. Mother of James and Joses, the apostles. She was present at the crucifixion and burial of Christ (Mat. 27:56, 61); went with others to anoint Him (Mark 16:1-10); and received the news of his resurrection (Lu. 24:6, 10). Probably the same as No. 2.

MAS'-CHIL.—A word supposed by some to refer to the melody to be used in singing the Psalms in the titles of which it occurs; namely, Psa. 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142.

MASH.
A son of Aram, son of Shem; the same as *MESHECH,* in I Ch. 1:17. Gen. 10:23.

MA'-SHAL *(depressed).*
A Levitical city in Asher; same as Misheal (Josh. 19:26). I Ch. 6:74.

MASON.—The Hebrews probably learned the art of masonry from the Egyptians (Ex. 1:11, 14). Phœnician masons were employed by Solomon (I Ki. 5:17, 18) in building the Temple. Plaster or mortar was a common material for ordinary buildings (Lev. 14:40-42).

MAS-RE'-KAH *(place of rivers).*
A place in Edom, between Petra and Shobek; the place of Samlah, the fifth king of Edom. Gen. 36:36; I Ch. 1:47.

MAS'-SA *(burden).*
A son of Ishmael, son of Hagar; and his land, near Dumah, in Mount Seir. Gen. 25:14; I Ch. 1:30.

MAS'-SAH *(trial, temptation).*
A place also called *MERIBAH,* in the wilderness, where the people murmured for want of water. Ex. 17:7; Deut. 6:16; 9:22; 33:8.

MAST.—In ancient times, vessels had often two or three masts. In Prov. 23:34, the reference is doubtless to an intoxicated sailor who falls asleep at the mast-head in a storm at sea.

MASTER.—A word which frequently means *teacher* (Lu. 6:40; Jno. 3:10), and hence is often applied to Christ (Mat. 22:16, 24). It is used also to signify ownership, as a term of respect to superiors, etc.

MATE.—Companion. Isa. 34:15, 16.

MA-THU'-SA-LA—R. V., *"Methuselah."* See *METHUSELAH.* Lu. 3:37.

MA'-TRED *(God is pursuer).*
Mother of Mehetabel, wife of Hadar, last of the old kings of Edom. Gen. 36:39; I Ch. 1:50.

MA'-TRI *(Jehovah is watching)*—R. V., *"Matrites."*
Head of a Benjamite family (the Matrites) from which Saul came. I Sa. 10:21.

MATRIX.—The *"womb"* (as in the R. V.). Ex. 13:12, 15; 34:19; Num. 3:12; 18:15.

MAT'-TAN *(gift).*
1. A priest of Baal, in Jerusalem, in the days of Athaliah, and slain along with her. II Ki. 11:18; II Ch. 23:17.

2. The father of Shephatiah, a prince of Judah in the time of Zedekiah. Jer. 38:1.

MAT-TA'-NAH *(gift).*
A station of Israel, N. of the Arnon, and W. of the wilderness of Kedemoth. Num. 21:18, 19.

MAT-TA-NI'-AH *(gift of Jehovah).*
1. A brother of Jehoiakim, made king instead of his nephew Jehoiachin; also called *ZEDEKIAH* (which see). The last king of Judah (B. C. 597-587). II Ki. 24:17.

2. A Levite, descendant of Asaph, whose family dwelt in Jerusalem. I Ch. 9:15; II Ch. 20:14; Neh. 11:17, 22; 12:8, 25, 35.

3. A son of Heman the singer. I Ch. 25:4, 16.

4. A descendant of Asaph who helped to cleanse the Temple in the days of King Hezekiah. II Ch. 29:13.

5. A descendant of Elam that had taken a "strange" (foreign) wife. Ezra 10:26.

6. A son of Zattu that had done the same. Ezra 10:27.

7. One of the family of Pahath-Moab who had done the same. Ezra 10:30.

8. A son of Bani that had done the same. Ezra 10:37.

9. A Levite whose descendant Hanan was one of the treasurers appointed by Nehemiah. Neh. 13:13.

MAT'-TA-THA *(gift).*
One named in the *GENEALOGY* (which see) of Jesus. Lu. 3:31.

MAT'-TA-THAH *(gift)*—R. V., *"Mattattah."* One of the family of Hashum that had taken a "strange" (foreign) wife. Ezra 10:33.

MAT-TA-THI'-AS.
1. An ancestor of Jesus. Lu. 3:25.

2. An ancestor of the former in the sixth remove. Lu. 3:26.

MAT-TE'-NAI *(gift of Jehovah)*.
1. One of the family of Hashum that had taken a "strange" (foreign) wife. Ezra 10:33.

2. One of the family of Bani that had done the same. Ezra 10:37.

3. A priest of the family of Joiarib. Neh. 12:19.

MAT'-THAN.
An ancestor of Joseph, the legal father of Jesus. Mat. 1:15.

MAT'-THAT.
1. An ancestor of Jesus. Lu. 3:24.

2. A more remote ancestor still. Lu. 3:29.

MAT'-THEW *(gift of God)*.
A Jew by birth, and the son of Alphæus. His original name, before he was converted and became one of Christ's apostles, was *LEVI* (Mark 2:14; Lu. 5:27), and he was a publican, or tax-gatherer, collecting customs on persons and goods crossing the Sea of Galilee, at Capernaum, on the route between Damascus and the Phœnician seaports. He was present in the upper room at Jerusalem after the ascension of Christ (Acts 1:13), and tradition asserts that he suffered martyrdom in Ethiopia, A. D. 40. Matthew is generally reckoned to have written the first Gospel. See *APOSTLES AND DISCIPLES*. Mat. 9:9; 10:3; Mark 3:18; Lu. 6:15.

MAT'-THEW, *GOSPEL OF*.—See *BIBLE, BOOKS OF THE*.

MAT-THI'-AS.
A disciple, surnamed *JUSTUS*, chosen by lot to succeed Judas Iscariot as an apostle. See *APOSTLES AND DISCIPLES*. Acts 1:23, 26.

MAT-TI-THI'-AH *(gift of Jehovah)*.
1. A Korahite who had the charge of "things made in the pans." I Ch. 9:31.

2. A Levite, singer and gate-keeper in the days of David. I Ch. 15:18, 21; 16:5.

3. Son of Jeduthun, in the days of David. I Ch. 25:3, 21.

4. One of the family of Nebo that had taken a "strange" (foreign) wife. Ezra 10:43.

5. A prince, priest, or Levite that stood beside Ezra when he read the law to the people. Neh. 8:4.

MATTOCK.—An agricultural implement used to loosen the soil, and closely resembling a heavy hoe. I Sa. 13:20, 21; II Ch. 34:6; Isa. 7:25.

MAUL.—A heavy club or hammer used as a weapon of war. Prov. 25:18.

MAW.—Stomach of an animal that chews the cud. Deut. 18:3.

MAZ'-ZA-ROTH.
The twelve constellations of the Zodiac. Job 38:32.

MEADOW.—In Gen. 41:2, 18 (R. V., *"reed-grass"*), the rendering of a Hebrew word meaning *rushes* or water-plants generally. In Judg. 20:33, "meadows" probably means *caves* or *forests;* the Hebrew word is left untranslated in the R. V. (*"Maareh"*).

ME'-AH *(a hundred)*—R. V., *"Hammeah."*
A tower near the Sheep Gate of Jerusalem. Neh. 3:1; 12:39.

MEAL.—The ground produce of any species of grain; the words in the original are often translated "flour" or "fine flour." See *FLOUR;* also *GRINDERS*. Gen. 18:6; Num. 5:15; I Ki. 17:12, 14, 16—Mat. 13:33.

MEAN MAN.—One obscure or lowly, but not base. Prov. 22:29; Isa. 2:9.

ME-A'-RAH *(cave)*.
A place in the N. of Canaan, near Sidon; now *Adlan*. Josh. 13:4.

MEASURE.—The rendering of Hebrew and Greek words denoting different capacities. As indicating a certain quantity in the household, the measure contained about a peck and a half. Gen. 18:6—Mat. 13:33; Lu. 13:21.

MEASURES.—See *WEIGHTS AND MEASURES*.

MEASURING LINE.—See *LINE*. Jer. 31:39; Zech. 2:1.

MEAT.—This word is apparently not used in any one instance in the Authorized Version of the Bible in the sense which it now almost exclusively bears of *animal food*, which is denoted uniformly by "flesh." See *MEAT OFFERING*. Gen. 1:29 (R. V., *"food"*); I Sa. 20:5—Mat. 3:4 (R. V., *"food"*).

MEAT OFFERING.—Not a *flesh*-offering, but composed of fine flour, seasoned with salt, mixed with oil and frankincense, and without leaven. It was usually accompanied by a drink-offering of wine, and a portion of it, including all the frankincense, was to be burnt on the altar—the remainder belonged to the priest; but the meat-offerings offered by the priests themselves were to be wholly burnt. The law or ceremonial of the meat-offering is given in Lev. 2; 6:14-23. Ex. 29:40, 41; Num. 28:9-14, 20, 28; 29:9.

ME-BUN'-NAI *(built up)*.
One of David's valiant men of the family of Hushah and tribe of Judah. His name is elsewhere more correctly given as *SIBBECHAI* or *SIBBECAI*. II Sa. 23:27.

ME-CHE'-RATH-ITE.
Patronymic of Hepher, one of David's valiant men; place unknown. I Ch. 11:36.

ME'-DAD *(love)*.
An elder on whom the spirit fell when remaining in the camp with Eldad. Num. 11:26, 27.

ME'-DAN *(judgment)*.
A son of Abraham by Keturah; brother of *MIDIAN*. Gen. 25:2; I Ch. 1:32.

ME-DE'-BA *(full waters)*.
A plain and city in Reuben, S. E. of Heshbon, on the right side of the Arnon; taken from Moab by Sihon, but finally retaken. Now called *Madizabeh*. Num. 21:30; Josh. 13:9, 16; I Ch. 19:7; Isa. 15:2.

MEDES *(the middle, midst)*.
The inhabitants of *MEDIA*, a rude and uncultivated race. II Ki. 17:6; 18:11; Ezra 6:2; Esth. 1:19; Isa. 13:17.

ME'-DIA *(middle land)*.
A country having the Caspian Sea on the N., Hyrcania and Parthia on the E., Persia and Susiana on the S., and Assyria and Armenia Major on the W. It separated from Assyria B. C. 711, and became a republic; in 709, Deioces became king; in 656, it was invaded, and Deioces was defeated and slain; in 634, its king, Phraortes, with his army, perished before Babylon; in 632, it was invaded by the Scythians; in 609, they were expelled; in 603, the Lydian war commenced; in 593, Cyrus was born; in 584, the Lydian war closed by the battle of Halys; in 560, Cyrus deposed Astyages, and raised Cyaxares II. or Darius the Mede, to the throne; in 551, Cyrus became its king; in 547, Larissa and Mespila, cities of Media, revolted, but were subdued; in 538, Cyrus took Babylon, and married the daughter of his uncle Cyaxares, thereby uniting Persia and Media. Esth. 1:3, 14, 18; 10:2; Isa. 21:2; Dan. 8:20.

ME'-DI-AN—R. V., *"Mede."*
A native of *MEDIA*. Dan. 5:31.

MEDIATOR.—A peace-maker or arbitrator. Applied to Christ (I Ti. 2:5; Heb. 12:24), who is the only mediator between God and man.

MEDICINE.—The medical skill of the Egyptians was widely celebrated in ancient times, they being foremost among the nations of the world in the study and practice of this art; and the close connection historically of the Hebrews with the Egyptians imbued them with a strong appreciation of the value of medicine, and with some considerable degree of medical culture. The "many medicines" of the Egyptians are mentioned in Jer. 46:11. The treatment of new-born Hebrew infants is described in Eze. 16:4, and consisted in washing, salting, and swaddling. Physicians received salaries from the public treasury, and treated patients gratis when traveling or on military service. They ascribed most diseases to indigestion and excessive eating, and when their science failed them magic was called in. There is a distinct notice of midwifery in Ex. 1:15; its practitioners being women, as evidenced by the Hebrew grammatical forms. The names of two midwives are recorded; namely, Shiphrah and Puah. Difficult cases of midwifery are mentioned in the successive households of Isaac, Jacob, and Judah (Gen. 25:26; 35:17; 38:27), and later in that of Phinehas (I Sa. 4:19). In the event of twins being born, it seems that the midwives were called upon to distinguish the first-born (Gen. 38:28), to whom important privileges appertained. Luke the evangelist has been called "the beloved physician," and practiced medicine at Antioch while the body was his care. See *PHYSICIAN*.

MED'-I-TER-RA'-NE-AN SEA. See *SEA, THE MEDITERRANEAN*.

MEEK.—Those characterized by humble serenity of spirit and submission to the divine will. Num. 12:3; Psa. 22:26—Mat. 5:5; 21:5.

MEET.—Fit, suitable, worthy. See *HELP MEET*. Gen. 2:18, 20; Ex. 8:26—Mat. 3:8 (R. V., *"worthy"*); Heb. 6:7.

ME-GID'-DO, ME-GID'-DON *(place of God)*.
A city in Issachar or Manasseh, W. of Jordan, in the plain of Jezreel, at the N. E. of Mount Carmel, near Taanach and Ibleam; once *Legio*, now *Lejjun*. It was one of the royal cities of the Canaanites, whose king was conquered by Joshua (Josh. 12:21). King Josiah was defeated and mortally wounded there by Pharaoh-necho (II Ki. 23:29). See *ARMAGEDDON*. Judg. 1:27; 5:19; I Ki. 4:12; 9:15; Zech. 12:11.

ME-GID'-DON. See *MEGIDDO*. Zech. 12:11.

ME-HET'-A-BEEL *(God is doing good)*—R. V., *"Mehetabel."*
Father of Delaiah, and grandfather of Shemaiah, who tried to intimidate Nehemiah when threatened by Sanballat and Tobiah. Neh. 6:10.

ME-HET'-A-BEL *(God is doing good)*.
Wife of Hadar, eighth king of Edom. Gen. 36:39; I Ch. 1:50.

ME-HI'-DA *(famous)*.
A Nethinim whose descendants returned with Zerubbabel from exile, B. C. 536. Ezra 2:52; Neh. 7:54.

ME'-HIR *(dexterity)*.
A son of Chelub, through Caleb, son of Hur. I Ch. 4:11.

ME-HO'-LA-THITE.
An inhabitant of a city in Issachar; also called *ABELMEHOLAH*. I Sa. 18:19; II Sa. 21:8.

ME-HU'-JA-EL *(God is combating)*.
Son of Irad, a descendant of Cain, and father of Methusael. Gen. 4:18.

ME-HU'-MAN.
One of the seven chamberlains that served in the presence of Ahasuerus, king of Persia. Esth. 1:10.

ME-HU'-NIM, ME-U'-NIM—R. V., *"Meunim."*
One of the Nethinim whose descendants returned to Jerusalem with Zerubbabel, B. C. 536. Ezra 2:50; Neh. 7:52.

ME-HU'-NIMS—R. V., *"Meunim."*
An Arab tribe at the S. of the Salt (Dead) Sea, and towards Petra. II Ch. 26:7.

ME--JAR'-KON *(waters of yellowness)*.
A city in Dan, near Rakkon; now called *Oyun Kara*. Josh. 19:46.

ME-KO'-NAH *(foundation)*—R. V., *"Meconah."*
A city in Judah, near Ziklag. Neh. 11:28.

ME-LA-TI'-AH *(Jehovah delivers)*.
A Gibeonite who helped to repair the wall after Nehemiah came from Shushan. Neh. 3:7.

MEL'-CHI *(my king)*.
1. An ancestor of Jesus. Lu. 3:24.
2. A still more remote ancestor. Lu. 3:28.

MEL-CHI'-AH—R. V., *"Malchijah."* See *MALCHIAH*, No. 12. Jer. 21:1.

MEL-CHIS'-E-DEC—R. V., *"Melchizedek."* See *MELCHIZEDEK*. Heb. 5:6, 10; 6:20; 7:1, 10, 11, 15, 17, 21.

MEL'-CHI--SHU'-A, MAL'-CHI--SHU'-A—R. V., *"Malchi-shua."*
The third son of King Saul. I Sa. 14:49; 31:2; I Ch. 8:33.

MEL-CHIZ'-E-DEK *(my king is righteousness)*.
The New Testament form of the name is *MELCHISEDEC (king of righteousness)*. He is mentioned three times in the Bible:—First in Gen. 14:18-20, where, as king of Salem and priest of the Most High God, he meets Abram in the valley of Shaveh, blesses him, and receives tithes from him; next in Psa. 110:4, where the Messiah is described as a priest "after the order of Melchizedek"; and finally in Heb. 5, 6, 7, where an analogy is drawn between him and Christ.

ME'-LE-A *(fulness ?)*.
An ancestor of Jesus. Lu. 3:31.

ME'-LECH *(king)*.
A son of Micah, grandson of Jonathan, son of King Saul. I Ch. 8:35; 9:41.

MEL'-I-CU *(counselor)*—R. V., *"Malluchi."*
A priest in Jerusalem in the days of Joiakim, grandson of Jozadak; called also *MALLUCH*. Neh. 12:14.

MEL'-I-TA *(refuge)*.
An island in the Mediterranean on which the ship which was conveying the apostle Paul as a prisoner to Rome was wrecked, and the scene of the interesting circumstances recorded in Acts 27, 28. Melita was the ancient name of *Malta*, and also of a small island in the Adriatic, now called *Meleda;* and each of these has found warm advocates for its identification with the Melita of Scripture. However, Malta is the traditionary scene of the incidents alluded to above, and the bay where it is supposed Paul was shipwrecked is called "St. Paul's Bay."

MELONS.—Many kinds of melons are grown in the East, particularly in Egypt. The Israelites remembered and longed for them while wandering in the wilderness (Num. 11:5). Both watermelons and muskmelons are abundant in Palestine, where they grow to a very large size.

MEL'-ZAR—R. V., *"the steward."*
One to whose care Daniel and his companions were committed by the chief of the eunuchs of Nebuchadnezzar. Dan. 1:11, 16.

MEMBERS.—Generally used to denote the limbs or separate parts of the body (Job 17:7; Rom. 12:4), and applied to Christians as "members" of the body of Christ (I Co. 6:15; Eph. 5:30).

MEMORIAL.—Token of remembrance. Ex. 17:14—Mat. 26:13.

MEM'-PHIS.
One of the most important cities of ancient Egypt. Its ruins are on the W. bank of the river Nile, about ten miles S. of Cairo. It was founded by Menes, the first king of Egypt, contained the temples of Apis, Isis, and Serapis, and was the seat of the 3rd, 4th, 7th and 8th dynasties of Manetho, being the royal residence after Psammetichus. It is called *NOPH* in Isa. 19:13; Jer. 2:16; 44:1; 46:14, 19; Eze. 30:13, 16. The overthrow of this proud city was predicted by Isaiah and Jeremiah B. C. about 600. Its ruins were used in building Cairo, the capital of modern Egypt, about A. D. 630. For some time, the exact location of Memphis was unknown, but modern explorations have uncovered many of its wonderful antiquities. Hos. 9:6.

ME-MU'-CAN.
One of the seven princes of Persia and Media that saw the king's face at pleasure. Esth. 1:14, 16, 21.

MEN'-A-HEM *(comforter)*.
An Israelite who rebelled against Shallum, king of Israel, killed him, and reigned in his stead. During his reign, the land of Israel was invaded by Pul, king of Assyria, whom Menahem gave 1000 talents of silver "that his hand might be with him to confirm the kingdom in his hand." Menahem reigned ten years, B. C. 772-761 (new dates, 748-738), was wicked, and was succeeded by his son Pekahiah (II Ki. 15:14-22).

ME'-NE.—A Chaldee word occurring twice in the sentence, "Mene, Mene, Tekel, Upharsin" (Dan. 5:25-28), which was miraculously traced upon the wall at the impious feast of Belshazzar (Dan. 5:1-5), and signified his doom. *Mene* means "he is numbered"; *Tekel*, "he is weighed"; *Upharsin*, "they are divided." The writing was interpreted by Daniel, in consequence of which he was made "third ruler in the kingdom" (Dan. 5:29).

ME'-NAN—R. V., *"Menna."*
One named in the *GENEALOGY* (which see) of Jesus. Lu. 3:31.

MEN OF WAR.—See *SOLDIER*. Lu. 23:11.

MEN PLEASERS.—Those who seek to please men rather than God. Eph. 6:6; Col. 3:22.

MENSTEALERS.—Enslavers; those who kidnap or decoy free persons into slavery—an act condemned by the apostle Paul (I Ti. 1:10), and punishable by death under the Mosaic law (Ex. 21:16; Deut. 24:7). According to Jewish writers, this punishment was inflicted by strangling.

MENSTROUS WOMAN (or *CLOTH*).—According to the Mosaic code, they were "unclean" for a certain period; hence the simile in Lam. 1:17. Isa. 30:22 (R. V., *"unclean thing"*); Eze. 18:6 (R. V., *"woman in her impurity"*).

ME-ON'-E-NIM *(enchanters)*.
A place in Ephraim, near Shechem. Judg. 9:37.

ME-ON'-O-THAI *(Jehovah's habitations)*.
Father of Ophrah, and descendant of Judah through Caleb, son of Hur. I Ch. 4:14.

ME-PHA'-ATH *(height)*.
A Levitical city in Reuben, near Kedemoth or Kirjathaim. Josh. 13:18; 21:37; I Ch. 6:79; Jer. 48:21.

ME-PHIB'-O-SHETH *(utterance of Baal)*.
1. Son of Jonathan, son of Saul. He is called *MERIB-BAAL* in I Ch. 8:34; 9:40. II Sa. 4:4; 9:6-13; 16:1, 4; 19:24, 25, 30; 21:7.

2. A son of Rizpah, Saul's concubine; given up by David to the Gibeonites, who hanged him. II Sa. 21:8.

ME'-RAB *(increase)*.
Elder daughter of King Saul, promised to David, but given to Adriel the Meholathite. I Sa. 14:49; 18:17, 19.

ME-RA'-IAH *(revelation of Jehovah)*.
A priest in Jerusalem in the days of Joiakim, grandson of Jozadak. Neh. 12:12.

ME-RA'-IOTH *(revelations)*.
1. An Aaronite, and ancestor of Azariah the priest in the days of Solomon. I Ch. 6:6, 7, 52; Ezra 7:3.

2. Another priest of the same line. I Ch. 9:11; Neh. 11:11.

3. A priest at the close of the Exile, B. C. 536. Neh. 12:15.

ME-RA'-RI *(bitter, excited)*.
The third and youngest son of Levi, ancestor of the Merarites. Gen. 46:11; Ex. 6:16, 19.

ME-RA'-RITES *(the Merari)*.
The descendants of Merari. Num. 26:57.

ME-RA-THA'-IM *(double bitterness)*.
A symbolic name for Babylon. Jer. 50:21.

MERCHANDISE.—In ancient times, trade was sometimes carried on by sea (Prov. 31:14), but more commonly on land by means of caravans or traveling companies, which had their regular seasons and routes. Such parties passed through Canaan on their way to Egypt, exchanging implements, apparel, and similar articles, with the nomads for various products of their herds, and sometimes purchasing slaves (Gen. 37:25, 28; 39:1). After the Hebrews became settled in Palestine, they were drawn into certain commercial relations with other nations, but rather passively than actively, for the Mosaic code little favored the pursuit of this profession. Yet the north-western Israelites seem to have quite early occupied a post in the Phœnician markets (Gen. 49:13; Deut. 33:18; Judg. 5:17); and Solomon imported horses from Egypt and disposed of them in Syria by governmental salesmen (I Ki. 10:26; II Ch. 1:16, 17). He also formed a commercial agreement with the king of Tyre for maritime enterprise (I Ki. 9:26), and, from the Edomitish ports of Ezion-geber and Elath, which David had acquired on the Red Sea, launched a fleet that sailed under the pilotage of Tyrian seamen into the Indian Ocean, returning, after a voyage of three years, laden with gold, silver, ivory, sandal-wood, ebony, apes, peacocks, and other Chin-Indian products (I Ki. 10:11, 22; II Ch. 9:10, 21). After Solomon's death, this maritime commerce was neglected by the subsequent kings, as were all royal affairs, and the trade never revived, with the single exception of Jehoshaphat's operations (I Ki. 22:49). However, commercial relations subsisted between Judæa and Tyre after the captivity (Neh. 13:16), and even in N. T. times (Acts 12:20). The Hebrews obtained timber for building purposes (I Ki. 5; I Ch. 14:1), and sea-fish (Neh. 13:16), from the Phœnicians; and a great many foreign necessities, and even luxuries, including unguents, peltries, purple garments, etc., mostly from Arabia, Babylonia, and India (cp. Eze. 27). In exchange for these articles, they sold wheat (cp. Acts 12:20), oil (I Ki. 5:11), honey, dates, balsam (Hos. 12:1; see Eze. 27:17), and a fine species of fancy fabric, made by the diligent hands of the women (Prov. 31:24). Enactments concerning internal trade may be found in Lev. 19:36; Deut. 25:13 sq.; cp. Hos. 12:8. Retail trade, in particular, was greatly promoted by the Hebrew festivals, to which every adult Israelite resorted in pursuance of the national religion. Open spaces near the gates of the cities were designated for trading purposes, and even Tyrian merchants frequented the market at Jerusalem (Neh. 13:16; cp. Zeph. 1:10); a market for sacrificial victims and sacred shekels being established in the outer court of the Temple itself (Mat. 21:12; Jno. 2:14 sq.). In modern Eastern cities, retail trade is chiefly carried on in small shops, gathered together in a certain quarter or street, like the stalls in an Occidental market.

MERCHANTS.—See *MERCHANDISE*. II Ch 1:16; 9:14—Rev. 18:3, 11, 15, 23.

MER-CU'-RI-US—R. V., *"Mercury."*
The Roman name of the god *Mercury;* called *Hermes* by the Greeks. In Greek mythology, *HERMES (Mercurius)* was the son of Zeus and Maia, the daughter of Atlas, and was usually represented as a slender, beardless youth. He was the herald of the gods and of Zeus, the eloquent orator, inventer of letters, music, and the arts; and because of his eloquence, Paul was called "Mercurius" by the inhabitants of Lystra (Acts 14:12).

MERCY SEAT.—The name given to the lid or covering of the ark of the covenant. It was of pure gold, and on the ends of it were the cherubim. On the Day of Atonement, the high-priest sprinkled the blood of the sin-offerings before and upon the mercy-seat as a propitiation (Lev. 16:11-16). God was believed to be present in a peculiar manner at the mercy-seat to make known his holy will and to hear and answer prayer (Ex. 25:22).

ME'-RED *(bold, rebellious).*
A son of Ezra, a descendant of Judah. I Ch. 4:17, 18.

MER'-E-MOTH *(strong, firm).*
1. The son of Uriah the priest who weighed the gold and silver vessels he had brought. Ezra 8:33; Neh. 3:4, 21.

2. One of the family of Bani that had taken a "strange" (foreign) wife. Ezra 10:36.

3. A priest who, with Nehemiah, sealed the covenant. Neh. 10:5; 12:3.

ME'-RES *(worthy).*
One of the seven princes of Persia and Media that saw the king's face at pleasure. Esth. 1:14.

MER'-I-BAH *(strife, contention).*
A place in Rephidim between Sin and Sinai, at Kadesh-barnea, where Moses struck the rock and water flowed out. Ex. 17:7; Num. 20:13, 24; 27:14.

MER'-IB--BA'-AL *(contender against Baal ?).*
Son of Jonathan, son of Saul, and father of Micah. I Ch. 8:34; 9:40.

MER'-O-DACH *(bold).*
A Babylonian idol, the god of war. Compare *EVIL-MERODACH* and also *MERODACH-BALADAN.* Jer. 50:2.

MER'-O-DACH--BAL'-A-DAN *(Merodach gives a son).*
The king of Babylon in the days of Hezekiah. Isa. 39:1. See *BERODACH-BALADAN.*

ME'-ROM *(high place).*
The district in which lies a small lake N. of Cinneroth, nearer the springs of Jordan. Josh. 11:5, 7.

ME-RON'-O-THITE.
An inhabitant of a district in Zebulun. Compare *SHIMRON-MERON.* I Ch. 27:30; Neh. 3:7.

ME'-ROZ *(refuge).*
A place N. of Mount Tabor, near the lake of Merom. Judg. 5:23.

ME'-SECH—R. V., *"Meshech."* See *MESHECH.* Psa. 120:5.

ME'-SHA *(freedom).*
1. A king of Moab in the days of Ahab, Ahaziah, and Jehoram, kings of Israel, who rebelled against Ahaziah. II Ki. 3:4.

2. Eldest son of Caleb, brother of Jerahmeel, and grandson of Pharez. I Ch. 2:42.

ME'-SHA.
1. A place in Yemen, or S. E. Arabia. Gen. 10:30.

2. A Benjamite. I Ch. 8:9.

ME'-SHACH.
The name given to Michael, one of Daniel's companions, by the chief of Nebuchadnezzar's eunuchs. He was thrown into a fiery furnace, together with Shadrach and Abednego (Dan. 3:20-30), by command of Nebuchadnezzar, but came out unhurt. Dan. 1:7; 2:49; 3:12-30.

ME'-SHECH, ME'-SECH *(tall ?)*—R. V., *"Meshech."*
1. A son of Japheth. Gen. 10:2; I Ch. 1:5.

2. A son of Shem. I Ch. 1:17.

3. A tribe joined with Kedar. Psa. 120:5.

4. The descendants of the son of Japheth, the Moschi or *Mosochi.* Eze. 27:13; 32:26; 38:2, 3.

ME-SHEL-E-MI'-AH *(Jehovah recompenses).*
A Kohathite whose son Zechariah was a gatekeeper of the Tabernacle. I Ch. 9:21; 26:1, 2, 9.

ME-SHEZ'-A-BEEL *(God is deliverer)*—R. V., *"Meshezabel."*
1. One whose descendant, Meshullam, helped to repair the wall. Neh. 3:4.

2. A person or family that, with Nehemiah, sealed the covenant. Neh. 10:21; 11:24.

ME-SHIL'-LE-MITH *(recompense).*
A priest whose descendants dwelt in Jerusalem. I Ch. 9:12.

ME-SHIL'-LE-MOTH *(retribution).*
1. An Ephraimite whose son Berechiah opposed making slaves of the Jewish captives. II Ch. 28:12.

2. A priest of the family of Immer whose descendant Amashai dwelt in Jerusalem. Neh. 11:13.

ME-SHO'-BAB *(returned, delivered).*
A Simeonite. I Ch. 4:34.

ME-SHUL'-LAM *(associate, friend).*
1. Grandfather of Shaphan, a scribe in the days of King Josiah. II Ki. 22:3.

2. A descendant of Jeconiah, son of Jehoiakim, king of Judah. I Ch. 3:19.

3. The head of a Gadite family. I Ch. 5:13.

4. A Benjamite of the family of Elpaal. I Ch. 8:17.

5. A Benjamite of the family of Hasenuah whose son dwelt in Jerusalem. I Ch. 9:7.

6. A Benjamite of the family of Shephatiah. I Ch. 9:8.

7. An Aaronite of the family of Zadok. I Ch. 9:11; Neh. 11:11.

8. A priest, ancestor of a family that dwelt in Jerusalem. I Ch. 9:12.

9. A Kohathite appointed by Josiah to oversee the repairs of the Temple. II Ch. 34:12.

10. A chief man who returned from Babylon with Ezra. Ezra 8:16.

11. One who assisted in taking account of those who had taken "strange" (foreign) wives. Ezra 10:15.

12. A son of Bani who had taken a "strange" (foreign) wife. Ezra 10:29.

13. A person who rebuilt two portions of the wall of Jerusalem. Neh. 3:4, 30; 6:18.

14. Another who repaired a portion of the wall. Neh. 3:6.

15. A prince, priest, or Levite who stood beside Ezra. Neh. 8:4.

16. A priest who sealed the covenant of Nehemiah. Neh. 10:7.

17. A chief man who, with Nehemiah, sealed the covenant. Neh. 10:20.

18. A Benjamite whose descendants dwelt in Jerusalem. Neh. 11:7.

19. A priest of the family of Ezra who assisted in the dedication of the wall of Jerusalem. Neh. 12:13, 33.

20. One of the family of Ginnethon in the days of Joiakim the priest. Neh. 12:16.

21. A Levite, and gate-keeper for the Sanctuary after the Exile. Neh. 12:25.

ME-SHUL'-LE-METH *(friend).*
Wife of Manasseh, and mother of Amon, kings of Judah, and daughter of Haruz of Jotbah. II Ki. 21:19.

ME-SO'-BA-ITE.
The patronymic of Jaziel, one of David's valiant men; place unknown. I Ch. 11:47.

MES-O-PO-TA'-MI-A.
The country between the Tigris and the Euphrates, on the N. W. of Babylonia and S. W. of Assyria. See *ARAM-NAHARAIM*. It passed successively under the Babylonians, the Medes, and the Persians; after the battle of Issus, B. C. 333, it came under the Macedonians; in A. D. 165, under the Romans; in 363, under the Persians; in 902, under the Carmathians; in 1514, under the Turks; and in 1917 under the British, who still have it under their protection. Gen. 24:10; Deut. 23:4; Judg. 3:8, 10; I Ch. 19:6—Acts 2:9; 7:2.

MESS.—Dish of meat. Gen. 43:34; II Sa. 11:8.

MESSENGERS.—Messengers or couriers were sent to distant towns and provinces by Jewish kings to proclaim laws and edicts (I Sa. 11:7; II Ch. 36:22). They were also sent by others besides kings, to execute missions of various kinds (Gen. 32:3-6; Num. 20:14). John the Baptist is called a "messenger" in Mat. 11:10.

MES-SI'-AH *(anointed)*—R. V., *"anointed one."*
Name applied by Daniel to the Redeemer who was to come (Dan. 9:25, 26). Same as *MESSIAS* (Jno. 1:41; 4:25). The word "Messiah" is often used in the O. T. in its literal sense, signifying one who has been anointed (I Sa. 24:6; Psa. 105:15). It has the same meaning in Hebrew as "Christ" has in Greek. It generally refers to *CHRIST* (which see). Dan. 9:25, 26.

MES-SI'-AS *(anointed)*—R. V., *"Messiah."*
Greek form of *MESSIAH*. Jno. 1:41; 4:25.

METE.—Measure. Ex. 16:18 (R. V., *"measured"*); Psa. 60:6—Mat. 7:2; Lu 6:38.

METE YARD.—In Lev. 19:35, *"measures of length"* in the R. V.

ME'-THEG--AM'-MAH—R. V., *"the bridle of the mother city."*
A place in Philistia; not now known. II Sa. 8:1.

ME-THU'-SA-EL *(man of God)*—R. V., *"Methushael."*
Son of Mehujael, a descendant of Cain, and father of Lamech. Gen. 4:18.

ME-THU'-SE-LAH *(man of dart,* or *he dies and it*—the flood—*is sent)*.
Son of Enoch and grandfather of Noah (Gen. 5:21-27; I Ch. 1:3); one of the antediluvian patriarchs. He was the longest-lived man of all ages, and died at the age of 969 years; being generally supposed to have perished in the flood. B. C. 3317-2348.

ME-U'-NIM. See *MEHUNIM*. Neh. 7:52.

ME'-ZA-HAB *(offspring of the shining one)*.
Grandfather of Mehetabel, wife of Hadar, eighth king of Edom. Gen. 36:39; I Ch. 1:50.

MI'-A-MIN *(fortunate)*—R. V., *"Mijamin."*
1. One of the family of Parosh who had taken a "strange" (foreign) wife. Ezra 10:25.

2. A priest who returned from Babylon with Zerubbabel, B. C. 536. See *MIJAMIN*. Neh. 12:5.

MIB'-HAR *(choice, youth)*.
A son of Haggeri, and one of David's valiant men. I Ch. 11:38.

MIB'-SAM *(sweet odor)*.
1. A son of Ishmael, son of Hagar. Gen. 25:13; I Ch. 1:29.

2. A son of Simeon. I Ch. 4:25.

MIB'-ZAR *(fortified)*.
A chief of Edom, descendant from Esau. Gen. 36:42; I Ch. 1:53.

MI'-CAH.
1. An Ephraimite who hired a Levite to be priest to his image. His idols were stolen from him by the Danites. Judg. 17:1-13; 18:2-31.

2. Head of a family of Reuben. I Ch. 5:5.

3. The son of Merib-baal, the grandson of Saul. I Ch. 8:34, 35; 9:40, 41.

4. A Levite of the family of Asaph whose descendants dwelt in Jerusalem. See *MICHA*, No. 2. I Ch. 9:15.

5. A Levite of the family of Kohath; called *MICHAH* in I Ch. 24:24, 25. I Ch. 23:20.

6. Father of Abdon, whom Josiah sent to inquire of the Lord when the Book of the Law was found. II Ch. 34:20.

7. The sixth of the minor prophets, a *MORASTHITE* (from *MORESHETH-GATH*). He was nearly contemporaneous with Hosea and Amos, was a contemporary of Isaiah, and prophesied during the reigns of Jotham, Ahaz, and Hezekiah, B. C. 750-700. Jer. 26:18; Mic. 1:1.

MI'-CAH, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

MI-CA'-IAH *(who is like Jehovah?)*.
A prophet, the son of Imlah, who foretold the fall of Ahab at Ramoth-gilead. I Ki. 22:8-28; II Ch. 18:7-27.

MI'-CHA—R. V., *"Mica."*
1. Son of Mephibosheth, son of Jonathan. II Sa. 9:12.

2. A Levite who, with Nehemiah, sealed the covenant. See *MICAH*, No. 4. Neh. 10:11; 11:17, 22.

MI'-CHA-EL *(who is like God?)*.
1. An Asherite, and father of Sethur, whom Moses sent to spy the land. Num. 13:13.

2. A Gadite who settled in Bashan. I Ch. 5:13.

3. A Gadite. I Ch. 5:14.

4. A Gershonite whose great-grandson Asaph was a chief singer in the Temple. I Ch. 6:40.

5. A chief man of Issachar. I Ch. 7:3.

6. A Benjamite, in Jerusalem. I Ch. 8:16.

7. A Manassite who joined David in Ziklag. I Ch. 12:20.

8. The father of Omri, prince of Issachar. I Ch. 27:18.

9. A son of Jehoshaphat. II Ch. 21:2.

10. The father of Zebadiah, who returned from Babylon with Ezra, B. C. 458. Ezra 8:8.

11. The messenger of God who came to Daniel, and is called by him prince of the people of Israel. Dan. 10:13, 21; 12:1; Jude :9; Rev. 12:7.

MI'-CHAH—R. V., *"Micah."* See *MICAH*, No. 5. I Ch. 24:24.

MI-CHA'-IAH *(who is like Jehovah?)*—R. V., *"Micaiah."*
1. Father of Achbor, a chief officer of King Josiah. II Ki. 22:12.

2. Daughter of Uriel of Gibeah, wife of Rehoboam, and queen-mother of King Abijah; called *MAACHAH* in II Ch. 11:20, where she is denominated "the daughter of Absalom." II Ch. 13:2.

3. A prince of Judah ordered by Jehoshaphat to teach the people. II Ch. 17:7.

4. A priest of the family of Asaph, one of whose descendants took part in the purification of the wall. Neh. 12:35, 41.

5. The son of Gemariah, one of the princes of Judah in the days of Jehoiakim. Jer. 36:11, 13.

MI'-CHAL *(who is like God ?)*.
The younger daughter of King Saul; she became David's wife, saved him in his distress, and mocked him in his triumph. I Sa. 14:49; 18:20, 27, 28; 19:11-17; 25:44; II Sa. 3:13, 14; 6:16 sq.

MICH'-MAS *(place of Chemosh)*.
A place to which some belonged who returned with Zerubbabel; the same as *MICHMASH*. Ezra 2:27; Neh. 7:31.

MICH'-MASH *(treasured).*
A city in Benjamin; *Mukhmas,* seven miles N. of Jerusalem, and E. of Beth-aven. I Sa. 13:2-23; 14:5, 31; Neh. 11:31; Isa. 10:28.

MICH-ME'-THAH *(lurking place).*
A city between Ephraim and Manasseh. Josh. 16:6; 17:7.

MICH'-RI *(Jehovah possesses).*
A Benjamite, ancestor of the head of a family in Jerusalem. I Ch. 9:8.

MICH'-TAM.
The name of a particular kind of Psalm; perhaps "golden." Occurs only in the titles of Psalms 16, 56-60.

MID'-DIN *(extension).*
A city in the desert S. of Judah. Josh. 15:61.

MIDDLE WALL OF PARTITION.—A term referring to the sacred barrier between the court of the Gentiles and the inner portion of the Temple. Eph. 2:14.

MID'-I-AN *(contention).*
1. A son of Abraham by Keturah. Gen. 25:2, 4; I Ch. 1:32, 33.

2. His descendants and their land beyond the Jordan, in Edom, the Sinai peninsula, and Arabia Petræa. Gen. 36:35; Ex. 2:15, 16; 3:1; 4:19; 18:1.

MID'-I-AN-ITES.
The descendants of Midian, who were the inhabitants of the region from the Sinaitic peninsula to the banks of the Euphrates. They traded much with Palestine, Lebanon, and Egypt. It was probably the Midianites, or the *ISHMAELITES,* who bought Joseph. They at first joined Moab against the Israelites (Num. chs. 22, 24, 25), and afterward attempted hostilities on their own account (Judg. 6:1-40), but failed in both instances. They were finally incorporated with the Moabites and the Arabs. The Midianites are sometimes, but not always, distinguished from the Ishmaelites; as in Judg. 6:33; 7:12.

MID'-I-AN-IT'-ISH.
Belonging to Midian. Num. 25:6, 14, 15.

MIDWIFE.—See *MEDICINE.* Gen. 35:17; 38:28; Ex. 1:15-21.

MIG'-DAL--EL *(tower of God).*
A fortified city in Naphtali, near Iron and Horem, supposed by some to be the *MAGDALA* of the N. T., on the W. of the Sea of Galilee, but the latter is in Zebulun, S. of Capernaum, and one and a half hours from Tiberias. Josh. 19:38.

MIG'-DAL--GAD *(tower of Gad).*
A city in the plain of Judah; now *Mejdal.* Josh. 15:37.

MIG'-DOL *(tower).*
1. A place W. of the Red Sea. Ex. 14:2; Num. 33:7.

2. A city in the N. E. of Egypt, as Syene was in the S. Jer. 44:1; 46:14.

MIGHTY.—A title sometimes applied to the true God. Gen. 49:24; Psa. 132:2, 5; Isa. 1:24.

MIG'-RON *(land-slip).*
A city in Benjamin, near Gibeah, and where the main road from Aiath to Michmash passed (Isa. 10:28). Now called *Makrun.* I Sa. 14:2.

MIJ'-A-MIN *(fortunate).*
1. A priest in the time of David. I Ch. 24:9.

2. A priest that, with Nehemiah, sealed the covenant. See *MI-AMIN.* Neh. 10:7.

MIK'-LOTH *(twigs, sticks).*
1. A Benjamite in Jerusalem. I Ch. 8:32; 9:37, 38.

2. A ruler in the second division of the guard appointed by David. I Ch. 27:4.

MIK-NE'-IAH *(Jehovah is zealous).*
A Levite musician. I Ch. 15:18, 21.

MIL'-A-LAI *(Jehovah is elevated.)*
A priest that took part in the purification of the wall. Neh. 12:36.

MIL'-CAH *(counsel).*
1. Daughter of Haran, Abraham's brother. She became wife of Nahor, and mother of Bethuel. Gen. 11:29; 22:30, 23; 24:15, 24, 47.

2. A daughter of Zelophehad, a Manassehite. Num. 26:33; 27:1; 36:11; Josh. 17:3.

MIL'-COM.
The national deity of the Ammonites; the same as *MOLECH, MALCHAM,* or *MALCHAN.* I Ki. 11:5, 33; II Ki. 23:13.

MILDEW.—This term is applied to grain, in Scripture, and refers to the pale green or yellowish color indicative of the fading or withering of plants. It is always connected with "blasting." Deut. 28:22; I Ki. 8:37; II Ch. 6:28.

MILE.—The Roman mile is equal to about (see *WEIGHTS AND MEASURES)* 4800 feet; another Eastern mile is about one-fifth longer than an English mile. The English mile is the same as that of the United States. Mat. 5:41.

MI-LE'-TUS, MI-LE'-TUM—R. V., *"Miletus."*
A city and seaport in the province of Caria, at the S. of Ionia, on the confines of Caria, forty miles S. of Ephesus; it is now ten miles inland, and its ruins are called *Melas.* It had a temple of Apollo, and was the birthplace of Thales and Anaximander. This place was visited by Paul on his return from his third missionary journey. He met there the elders from Ephesus, and made the farewell address which is recorded in Acts 20:15-38. II Ti. 4:20.

MILK.—Both fresh and curdled milk appear to have been used very extensively among the Hebrews, who ate but little flesh (see Job 21:24; Judg. 4:19). It is frequently mentioned, together with honey, as a delicacy (Ex. 3:8; 13:5; Josh. 5:6). In Eastern countries, not only the milk of cows, but that of goats, sheep, and camels is made use of for the sustenance of man. This was apparently also the case among the Hebrews; for we read of "butter of kine, and milk of sheep" (Deut. 32:14); and in Prov. 27:27, "[Thou shal have] goats' milk for food." "Thirty milch camels" were among the cattle presented by Jacob to his brother Esau (Gen. 32:15); which implies the use of camels' milk. The word "milk" is sometimes used figuratively to signify *abundance* (Gen. 49:12; Eze. 25:4); but more often in combination with honey to denote a rich and fertile soil or a *fruitful country,* being usually applied to Canaan, but also to Egypt (Num. 16:13). The phrase "milk and honey" occurs about twenty times in Scripture. "Milk" is also employed as a symbol of the elementary parts or rudiments of doctrine (I Co. 3:2); and is used to denote the unadulterated Word of God (I Pe. 2:2). *Curdled* milk, called "butter" in the Bible, is a highly esteemed refreshment in Eastern countries; and it was this luxury that Abraham set before the angels (Gen. 18:8). This it was, also, that Jael gave to Sisera, instead of the water for which he asked (Judg. 5:25).

MILL, MILLSTONES.—See *GRINDERS.* Ex. 11:5; Isa. 47:2—Mat. 18:6; 24:41.

MILLENNIUM.—A period of 1000 years. In its theological sense, this term is applied to the era prophetically mentioned in Rev. 20:1-7. The word "millennium" is not found in the Bible.

MILLET.—A name applied to two kinds of grain —the seeds of panic-grass and the *durah* or Egyptian corn, which somewhat resembles maize. It is probably the latter kind which is mentioned in Eze. 4:9, the only passage in which the word occurs.

MILLION.—*"Ten thousand"* (as in the R. V.), as the original Hebrew word is elsewhere rendered. Gen. 24:60.

MIL'-LO *(fulness;* hence *a mound).*
1. The fortress or citadel of Shechem, all the occupants or garrison of which joined in proclaiming Abimelech their king (Judg. 9:6, 20).

2. A part of the fortress of Jerusalem, enlarged by David and Solomon, and wherein Joash was slain (II Ki. 12:20). II Sa. 5:9; I Ki. 9:15, 24; 11:27.

MINCING.—Walking with very short steps. Isa. 3:16.

MINES.—In Deut. 8:9, Moses refers to the mineral wealth of Canaan. The Jews understood how to extract metals from the earth, and were also acquainted with processes of refining. The remains of ancient Egyptian mines are still to be seen on the edge of the Ethiopian desert and in the peninsula of Sinai. See *COAL; COPPER; IRON,* etc.

MINGLED PEOPLE.—A people made up of members of more than one tribe or nationality. The "mixed multitude" that accompanied the Israelites on their departure from Egypt (Ex. 12:38) was composed of Arabs, Egyptians, Libyans, etc.; and the "mixed multitude" separated from the Jews by Nehemiah (Neh. 13:3) were foreigners who had intermarried among them. Jer. 25:20, 24; Eze. 30:5.

MI-NI'-A-MIN *(fortunate).*
1. A Levite in the days of Hezekiah who distributed the tithes and oblations. II Ch. 31:15.

2. A priest who returned with Zerubbabel; called also *MIAMIN.* Neh. 12:17, 41.

MINISH.—*"Diminish"* in the R. V. Ex. 5:19; Psa. 107:39.

MINISTER, MINISTRY.—The word "minister" is from the Latin word *minister,* and is frequently used interchangeably with the word "servant;" hence, one who ministers to our needs, as well as one who officiates at religious worship. The ministry we wish to emphasize is that which evidences the self-sacrificing spirit of love prescribed in the commission given by Jesus to the apostles: "Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mat. 20: 26-28, R. V.). The minister of the Gospel should be of fine and forceful character—in fact, a *character builder*—a teacher of the duties man owes to God and to his fellow man; an example of a high and lofty life that inspires men to live as befits those who would be followers of the Great Nazarene; a comforter in times of sorrow; an elder brother. See II Co. 5:20; Eph. 6:20.

The above is a brief statement of the character, qualifications, and duties of the Ambassadors of Christ, the Ministers; for duties of Elders, Deacons, Deaconesses, and Presbyters, see the following passages:—Acts 14:23; 20:28-31; I Ti. 3:1-7; Tit. 1:6-9; I Pe. 5:1-3; I Th. 5:12, 13; I Ti. 5:17; Heb. 13:7, 17; Rom. 16:1, 2. Duties of the Church to the Minister may be said to consist chiefly of:—Coöperation, loyalty, devotion to Christian duties, and the living of lives in conformity with the tenets of their faith. See I Co. 16:15, 16; I Th. 5:12-25.

The chief reward of the Minister lies in the *joy of duty done;* inward satisfaction, and the over-all comfort so beautifully expressed in II Ti. 4:7: "I have fought a good fight, I have finished my course, I have kept the faith."

MIN'-NI.
The district of Manavas, in the center of later Armenia, near Ararat. Jer. 51:27.

MIN'-NITH *(distribution).*
A city in the E. of Ammon, four miles from Heshbon, on the way to Philadelphia, whence grain was taken by merchants to Tyre. Judg. 11:33; Eze. 27:17.

MINSTREL.—Singer or musician. Minstrels were employed at funerals, and in time of death, as in the case of the daughter of Jairus (Mat. 9:23), and also upon other occasions (II Ki. 3:15).

MINT.—A common herb in Palestine, but of little value. It closely resembles garden sage, and was used in ancient times for seasoning and in medicine. The Jews were required to pay tithes on all produce of the earth (Deut. 14:22); hence the allusion in Mat. 23:23; Lu. 11:42.

MIPH'-KAD *(appointed place)*—R. V., *"Hammiphkad."*
Gate of Jerusalem or of the Temple, near the S. E. corner. Neh. 3:31.

MIRACLE.—An event or effect brought about by an extraordinary interposition of divine power. The miracles recorded in the Bible may be roughly divided into four classes; namely, those of the O. T., those performed by Christ, those wrought by the Holy Ghost, and those wrought by the apostles and other disciples. Upwards of thirty miracles performed by Christ are recorded in the Gospels. See tables of "MIRACLES."

MIRE.—Marsh; mud; filth. Job 8:11; 30:19—II Pe. 2:22.

MIR'-I-AM *(rebellion).*
1. Daughter of Amram, and the sister of Aaron and Moses (I Ch. 6:3). She watched the ark of bulrushes in which the infant Moses was hidden away, and when the daughter of Pharaoh discovered it, Miriam artfully arranged for her mother to nurse the child (Ex. 2:4-10). She led the women of Israel in a triumphant song after the passage of the Red Sea (Ex. 15:20). She was smitten with leprosy for murmuring against Moses, but was restored to health in answer to Moses' prayer (Num. 12:1-15). She died at Kadesh, and was buried there (Num. 20:1).

2. A descendant of Judah. I Ch. 4:17.

MIR'-MA *(height)*—R. V., *"Mirmah."*
A son of Shaharaim, a Benjamite. I Ch. 8:10.

MIRROR.—Not found in the A. V. of the Bible. See *LOOKING GLASS.*

MIS'-GAB *(the high land).*
The mountainous country of Moab. Jer. 48:1.

MISH'-A-EL *(who is what God is?).*
1. A son of Uzziel, son of Kohath. Ex. 6:22; Lev. 10:4.

2. One who stood beside Ezra when he read the law. Neh. 8:4.

3. A companion of Daniel; also called *MESHACH.* Dan. 1:6, 7, 11, 19; 2:17.

MI'-SHAL *(prayer).* See *MISHEAL.* Josh. 21:30.

MI'-SHAM *(impetuous, haste, fame).*
A Benjamite, son of Elpaal. I Ch. 8:12.

MI'-SHE-AL, MI'-SHAL *(prayer)* — R. V., *"Mishal."*
A Levitical city in Asher, near Amad. Josh. 19:26; 21:30.

MISH'-MA *(fame).*
A son of Ishmael, son of Hagar. Gen. 25:14; I Ch. 1:30; 4:25, 26.

MISH-MAN'-NAH *(strength, vigor).*
A Gadite that joined David in Ziklag. I Ch. 12:10.

MISH'-RA-ITES.
A family of Kirjath-jearim. I Ch. 2:53.

MIS'-PE-RETH *(writing).*
The person called *MISPAR* in Ezra 2:2, who returned from Babylon with Zerubbabel, B. C. 536. Neh. 7:7.

MIS'-RE-PHOTH--MA'-IM *(burning waters).*
A city between Sidon and the valley of Mizpeh, whither Joshua pursued the allied Canaanites after the defeat of Jabin. Josh. 11:8; 13:6.

MIST.—Vapor; fog. Before the first fall of rain, the earth was watered by a mist (Gen. 2:6). "Mist and darkness" is used figuratively to denote blindness (Acts 13:11; cp. II Pe. 2:17).

MISTRESS.—A woman possessing authority, power, or ownership. Gen. 16:4, 8, 9; I Ki. 17:17; II Ki. 5:3.

MITE.—The least valuable of Hebrew coins; worth about two mills of U. S. money. See *WEIGHTS AND MEASURES.* Mark 12:42; Lu. 12:59; 21:2.

MITH'-CAH *(sweet place)*—R. V., *"Mithkah."*
The 24th station of Israel from Egypt, and the 13th from Sinai, in Arabia. Num. 33:28, 29.

MITH'-NITE.
Patronymic of Joshaphat, one of David's valiant men. I Ch. 11:43.

MITH'-RE-DATH *(given by Mithra,* i. e., *sun).*
1. The treasurer of Cyrus, king of Persia. Ezra 1:8.

2. An enemy of the Jews in the days of Artaxerxes, king of Persia. Ezra 4:7.

MITRE.—The head-dress worn by Jewish priests. It was made of fine linen and in the form of the Oriental turban, having on its front a gold plate bearing the inscription "Holiness to the Lord." Ex. 28:4, 37, 39; 29:6; Lev. 8:9; 16:4.

MIT-Y-LE'-NE.
The capital city of Lesbos, in the Ægean Sea, birthplace of Sappho, Alcæus, Pittacus, etc.; now *Castro* and *Mitylen.* Paul spent a night there. Acts 20:14.

MIXED MULTITUDE.—See *MINGLED PEOPLE.* Ex. 12:38; Neh. 13:3.

MIXTURE.—The body of Jesus was anointed with a "mixture of myrrh and aloes" furnished by Nicodemus (Jno. 19:39).

MI'-ZAR *(little, small).*
A hill near Mount Hermon. Psa. 42:6.

MIZ'-PAH, MIZ'-PEH *(watch-tower).*
1. A place of Gad in Gilead, called also *GALEED* and *JEGARSAHADUTHA.* Jacob made a covenant with Laban here, and put up a heap of stones as a witness (Gen. 31:43-49). Jephthah met his daughter in this place (Judg. 11:11-34).

2. A valley in Manasseh, at Mount Hermon. Josh. 11:3, 8.

3. A city in the plain of Judah, near Dilean and Gilgal. Samuel judged the people of Israel here (I Sa. 7:5-16).

4. A city in Benjamin, near Chephirah, one hour from *RAMA;* now called *Neby Samuil.* Josh. 18:26; I Ki. 15:22; Neh. 3:7.

5. A city in Moab. I Sa. 22:3.

6. A city or district of part of which Shallun was ruler. Neh. 3:15.

7. A place of which Ezer, son of Jeshua, was ruler. Neh. 3:19.

MIZ'-PAR *(writing)*—R. V., *"Mispar."*
A chief man who returned with Zerubbabel, B. C. 536; called *MISPERETH* in Neh. 7:7. Ezra 2:2.

MIZ'-PEH—R. V., *"Mizpah."* See *MIZPAH.* Josh. 11:3.

MIZ'-RA-IM.
The second son of Ham, and father of Ludim, etc.; his descendants settled in Egypt. Gen. 10:6, 13; I Ch. 1:8, 11.

MIZ'-ZAH *(terror, joy).*
Son of Reuel, son of Esau; one of the dukes of Edom. Gen. 36:13, 17; I Ch. 1:37.

MNA'-SON.
A native of Cyprus, an aged disciple with whom Paul lodged on his last visit to Jerusalem. Acts 21:16.

MO'-AB *(water of a father).*
1. Son of Lot and his elder daughter. Gen. 19:37.

2. The descendants of Moab, and the land in which they lived (Gen. 36:35; Ex. 15:15). The territory of the Moabites was in three parts, having different names:—(1) *The Land of Moab,* lying E. of the Jordan and the Dead Sea and between the rivers Arnon and Jabbok (Deut. 1:5). (2) *The Field of Moab,* a district E. of the Dead Sea and S. of the river Arnon (Ruth 1:2). (3) *The Plains of Moab,* a district in the Jordan Valley E. of that river and opposite Jericho (Num. 22:1). The chief places of Moab are:—Ar, the Arnon, Bamoth Baal, Beer, Elim, Beth-Diblathaim, Dibon or Dimon, Eglaim, Eglath-shelishiya, Horonaim, Kirjathaim, Kirjath-huzoth; Kir-haraseth, -haresh, -heres; Kir-Moab, Luhith, Medeba, Nimrim or Nimrah, Nobah or Nophah, Hap-Pisgah, Hap-Peor, Shaveh-Kiriathaim, Zophim, Zoar, etc. As descendants of Lot's son, the Moabites were related to the Hebrews. The Israelites were commanded not to "distress" them (Deut. 2:9), and the land of Moab was not given to the children of Israel as a possession. The *Moabite Stone,* bearing an inscription of Mesha, king of Moab B. C. 986, was found in one of the cities of Moab (*DIBON,* or *DIMON*) in 1868. This inscription confirms II Ki. 3 most remarkably by the thirty-four lines of Hebrew-Phœnician writing it contains.

MO'-AB-ITES.
Descendants of Moab, son of Lot. See *MOAB,* No. 2.

MO-AB-IT'-ESS.
Female inhabitant of Moab. Those mentioned in the Bible are:—Ruth, the wife of Boaz (Ruth 1:22); some of Solomon's wives (I Ki. 11:1); Shimrith, mother of Jehozabad, implicated in the slaying of King Joash (II Ch. 24:26). See *MOAB,* No. 2.

MO-AB-IT'-ISH.
Of or pertaining to Moab. Ruth 2:6.

MO-A-DI'-AH *(festival of Jehovah).*
A priest in the days of Joiakim, grandson of Jozadak; also called *MAADIAH* (Neh. 12:5). Neh. 12:17.

MOCKER.—Deceiver; scorner. "Wine is a mocker" (Prov. 20:1). Job 17:2; Isa. 28:22 (R. V., *"scoffers"*)—Jude :18.

MO-LA'-DAH *(birth).*
A city in the S. W. of Judah, near Shema, Sheba, or Jeshua. It afterward became a city of the Simeonites. Josh. 15:26; 19:2; I Ch. 4:28; Neh. 11:26.

MOLE.—One of the "unclean" animals (Lev. 11:30); in this passage, the original Hebrew word is generally supposed to mean the *"chameleon"* (as in the R. V.). The word rendered "mole" in Isa. 2:20 means *the burrower.* This term may include various rats and weasels; for no true moles have been found in Palestine.

MO'-LECH *(the ruler, king).*
A god of the Ammonites; called also *MILCOM* (I Ki. 11:5), *MOLOCH* (Amos 5:26), and *MALCHAM* (Zeph. 1:5). Human sacrifices, especially children, were offered to it. The Jews set up a tabernacle to Molech (Moloch) in the valley of Hinnom, and sacrificed their children to that god. II Ki. 23:10; Jer. 32:35.

MO'-LID *(begetter).*
A descendant of Jerahmeel, grandson of Pharez, son of Judah. I Ch. 2:29.

MO'-LOCH—R. V., *"king."* See *MOLECH.* Amos 5:26.

MOLTEN IMAGE.—See *IDOL.* Num. 33:52; Deut. 9:12.

MOLTEN SEA.—See *SEA, MOLTEN.* I Ki. 7:23; II Ch. 4:2.

MONEY.—In very ancient times, money was not coined, but was in the form of wedges, rings, etc. Money mentioned in the O. T. before the Captivity means a particular *weight* of some precious metal. The first mention of wealth in the Bible is of the property of Abraham when he left Egypt to return to Canaan; and of the 1000 pieces of silver that Abimelech, king of Gerar, gave Abraham after restoring Sarah (Gen. 13:2; 20:16)—unless Job lived before Abraham's time, when the *"kesitah* and ring of gold," which each of his friends gave him after his recovery, would belong to an earlier age. When Abraham purchased the cave of Machpelah, he weighed to Ephron 400 shekels of silver, current with the merchant (23:16). Jacob paid 100 *kesitahs* for a field at Shalem; Achan stole 200 shekels of silver, and a tongue of gold weighing 50 shekels (Josh. 7).

Jewels in the East have in all ages been a convenient and recognized means of keeping property, the precious metals being always weighed, as in the case of the presents to Rebekah (Gen. 24:22). Egyptian (and perhaps also other) money was made into rings, for convenience, as when the sons of Jacob carried bundles of money of certain weight to Egypt to buy corn (42:35; 43:21). The Midianites were "spoiled" of jewels of gold, chains and bracelets, rings, ear-rings, and tablets, of 16,750 shekels' weight (Num. 31:50 sq.).

Jehoiada "took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side, and the priests put therein all the money" (II Ki. 12:9). This is the first mention of a contribution box, 856 (or 814) B. C. These small pieces *may* have been coins. Saul's servants said that they had only the fourth part of a shekel to give the prophet, and it seems to have been customary to give more (I Sa. 9:8). A half-shekel was the yearly Temple dues (Ex. 30:13, 15).

The credit for making the first coins (which were of gold) is given to the Lydians, Asia Minor, by Herodotus (I, 94); and to Phidra of Argos, in the island of Ægina, 860 B. C., of silver, by the Parian chronicle (a series of inscriptions, or records, on marble, dated 200 B. C.).

The earliest coins used in Palestine were Persian, and were called *darics* ("king's money," from Darius). This coin was current in Palestine just after the return from Babylon (Ezra 2:69; Neh. 7:70; R. V.), and was used even for the Temple tax (Mishna, *Shekal.* II, 4).

The coin which Peter found in the mouth of the fish, was probably the *stater,* or *tetradrachm,* the only Greek silver coin in use at that time, equal in value to the shekel, which was not then coined, or in use, unless for Temple dues. The tribute money (Mat. 22:15-21) bore the head of a Cæsar—Tiberius or some earlier one—and was a day's wages of a soldier, and such as was paid the laborers in the vineyard (Mat. 18:28; 20:2, 9, 13; 22:19).

The piece of money paid Judas is represented by the tetradrachm of Antiochus III., which was equal to the shekel. As there were money-changers in the Temple who changed Gentile coins for the Temple money (shekel of the sanctuary), the thirty pieces may have been Jewish shekels of Simon or Eleazar. The last coins struck by the Jews are those of Barkokab, A. D. 130. This statement, however, is doubted by some numismatists.

See *WEIGHTS AND MEASURES.*

MONEY CHANGERS.—Those who exchanged Gentile money for Temple money, or "shekels of the sanctuary." The money-changers Jesus drove out of the Temple were guilty of charging exorbitant premiums for making this exchange. See *MONEY.* Mat. 21:12; Mark 11:15.

MONSTERS, *SEA.*—Perhaps a kind of serpent or reptile; but it is probable that this term is indefinite in its application, for the Hebrew word so rendered is elsewhere variously translated "serpent," "whale," etc. Lam. 4:3 (R. V., *"jackals"*).

MONTH.—The length of the Hebrew month was regulated by the changes of the moon, and was reckoned from one new moon to the next one. Their months were usually designated by numbers; i. e., "first month," "second month," etc. A thirteenth month, called *Ve-Adar* ("the second *Adar"*), was inserted among the months about once in three years (seven times in nineteen years), to make up for the difference between the Jewish year and the solar year, the one now in general use. See table below.

HEBREW MONTHS IN ONE YEAR.

Order	*Months of the Sacred Year.*	*Corresponding Months of the Civil Year.*	*Beginning with the New Moon.*	*Scriptural Reference.*
1.	Abib, or Nisan	Seventh	April	Neh. 2:1
2.	Zif, or Ziv	Eighth	May	I Ki. 6:1
3.	Sivan	Ninth	June	Esth. 8:9
4.	Tammuz	Tenth	July	.....
5.	Ab	Eleventh	August	.....
6.	Elul	Twelfth	September	Neh. 6:15
7.	Ethanim, or Tishri	First	October	I Ki. 8:2
8.	Bul	Second	November	I Ki. 6:38
9.	Chislieu, or Kislieu	Third	December	Neh. 1:1
10.	Tebeth	Fourth	January	Esth. 2:16
11.	Shebat	Fifth	February	Zech. 1:7
12.	Adar	Sixth	March	Esth. 3:7
13.	Ve-Adar (seven times in nineteen years)			.....

MONUMENTS.—An incorrect rendering of a Hebrew word meaning *"secret places"* (as in the R. V.), such as caves, or the *adyta* or shrines of heathen temples, as places of idolatrous or illicit devotion. Isa. 65:4.

MOON.—Called the "lesser light" in Gen. 1:16. The new moon was always the beginning of the Jewish month, and was celebrated with special sacrifices (Num. 28:11-15); many of the feasts and sacred services observed by the Hebrews being regulated by it. The moon was worshipped, under various names, by the heathen; and the idolatrous Jews burned incense to it. II Ki. 23:5; Jer. 8:2—Mat. 24:29; Rev. 6:12; 12:1; 21:23.

MO-RAS'-THITE—R. V., *"Morashtite."* Patronymic of Micah the prophet, from *MORESHETH-GATH.* Jer. 26:18; Mic. 1:1.

MOR'-DE-CAI *(dedicated to Mars).*

1. A chief man that returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:2; Neh. 7:7.

2. A Benjamite, cousin and guardian of Esther, the queen of Ahasuerus, king of Persia. Haman, a chief officer of Ahasuerus, having abused Mordecai,

whom he despised as a Jew, devised a plan for the extermination of the Jews in the territory ruled by the Persian king; but Mordecai, aided by Esther, defeated his purpose. Haman was hanged, and Mordecai was raised to power and wealth. See *ESTHER;* also *HAMAN.* The account of his life is given in the book of Esther.

MO'-REH *(teacher).*
1. The plain or plains of Moreh, in Ephraim, near Gilgal and Mount Gerizim; a place where Abram stopped after entering Canaan (Gen. 12:6). Deut. 11:30.

2. A hill in Issachar, at the E. end of the valley of Jezreel, where the Midianites and Amalekites were encamped before Gideon attacked them. The same as "Little Hermon." Judg. 7:1.

MO-RE'-SHETH--GATH *(possession of Gath).*
A city in the W. of Judah, birthplace of Micah the prophet. Mic. 1:14.

MO-RI'-AH *(Jehovah provides).*
The hill on the N. W. of Jebus (afterwards called the "city of David"), on which Solomon's Temple was built. Gen. 22:2; II Ch. 3:1.

MORNING STAR.—A title of Christ. Rev. 22:16.

MORNING WATCH.—See *WATCHES OF THE NIGHT.* Ex. 14:24.

MORSEL.—A little bite or bit (of food). Gen. 18:5; I Sa. 2:36—Heb. 12:16 (R. V., *"mess"*).

MORTAR, MORTER.—Cement composed of lime and sand (Gen. 11:3; Ex. 1:14); potter's clay (Isa. 41:25; Nah. 3:14); mud or clay used in cementing the walls of buildings (Lev. 14:42, 45). In Num. 11:8; Prov. 27:22, the reference is to an instrument used to pulverize grain or other substances, by means of a pestle, or mallet, in place of the later invention, the mill.

MO-SE'-RA *(bond)*—R. V., *"Moserah."*
The place where Aaron died and was buried (but see *AARON*); between Beeroth Bene-jaakan and Gudgodah. Deut. 10:6.

MO-SE'-ROTH *(bonds).*
The 26th station of Israel in the wilderness, and 15th from Sinai, between Hashmanah and Bene-jaakan. Num. 33:30, 31.

MO'-SES *(drawn out).*
The youngest child of Amram and Jochebed, of the tribe of Levi (Ex. 6:16-20). Their other children were Miriam and Aaron, Miriam being the oldest. The life of Moses falls naturally into three periods, of forty years each (Acts 7:23, 30, 36).

Born B. C. 1571, just at the time when the king of Egypt had resolved on the destruction of every newly born male child among the Israelites, he was hidden away by his mother in the "ark of bulrushes" (Ex. 2:3) for safe keeping. Being found and adopted by the daughter of Pharaoh, who gave to him the title, "drawn out" (of the water), he was educated in the splendor of the Egyptian court, trained in all the skill of Egyptian life and civilization, initiated in the secret wisdom of the priesthood, and placed in a prominent and conspicuous position close to the ruler.

In his fortieth year, he slew an Egyptian taskmaster who was ill-treating a Hebrew (Ex. 2:12); and, to escape the wrath of Pharaoh, he fled to Midian, where he spent the next forty years in tending the flocks of the Midianite priest Jethro, whose daughter Zipporah he married (Ex. 2:21). The Egyptian court, with its associations, had afforded Moses a rich field for practical observation, but the rugged life he now led as a shepherd had its own advantages, and the solitude of the desert proved inviting for deep meditations and for maturing great plans.

At the age of eighty, Moses received the divine commission to deliver his people from their bondage (Ex. 3:3-10). This task was accomplished in forty years that were full of troubles, but also full of the most extraordinary events. (See the books of Exodus, Leviticus, Numbers, and Deuteronomy for a detailed account of their wanderings in the wilderness.) When the Israelites finally approached the land of Canaan, ready to enter upon their national life, Moses, forbidden by God to accompany them because he had *struck* the rock at Meribah instead of *speaking* to it, as God had commanded him, ascended Mount Nebo, and from Pisgah's top the Lord showed him the Promised Land. With his eye not dim nor his natural force abated, he was 120 years old when he died in the land of Moab, B. C. 1451, and "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. 34:7, 10).

Moses is traditionally supposed to have written the introductory chapters of the book of Job, and the conclusion of the whole. His authorship of Exodus, Leviticus, Numbers, and Deuteronomy is attested by every possible mark of an internal and of an external kind. These books bear incontestable evidence that they were composed in a wilderness state, yet with an express view to a speedy settlement in a fruitful land. Repeatedly, in these, Moses is directed to write in *a* book—or, more properly, in *the* Book (Ex. 17:14; 34:27), and he is represented as writing, in Ex. 24:4-7; 34:28. These passages refer to the wars, the ten commandments, the treatment of the Canaanites, and the various festivals. In Num. 33:2, it is said he "wrote their goings out according to their journeys by the commandment of the Lord;" that is, apparently, a kind of "Daily Journal." Deuteronomy is, if possible, even more express on the point, in such passages as 31:9, 22, 24, enjoining, "the book—the song—the law," to be read and rehearsed and preserved. Accordingly, the book of Joshua makes express mention of "the book of the law of Moses," in 1:7, 8; 8:32, 34; 23:3, 6, 16; 24:26, and the succeeding books of Scripture support the same view. The ten tribes who revolted after the death of Solomon held fast to the Pentateuch, which they certainly would not have done had it been composed after that event. The book which Hilkiah found in the Temple was probably the book of Leviticus—a book so strictly appropriate for the priests alone, that it is not wonderful it was left very much in their hands—the threatenings of which, in chapter 26, are so well fitted to have stirred the heart of the pious King Josiah. It is generally conceded that Moses was the author of the 90th psalm; and others of the psalms have been questionably ascribed to him (see *PSALMS*). As a historian, an orator, a leader, a statesman, a legislator, a patriot, and a man, Moses stands pre-eminent. But no mere genius could have made him the originator of sound jurisprudence—the great teacher of monotheism and sound morality—except he had also been a prophet of the Most High, supernaturally guided and aided in his work.

MOST HIGH.—An appellation often applied to God. Num. 24:16; Psa. 21:7—Acts 7:48; 16:17.

MOTE.—A small speck or splinter, a small dry particle of anything. Mat. 7:3-5; Lu. 6:41, 42.

MOTH.—A well-known insect which, in its caterpillar state, is very destructive to clothing. In ancient times, much of the wealth of the prosperous class of Hebrews consisted of costly clothing, enormous quantities of which were sometimes stored away; hence the metaphorical use of the word "moth" in Mat. 6:19, 20; Lu. 12:33; Jas. 5:2.

MOTHER.—Eve is called the "mother of all living" (Gen. 3:20). The word "mother" is applied to Deborah as a political *leader* in Judg. 5:7; and in I Ki. 15:10, it properly means *grandmother* (cp. ver. 2). See *CHILD; WOMAN.*

MOTHER IN LAW.—Naomi was the mother-in-law of Ruth and Orpah (Ruth 1:14; 2:11, 18, 19, 23); Simon Peter's mother-in-law was healed of a fever by Jesus (Mat. 8:14, 15; Mark 1:30, 31).

MOTIONS.—Impulses or passions. In Rom. 7:5, "motions of sin" is rendered *"sinful passions"* in the R. V.

MOULDY.—According to some, *crumbled.* Josh. 9:5, 12.

MOUNT, MOUNTAIN.—Among the most important mounts and mountains mentioned in the Bible are those of Ararat, Carmel, Ebal, Hermon, Hor, Horeb, Lebanon, Moriah, Nebo, Olivet or Olives, Pisgah, Sinai, Tabor, and Zion. See each of these in its proper alphabetical place. In Jer. 6:6; 32:24; 33:4, "mount" means *"mound"* (as in the R. V.) or *embankment,* made for use in besieging a city.

MOUNT OF THE A-MAL'-EK-ITES.
A mountain in Ephraim where one of the judges of Israel was buried. Judg. 12:15 (R. V., *"hill-country of the Amalekites"*).

MOUNT OF OLIVES. See *OLIVES, MOUNT OF, OLIVET, MOUNT.* Mat. 21:1.

MOURNERS, MOURNING.—The death of friends or relatives was the occasion of great manifestations of grief among the Hebrews (Gen. 50:10). Though the usual period of mourning was seven days, this time was extended to thirty days in the cases of Moses and Aaron (Num. 20:29; Deut. 34:8). The Egyptians mourned seventy days for Jacob (Gen. 50:3). Hired mourners were often employed; and special mourning was made for an only son (Zech. 12:10). Weeping and the putting of sack-cloth on the loins were the chief expressions of mourning (Gen. 50:1; Jer. 6:26; Mat. 2:18; Mark 16:10). See *BURYING.*

MOUSE.—Many species of these destructive animals are to be found in Palestine. They were "unclean," according to the Mosaic law (Lev. 11:29).

MOUTH.—Sometimes used in place of the speaker. Ex. 4:16; Jer. 15:19.

MOWER, MOWING.—In ancient times, "mowing" was *reaping with a sickle.* See *HAY.* Psa. 129:7 (R. V., *"reaper"*); Amos 7:1.

MO'-ZA *(origin, offspring).*
1. Second son of Caleb, son of Jephunneh, by his concubine Ephah. I Ch. 2:46.

2. A Benjamite, son of Zimri, and a descendant of Saul through Jonathan. I Ch. 8:36, 37.

MO'-ZAH *(an issuing).*
A city in Benjamin, near Rosh; now *Kulonish* or *Mizzeh.* Josh. 18:26.

MUFFLERS.—A term occurring among articles of female apparel or ornament in Isa. 3:19, and generally thought to signify a *veil,* probably for the head, but perhaps for the breasts.

MULBERRY TREES.—Possibly the same as the baca *(tear)* shrub of Mecca, which bears abundant fruit and distils a juice from its branches when cut. However, authorities are not agreed as to the tree meant by this term in the Bible. "Mulberry" is the rendering of the Hebrew word *Baka.* II Sa. 5:23, 24; I Ch. 14:14, 15.

MULE.—A hybrid animal, the offspring of a horse and an ass. As the Mosaic law forbade the coupling of animals of different species (Lev. 19:19), it is not likely that the Hebrews bred mules; but, as they were not forbidden to use them, these useful animals became quite common during the time of David and Solomon, being used by the kings and most distinguished nobles for riding, though at first they employed only male and female asses (II Sa. 18:9; I Ki. 1:33; II Ki. 5:17). Absalom rode on a mule in the battle of the wood of Ephraim, when the animal went away from under him, leaving him to his fate. Mules were among the presents brought to Solomon (I Ki. 10:25). Mules are not mentioned in the N. T.; perhaps, therefore, they had ceased to be imported. See *HORSE.*

MULTITUDE.—Many; a large company. Because of his great fame, Jesus was followed about from place to place by "great multitudes of people" who "brought unto him all sick people that were taken with divers diseases and torments" (Mat. 4:24, 25). He miraculously fed two multitudes, one of five thousand men besides women and children, the other of four thousand besides women and children (Mat. 14:15-21; 15:32-39). See *MINGLED PEOPLE.*

MUNITION.—A fortress placed upon a rocky eminence, such as those to which David resorted for safety from Saul (I Sa. 23:14); especially a castle or acropolis, as of Mount Zion (I Ch. 11:7). Jerusalem was the most important stronghold of Palestine in all ancient times. See *FORT.* Isa. 29:7 (R. V., *"stronghold"*); 33:16; Nah. 2:1 (R. V., *"fortress"*).

MUP'-PIM *(obscurities).*
Named as one of the sons of Benjamin born before the migration to Egypt (Gen. 46:21); but, from parallel accounts, he appears to have been a *grandson* born much later, being a son of Becher. Probably the same as *SHEPHUPHAN* (I Ch. 8:5), *SHUPHAM* (Num. 26:39), and *SHUPPIM* (I Ch. 7:12).

MURDERER.—The criminal law of the Israelites distinguished between wilful murder and accidental or justifiable homicide; murder being invariably visited with capital punishment (Lev. 24:17; cp. Gen. 9:6), while the person guilty of manslaughter was entitled to the protection of one of the cities of refuge (Num. 35:11 sq.). See *MAN SLAYER.* I Jno. 3:15; Rev. 21:8; 22:15.

MURMURERS.—Because the children of Israel murmured against Moses and Aaron on account of the hardships they were enduring in the wilderness, none who were then above the age of twenty years were allowed to enter the Promised Land, with the exception of Joshua and Caleb, who had not complained (Num. 14). The Jews, particularly the scribes and Pharisees, constantly murmured against Christ (Lu. 5:30; 15:2; Jno. 6:41; 7:32), being jealous of his power and fame. Jude :16.

MURRAIN.—A fatal pestilence which attacked the horses, asses, camels, oxen, and sheep of the Egyptians, but not those of the Israelites. It was the fifth *PLAGUE* (which see) of Egypt. Ex. 9:1-7.

MU'-SHI *(drawn out).*
Son of Merari, son of Levi. Ex. 6:19; I Ch. 6:19, 47.

MU'-SHITES.
Descendants of Mushi, son of Merari. Num. 3:33; 26:58.

MUSIC.—Musical instruments were invented by Jubal, son of Lamech (Gen. 4:21). Among those used by the Hebrews were cymbals, harps, organs, pipes, psalteries, sackbuts, and trumpets. The sons of Asaph, Heman, and Jeduthun were appointed by David for the musical service, which formed an important part of the religious exercises and festivities of the Hebrews. See articles on the above instruments in their proper alphabetical places. I Ch. 15:16; II Ch. 5:13; 7:6; 23:13; 34:12—Lu. 15:25.

MUSICAL INSTRUMENTS.—Read Psa. 150. See *MUSIC.*

MUSICIAN, *CHIEF.*—The *most conspicuous* (i. e., *leader)* of the Levitical choir or orchestra of the Temple. Asaph and his brothers were apparently the first to hold this position, and the office was probably hereditary in the family. The term "chief musician" occurs in the titles of fifty-five of the Psalms. See *MUSIC.*

MUSTARD.—That mentioned in Mat. 13:31, 32; 17:20; Lu. 17:6 is the *black* mustard, which grows to a very large size in Palestine.

MUTH--LAB'-BEN.—A term occurring only in the title of Psalm 9. Its meaning is uncertain.

MY'-RA.
One of the chief cities of Lycia, a province in the S. W. part of Asia Minor, between Cana and Pamphylia; forty miles E. of Patara; now called *Dembra.* Acts 27:5.

MYRRH.—A valuable gum produced by a low, thorny tree found chiefly in Arabia. It was one of the ingredients of the holy ointment (Ex. 30:23), and of the embalming substance (Jno. 19:39). It was also used in medicine and as a perfume. Myrrh is often mentioned together with "frankincense;" as in the instance of the gift presented by the wise men of the East to the infant Jesus (Mat. 2:11). The Roman soldiers offered Christ "wine mingled with myrrh, but he received [it] not" (Mark 15:23). The terms "pure myrrh" (Ex. 30:23) and "sweet smelling myrrh" (Song 5:5) probably represent the best, or self-flowing kind.

MYRTLE.—An aromatic and astringent, as well as beautiful, shrub common in some parts of Palestine. Figuratively used, in contrast with the brier, to illustrate the glory of the Church (Isa. 41:19; 55:13). The myrtle was used in the celebration of the Feast of Tabernacles when the Jews returned from Babylon; and modern Jews still adorn with myrtle the booths and sheds at this feast. In ancient times, wreaths of myrtle were placed upon the heads of victors. The Eastern name for the myrtle is *As.* Neh. 8:15; Zech. 1:8, 10, 11.

MY'-SIA.
A province in the N. W. part of Asia Minor, having Lydia on the S., Bithynia on the E., and the propontis on the N.; Assos, Pergamos, and Troas were its chief cities. Acts 16:7, 8.

MYSTERY.—In the N. T., this word signifies a spiritual truth which cannot be discovered by mere reason, but which is now revealed, although its full comprehension is beyond our finite understanding. The gospel is called a mystery (Eph. 3:9; Col. 1:26).

N

NA'-AM *(pleasantness).*
A son of Caleb, son of Jephunneh. I Ch. 4:15.

NA'-A-MAH *(pleasant).*
1. Sister of Tubal-cain, and daughter of Zillah, wife of Lamech, of the race of Cain. Gen. 4:22.

2. An Ammonitess, mother of Rehoboam. I Ki. 14:21, 31; II Ch. 12:13.

3. A city in the S. W. of Judah, near Beth-dagon. Josh. 15:41.

NA'-A-MAN *(pleasant).*
1. A son of Benjamin. Gen. 46:21.

2. A son of Bela, son of Benjamin. Num. 26:40; I Ch. 8:4.

3. A son of Ehud or Abihud, grandson of Benjamin. I Ch. 8:7.

4. A Syrian captain in the days of Joram, son of Ahab. He was highly esteemed for his mighty deeds, but was a leper. He heard of the fame of the prophet Elisha through a captive Jewish girl, went to him, and was miraculously cured of his leprosy after washing seven times in the river Jordan, according to the direction of the prophet (II Ki. 5:1-19). Naaman promised Elisha that he would "henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord."

NA'-A-MA-THITE *(Naamathi).*
Patronymic of Zophar, one of Job's friends; probably from Edom. Job 2:11; 11:1; 20:1; 42:9.

NA'-A-MITES *(the Naami).*
The family of Naaman, grandson of Benjamin, youngest son of Jacob. Num. 26:40.

NA'-A-RAH *(shoot, posterity).*
A wife of Ashur, descended from Judah through Caleb, son of Hur. I Ch. 4:5, 6.

NA'-A-RAI *(pleasantness of Jehovah).*
One of David's valiant men, and son of Ezbai; in II Sa. 23:35, called *PAARAI* the Arbite. I Ch. 11:37.

NA'-A-RAN *(waterfall).*
A city of Ephraim; perhaps the same as the succeeding. I Ch. 7:28.

NA'-A-RATH *(waterfall)*—R. V., *"Naarah."*
A city in Ephraim or Benjamin, near Jericho. Josh. 16:7.

NA'-A-SHON *(oracle)*—R. V., *"Nahshon."*
Brother of Elisheba, Aaron's wife; perhaps the same as *NAHSHON,* son of Amminadab. Ex. 6:23.

NA'-AS-SON—R. V., *"Nashon."*
The Greek form of *Nahshon,* one of the leaders of the tribe of Judah in the wilderness, and an ancestor of Jesus. See *NAASHON;* also *NAHSHON.* Mat. 1:4; Lu. 3:32.

NA'-BAL *(fool).*
A rich and wicked man of Maon whose possessions were in Carmel. He refused, in the most insulting manner, to aid David, who had protected him from robbers. David undertook to destroy him and his property, but was prevented from doing so by the discreet intervention of Abigail, the wife of Nabal. Nabal died of fright, and Abigail subsequently became a wife of David. I Sa. 25:2-39; 27:3; 30:5; II Sa. 2:2.

NA'-BOTH *(prominence).*
A Jezreelite, of the tribe of Issachar, whom Jezebel, wife of Ahab, caused to be put to death to obtain his vineyard. I Ki. 21:1-19; II Ki. 9:21, 25, 26.

NA'-CHON *(stroke)*—R. V., *"Nacon."*
A Benjamite at whose threshing-floor Uzzah was smitten for touching the ark. In I Ch. 13:9, called also *CHIDON.* ■ Sa. 6:6.

NA'-CHOR *(snorting)*—R. V., *"Nahor."*
An ancestor of Jesus. Lu. 3:34.

NA'-DAB *(liberal, willing).*
1. Eldest son of Aaron and Elisheba (Ex. 6:23). He and his brother Abihu were miraculously destroyed for offering "strange fire before the Lord" (Lev. 10:1, 2). Num. 3:2, 4; 26:60, 61.

2. Son and successor of Jeroboam I., king of Israel. He was wicked, and reigned only two years, B. C. 954-953 (new dates, 910-909), at the end of which time he was killed by Baasha, who succeeded him (I Ki. 15:25-28).

3. Great-grandson of Jerahmeel, son of Hezron. I Ch. 2:28, 30.

4. A Benjamite of the kindred of King Saul. I Ch. 8:30; 9:36.

NAG'-GE *(shining)*—R. V., *"Naggai."*
One named in the *GENEALOGY* (which see) of Jesus. Lu. 3:25.

NA-HAL'-AL. See *NAHALLAL.* Josh. 21:35.

NA-HA'-LI-EL *(inheritance of God).*
A station of the Israelites in the wilderness, between Mattanah and Bamoth, N. of Moab, near the wilderness of Kedemoth, and watered by a tributary of the Arnon. Num. 21:19.

NA-HAL'-LAL, NA-HAL'-AL, NA-HAL'-OL *(a pasture)*—R. V., *"Nahalal," "Nahalol."*
A Levitical city in Zebulun, retained by the Canaanites, near Kattath and Dimnah. Now called *Mahlul.* Josh. 19:15; 21:35; Judg. 1:30.

NA'-HAM *(consolation).*
Brother of Hodiah, wife of Ezra, and a descendant of Caleb, son of Jephunneh. I Ch. 4:19.

NA-HAM'-A-NI *(comforter).*
A chief man who returned with Zerubbabel from exile, B. C. 536. Neh. 7:7.

NA'-HA-RAI, NA'-HA-RI *(snorting one)*—R. V., *"Naharai."*
One of David's valiant men, from Beeroth in Benjamin. II Sa. 23:37; 1 Ch. 11:39.

NA'-HASH *(oracle).*
1. An Ammonite king who besieged Jabesh-gilead and was defeated by Saul. I Sa. 11:1, 2; 12:12.

2. Another king of Ammon, and father of Shobi and Hanan. II Sa. 10:2; 17:27; I Ch. 19:1, 2.

3. Mother of Abigail, who was the mother of Amasa, Absalom's general, and sister of Zeruiah, Joab's mother. II Sa. 17:25.

NA'-HATH *(lowness)*.
1. A son of Reuel, son of Esau. Gen. 36:13, 17; I Ch. 1:37.

2. A Kohathite, son of Zophai; perhaps the same as *TOAH* in I Ch. 6:34. I Ch. 6:26.

3. A Levite, overseer of the offerings in the days of Hezekiah. II Ch. 31:13.

NAH'-BI *(Jehovah is protection)*.
A prince of Naphtali whom Moses sent out to spy the land. Num. 13:14.

NA'-HOR *(piercer, slayer)*.
1. Grandfather of Abraham, and great-grandson of Peleg, fourth from Shem. Gen. 11:22-25; I Ch. 1:26.

2. Son of Terah; brother of Abraham; husband of Milcah, who bore him eight children. B. C. 1950. Gen. 11:26-29; 22:20, 23; 24:10, 15, 24, 47; 29:5; 31:53; Josh. 24:2.

NAH'-SHON *(oracle)*.
Son of Aminadab, and prince of Judah in the days of Moses. See *NAASHON*. Num. 1:7; 2:3; 7:12, 17; 10:14; Ruth 4:20.

NA'-HUM *(comforter)*.
One of the twelve minor prophets, a native of Elkosh in Galilee, who prophesied against Nineveh, about B. C. 713, probably during the reign of Hezekiah. Nothing else is known of his life. He wrote the book of the Bible which bears his name. Nah. 1:1.

NA'-HUM, *BOOK OF*.—See *BIBLE, BOOKS OF THE*.

NAIL.—In Deut. 21:12, finger-nails are mentioned. The nail used by Jael in killing Sisera (Judg. 4:21, 22) was a tent-pin, such as is driven into the ground to hold the cords of a tent. Nails of iron are mentioned in I Ch. 22:3, and nails of gold in II Ch. 3:9. Nails are mentioned in Jno. 20:25; Col. 2:14, in connection with the crucifixion of Christ.

NA'-IN *(pasture)*.
A city in Galilee, two miles S. of Mount Tabor, a little S. W. of the Sea of Galilee, where Jesus restored a widow's son to life; now called *Nain*. Lu. 7:11.

NA'-IOTH *(dwelling)*.
A place in Ramah, on Mount Ephraim, where Samuel dwelt. I Sa. 19:18-23; 20:1.

NAMES.—The first mention of names occurs in Gen. 2:11. In Gen. 2:20, it is mentioned that Adam gave names "to all cattle, and to the fowl of the air, and to every beast of the field." Names of persons and places referred to in the Bible have generally special meanings which have reference to some particular circumstance connected with them. Many highly significant names are applied to Christ.

NA-O'-MI *(pleasant)*.
Wife of Elimelech, mother of Mahlon and Chilion, and mother-in-law of Ruth the Moabitess. Naomi, with her husband and two sons, moved from Bethlehem to Moab, on account of a famine in their native land. Elimelech and his two sons died in Moab. Naomi returned to Bethlehem with her daughter-in-law Ruth, a native of Moab. B. C. 1312. See *RUTH*. Ruth 1:2, 22; 2:1, 2, 6, 20, 22; 3:1; 4:3, 5, 9, 14, 16, 17.

NA'-PHISH, NE'-PHISH *(numerous)*—R. V., *"Naphish."*
1. A son of Ishmael, son of Abraham and Hagar. Gen. 25:15; I Ch. 1:31.

2. His descendants, E. of Jordan, subdued along with the Hagarites and Jeter and Nodah by the two and a half tribes. I Ch. 5:19.

NAPH'-TA-LI *(wrestling)*.
1. Sixth son of Jacob, and second of Bilhah, Rachel's maid. Gen. 30:8; 35:25; 46:24; 49:21; Ex. 1:4; I Ch. 2:2; 7:13.

2. His descendants (also called *NEPHTHALIM*) and their territory, which lay in Galilee, E. of Asher and N. of Zebulun. The chief hero of the tribe of Naphtali was Barak (Judg. 4:10). The following localities were in the territory of Naphtali:—Adamah, Adami, Allon, Aznoth-tabor, Bethanath, Beth-shemesh, En-hazor, Hammath, Hammon, Hazor, Heleph, Horem, Hukkok, Ijon, Iron, Jabneel, Kartan, Kedesh, Kirjathaim, Lakum, Migdal-el, Neker, Rakkath, Ramah, Zaanannim, Zer, etc. Num. 1:15, 42, 43; Josh. 19:32, 39; 20:7.

NAPH-TU'-HIM.
The inhabitants of Central Egypt, as the Pathrusim were of Upper Egypt. They are named among the seven peoples descended from Mizraim, son of Ham. Gen. 10:13; I Ch. 1:11.

NAPKIN.—This word had a much wider meaning in ancient times than at present. In Lu. 19:20; Jno. 11:44; 20:7, it means a small piece of cloth; and in Acts 19:12, the same original word is rendered "handkerchief."

NAR-CIS'-SUS *(daffodil)*.
A believer at Rome whose household Paul salutes; perhaps the favorite freedman of Claudius the emperor. Rom. 16:11.

NA'-THAN *(giver)*.
1. A son of David by Bathsheba, born after he came to reign over Israel; full brother of Solomon. II Sa. 5:14; I Ch. 3:5; 14:4.

2. A prophet who lived in the times of David and Solomon, and was highly esteemed by them. David conferred with him concerning the building of the Temple. In a fine allegory, Nathan rebuked David for his sin against Uriah (II Sa. 12:1-10). See Psa. 51, referring to David's repentance for this act. Nathan was one of the biographers of David (I Ch. 29:29) and of Solomon (II Ch. 9:29).

3. A man from Zobah, in Syria, and father of Igal, one of David's valiant men. II Sa. 23:36.

4. Father of Azariah, who was over Solomon's officers. I Ki. 4:5.

5. Father of Solomon's chief officer. I Ki. 4:5.

6. Son of Attai, and father of Zabad, of the family of Jerahmeel. I Ch. 2:36.

7. Brother of Joel, one of David's valiant men. I Ch. 11:38.

8. A chief man who returned from exile with Ezra, B. C. 458. Ezra 8:16.

9. One of the family of Bani who had taken a "strange" (foreign) wife. Ezra 10:39.

10. A chief man in Israel. Zech. 12:12.

11. An ancestor of Jesus. Lu. 3:31.

NA-THAN'-A-EL *(gift of God)*.
A native of Cana in Galilee; supposed to be the same as *BARTHOLOMEW* the apostle. He confessed the Messiahship of Christ, and was with the apostles after the Resurrection (Jno. 1:45-49; 21:2). Christ called him "an Israelite indeed, in whom is no guile!" See *APOSTLES AND DISCIPLES*.

NA'-THAN--ME'-LECH *(the king is giver)*.
Eunuch or chamberlain of King Josiah. II Ki. 23:11.

NATION.—"Nations" is often used by the prophets as a general name for the heathen or Gentiles (Isa. 9:2; cp. Mat. 4:15). "Nation" is sometimes used to denote the father, head, or original of a people (Gen. 25:23); all the inhabitants of a particular country (Deut. 4:34); the country or kingdom itself (Ex. 34:10; Rev. 7:9); or countrymen, natives of the same stock (Acts 26:4).

NA'-UM *(comforter)*—R. V., *"Nahum."*
One named in the *GENEALOGY* (which see) of Jesus. Lu. 3:25.

NAVEL.—The umbilical connection of the fœtus with the mother (Eze. 16:4); the abdomen where it is attached (Job 40:16; fig. Prov. 3:8).

NAVES.—The centers of wheels that have spokes; however, the Hebrew word so rendered in I Ki. 7:33 should be translated *"felloes"* (as in the R. V.), and the word rendered "felloes" really denotes the *"spokes"* (as in the R. V.).

NAVY.—Fleet. I Ki. 9:26, 27; 10:11, 22.

NAZ'-A-RENE.
A native of *NAZARETH* (which see). Mat. 2:23; Acts 24:5.

NAZ'-A-RETH *(branch)*.
A city of Zebulun, in Lower Galilee, 70 miles N. of Jerusalem, 6 W. of Mount Tabor, and 24 S. E. of Accho or Acre. It is not mentioned in the O. T., but still exists under the name of *el-Nazirah*. Nazareth had a bad reputation among the Jews (Jno. 1:46), but "Jesus of Nazareth" has made it a household word throughout Christendom. It was the home of Jesus from his childhood until He commenced his public ministry and was rejected by his own townsmen (Lu. 4:28-31). The place is now a retired mountain village of about 8,000 inhabitants; Greeks, Moslems, Maronites, Roman Catholics, and about 100 Protestants. It has a Protestant (English Episcopal) church, and an orphan asylum founded in 1874. "In Bethlehem we feel the joy of our Saviour's birth; in Jerusalem, the awe and anguish of his crucifixion, but also the glory of his resurrection; in Nazareth we look at the humble abode of his youth and early manhood. Talent and character are matured in quiet seclusion for the great battle of public life."

NAZ'-A-RITE *(separated)*—R. V., *"Nazirite."*
The appellation of one who by a vow refrains from certain things for a longer or shorter time. Num. 6:2, 13, 18-21; Judg. 13:5, 7; 16:17.

NE'-AH *(the settlement)*.
A border-town of Zebulun. Josh. 19:13.

NE-AP'-O-LIS *(new city)*.
A seaport on the E. of Macedonia, 10 miles S. E. of Philippi, on the Sinus Strymonicus; now called *Kavalla*. It was the place where Paul first landed in Europe. Acts 16:11.

NE-A-RI'-AH *(Jehovah drives away)*.
1. Grandson of Shechaniah, descended from David. I Ch. 3:22, 23.

2. A Simeonite captain who smote the remnant of the Amalekites in Mount Seir. I Ch. 4:42.

NE'-BAI *(marrowy, projecting)*—R. V., *"Nobai."*
A person or family that, with Nehemiah, sealed the covenant. Neh. 10:19.

NE-BA'-IOTH, NE-BA'-JOTH *(husbandry)*—R. V., *"Nebaioth."*
1. Eldest son of Ishmael, son of Hagar. Gen. 25:13; 28:9; 36:3.

2. His descendants, the Nabatheans, in Arabia Petræa and Arabia Felix. Isa. 60:7.

NE-BAL'-LAT *(hard, firm)*.
A city in Judah or Benjamin; now called *Bir Nebala*. Neh. 11:34.

NE'-BAT *(look, cultivation)*.
Father of Jeroboam, who rebelled against Rehoboam, became the first king of the ten tribes of Israel, and set up the two golden calves at Bethel and Dan. I Ki. 12:2, 15; 16:26, 31; 21:22; 22:52.

NE'-BO *(height)*.
1. A city in Reuben, E. of Jordan. It was rebuilt by the Gadites (Num. 32:3, 38), and was captured by the Moabites (Isa. 15:2; Jer. 48:1). Num. 33:47; I Ch. 5:8.

2. A mount E. of Jordan, over against Jericho, in Moab; part of the Abarim range, with a top called *PISGAH*, 6 miles W. of Heshbon. It was from this mount that Moses beheld the Promised Land. Deut. 32:49; 34:1.

3. A twofold city in Judah; perhaps *Beith-Nube*, near Lydda. Ezra 2:29; Neh. 7:33.

4. The name of a Chaldean idol. Isa. 46:1.

5. The ancestor of certain Jews who had taken "strange" (foreign) wives during or after the Captivity. Ezra 10:43.

NEB - U - CHAD-NEZ'-ZAR, NEB-U-CHAD-REZ'-ZAR' *(may Nebo protect the crown)*.
The greatest of the kings of Babylon, and a son of Nabopolassar, founder of the Babylonian empire. He reigned about B. C. 605-561 (new dates, 604-562). Sent by his father against the Egyptian king Pharaoh-necho, he defeated the latter in a great battle on the Euphrates River (Jer. 46:2), conquered all the countries in Asia which Pharaoh-necho had occupied—namely, Syria, Phœnicia, Palestine, etc.—captured Jerusalem, and carried away as captives a part of its inhabitants, among them Daniel and his companions (Dan. 1:1-4). On the death of Nabopolassar, B. C. 605 (or 604), Nebuchadnezzar ascended the throne. Jehoiakim, king of Judah, who had been made a vassal of Nebuchadnezzar, revolting in B. C. 602 (or 601), Nebuchadnezzar made him a prisoner, but afterward released him. His son Jehoiachin also revolted, but this time Nebuchadnezzar inflicted a heavy punishment. Jehoiachin, with a number of the principal inhabitants of Jerusalem and all the treasures of the Temple and palace, were carried to Babylon (II Ki. 24:12-16); and Jehoiachin's uncle, Mattaniah, whose name was changed to *ZEDEKIAH*, was made king of Judah. Zedekiah also revolting, Nebuchadnezzar broke down the walls of Jerusalem, destroyed the Temple, razed the whole city to the ground, put out the eyes of Zedekiah, and carried him and the inhabitants of Judæa captives to Babylon, B. C. 587 (or 586). The first four chapters of the book of Daniel contain an account of events during the reign of Nebuchadnezzar, including the divine infliction of madness which he for a time suffered. During his reign, he rebuilt all the cities of upper Babylonia and constructed vast temples, palaces, etc., including the famous hanging gardens of Babylon.

NEB-U-CHAD-REZ'-ZAR.
The more correct form of *NEBUCHADNEZZAR*. Jer. 21:2, 7; Eze. 26:7.

NEB-U-SHAS'-BAN *(Nebo will save me)*—R. V., *"Nebushazban."*
A prince of Nebuchadnezzar, king of Babylon. Jer. 39:13.

NEB'-U-ZAR--A'-DAN *(Nebo gives posterity)*.
The captain of the guard whom Nebuchadnezzar left behind him in Jerusalem for a time. II Ki. 25:8, 11, 20; Jer. 39:9-13.

NE'-CHO *(conqueror ?)*—R. V., *"Neco."*
An appellation given to the king of Egypt who succeeded Psammetichus and fought against Nabopolassar in the days of King Josiah, and after making Eliakim (or Jehoiakim) king, carried off Jehoahaz, his brother, to Egypt, B. C. 610. See also *PHARAOH*. II Ch. 35:20, 22; 36:4.

NE'-CHOH—R. V., *"Necoh."* See *NECHO; PHARAOH-NECHOH*. II Ki. 23:29.

NECK.—This part of the human frame is used by the sacred writers with considerable variety and freedom in figurative expressions, though rarely in such a way as to occasion difficulty to a modern reader. See *FEET*. Isa. 8:8; 30:28—Acts 15:10; Rom. 16:4.

NECROMANCER.—A person who pretends to reveal future events by communication with the dead. This practice was forbidden by the Mosaic law (Deut. 18:11).

NED-A-BI'-AH *(Jehovah is willing, liberal)*.
Son of Jeconiah, son of Jehoiakim, king of Judah. I Ch. 3:18.

NEEDLE.—A word occurring in the A. V. only in a proverbial expression employed by Christ (Mat. 19:24) to show how extremely difficult it is for a rich man to forsake all for his cause and obtain the blessings of salvation, and in connection with the word "work" (i. e., "needle work"). See *NEEDLE WORK*.

NEEDLE WORK.—More properly, *variegated work* or *embroidery*. The use of the needle as a female accomplishment may be traced up to the earliest times; this being an art in which the ladies of ancient Egypt particularly excelled, as do their descendants at the present time. The Hebrew women probably acquired great skill in the art of needle-work during their residence in Egypt; for there is mention of the embroidery of the sacerdotal robes and curtains of the Tabernacle (Ex. 28:39; 36:36, 37), and also of "a prey of divers colours of needle work, of divers colours of needle work on both sides" (Judg. 5:30).

NEEDY.—Those who are in a destitute condition. The Hebrews were commanded to lend them a helping hand (Deut. 15:11). See *POOR*.

NEESINGS.—A term used to describe the violent breathing of the enraged leviathan. The original is rendered "sneezed" in II Ki. 4:35. Job. 41:18 (R. V., *"sneezings"*).

NEG'-I-NAH—R. V., *"a stringed instrument."* The singular of *NEGINOTH* (which see). Psa. 61: *title*.

NEG'-I-NOTH—*R. V., "stringed instruments."* This term appears to be a general name for musical instruments, or, rather, "stringed instruments," as rendered in Hab. 3:19 (and uniformly in the R. V.). The term occurs in the titles of Psa. 4, 6, 54, 55, 67, 76, and in the marginal notes of Hab. 3:19.

NE-HEL'-A-MITE.
Patronymic of Shemaiah, a presumptuous person whom God reproved by the mouth of Jeremiah. Jer. 29:24, 31, 32.

NE-HEM-I'-AH *(Jehovah is comfort).*
1. A chief man who returned from exile, B. C. 536. Ezra 2:2; Neh. 7:7.

2. Son of Hachaliah, and brother of Hanani (Neh. 1:1; 7:2). He was probably of the tribe of Judah, for his forefathers were buried at Jerusalem, and Hanani appears to have been of that tribe (Neh. 1:2; 2:3; 7:2). Some think that he was of priestly descent, because his name is placed at the head of a list of priests in Neh. 10:1-8; but it is apparent, from Neh. 9:38, that he stands there as a prince, not as a priest—being the head of the nation. In the twentieth year of Artaxerxes Longimanus, while cup-bearer in the royal palace at Shushan, Nehemiah learned of the mournful and desolate condition of the returned exiles in Judæa, and obtained permission of the king to take up his residence at Jerusalem and to act as lieutenant or governor there (Neh. 1:1-3; 2:1 sq.). Being provided with letters to the satraps and subordinates, and escorted by a military guard (Neh. 2:9), Nehemiah reached Jerusalem in the year B. C. 445, and remained there till B. C. 433, during which time he was actively engaged in restoring the walls of the city and in promoting the public good generally. Despite the many difficulties which beset him, including serious opposition from parties of Samaritans, Nehemiah completed the work on the walls in fifty-two days (Neh. 6:15); reformed abuses, redressed grievances (Neh. 5), introduced law and order (Neh. 7), and re-established the worship of God (Neh. 8 sq.). In this noble work of reconstruction and reform, he was ably assisted by Ezra (Neh. 8:1, 9, 13; 12:36), who had gone up to Jerusalem thirteen years before Nehemiah began his government and lived to be Nehemiah's fellow-worker. Nehemiah returned to Persia B. C. 433, but hearing of new abuses creeping in among the Jews, he soon ("after some days") returned to the government of Judæa and continued his patriotic work of reformation. It was during this second visit that he enforced the separation of the "mixed multitude" from the Israelites (Neh. 13:1-3), expelling Tobiah the Ammonite from the chamber which the high-priest, Eliashib, had prepared for him in the Temple (Neh. 13:4-9). Of the place and date of his death, nothing is known, but Josephus states that he died at an advanced age (*Ant.* XI, 5:8). The book of Nehemiah is the latest of all the historical books of Scripture, both as to the time of its composition and the scope of its narrative in general.

3. A person who repaired a portion of the wall of Jerusalem. Neh. 3:16.

NE-HEM-I'-AH, *BOOK OF.*—See *BIBLE, BOOKS OF THE*.

NE'-HI-LOTH.—Probably a general term for perforated wind-instruments of all kinds; hence the title of Psa. 5, the only place in which the word occurs, is doubtless addressed to the conductor of the Temple choir who played upon flutes and the like.

NE'-HUM *(comfort).*
A chief man that returned from exile with Zerubbabel, B. C. 536; called *Rehum* in Ezra 2:2. Neh. 7:7.

NE-HUSH'-TA *(basis, ground, support).*
Wife of Jehoiakim, and mother of Jehoiachin. II Ki. 24:8.

NE-HUSH'-TAN *(brazen serpent).*
The contemptuous appellation given by Hezekiah to the brazen serpent made by Moses in the wilderness, when men began to worship it. II Ki. 18:4.

NE-I'-EL *(dwelling of God).*
A city in Asher (or Naphtali), near Beth-emek; now *Miar*. Josh. 19:27.

NEIGHBOUR.—The Pharisees confined the meaning of this word to people of their own nation; but Christ taught them in the parable of the Good Samaritan (Lu. 10:25-37) that all men are neighbors. Lev. 6:2; 18:20; 19:13-18; 24:19; 25:14, 15—Mat. 19:19.

NE'-KEB *(the hollow)*—R. V., *"Adami-nekeb."*
A city in Naphtali, between Adami and Jabneel; now called *Huzethi*. Josh. 19:33.

NE-KO'-DA *(herdsman).*
1. One of the Nethinim whose descendants returned from exile with Zerubbabel, B. C. 536. Ezra 2:48; Neh. 7:50.

2. A person whose descendants did the same, but could not show their genealogy. Ezra 2:60; Neh. 7:62.

NEM'-U-EL *(God is spreading).*
1. A Reubenite, son of Eliab, and brother of Dathan and Abiram, who strove against Moses. Num. 26:9.

2. A son of Simeon, second son of Jacob and Leah. Num. 26:12; I Ch. 4:24.

NEM'-U-EL-ITES.
The family of Nemuel, son of Simeon. Num. 26:12.

NE'-PHEG *(sprout).*
1. A son of Izhar, son of Kohath. Ex. 6:21.

2. A son born to David after he became king of Israel. II Sa. 5:15; I Ch. 3:7; 14:6.

NEPHEW.—In the A. V. of the Bible, this word means *"grandchild"* (usually *"son's son"* in the R. V.) or *descendant*. Judg. 12:14; Job 18:19; Isa. 14:22—I Ti. 5:4.

NE'-PHISH—R. V., *"Naphish."* See *NAPHISH*. I Ch. 5:19.

NE-PHISH'-E-SIM *(expansions)*—R. V., *"Nephushesim."*
A family of the Nethinim who returned from Babylon with Zerubbabel, B. C. 536. In Ezra 2:50, *NEPHUSIM*. Neh. 7:52.

NEPH-THA'-LIM—R. V., *"Naphtali."*
The country and the tribe of *NAPHTALI*. Mat. 4:13, 15.

NEPH-TO'-AH *(opened).*
A small stream on the W. or N. W. of Jerusalem. Josh. 15:9; 18:15.

NE-PHU'-SIM *(expansions)*—R. V., *"Nephisim."*
A family of the Nethinim whose descendants re-

turned to Jerusalem with Zerubbabel, B. C. 536. See *NEPHISHESIM*. Ezra 2:50.

NEP-THA'-LIM—R. V., *"Naphtali."* See *NEPHTHALIM*. Rev. 7:6.

NER *(light)*.
A Benjamite, grandfather of Saul, the first king of Israel, through Kish (I Ch. 8:33), and father of Abner, Saul's chief captain. I Sa. 14:50, 51; 26:5, 14.

NE'-REUS *(liquid ?)*.
A Christian at Rome to whom Paul sends a salutation. Rom. 16:15.

NER'-GAL.
The war-god of the men of Cuth whom Shalmaneser placed in the cities of Israel in place of the ten tribes. II Ki. 17:30.

NER'-GAL--SHA-RE'-ZER *(Nergal protect the king)*.
1. A prince of Nebuchadnezzar. Jer. 39:3.

2. Another of the same name, at the same time. Jer. 39:3, 13.

NE'-RI.
An ancestor of Jesus. Lu. 3:27.

NE-RI'-AH *(Jehovah is light)*.
Father of Baruch, the amanuensis and messenger of Jeremiah. Jer. 32:12, 16; 36:4, 8, 14, 32.

NEST.—According to the Mosaic law (Deut. 22:6, 7), if one chance upon a bird's nest with eggs or young, he shall allow the dam to escape, and not take her as well as the nest. The loftiness of the eagle's nest was proverbial (Obad. :4); and "to make his nest as high as the eagle" is a phrase by which the prophets reproved the pride and ambition of man (Jer. 49:16; Hab. 2:9).

NET.—Nets were used by the Hebrews for fishing, hunting, and fowling. Indeed they were employed for the latter two purposes to an extent of which now, since the invention of fire-arms, a notion can scarcely be formed. The fish-nets in use among the Hebrews were probably very similar to those employed by the Egyptians, mentioned by the prophet Isaiah (19:8); which were made of flax-string, and closely resembled our own in shape. Eze. 26:5, 14; 32:3; 47:10—Mat. 4:20, 21.

NETH'-A-NEEL *(God gives)*—R. V., *"Nethanel."*
1. The prince of Issachar and son of Zuar whom Moses sent to spy out the land of Canaan. Num. 1:8; 2:5; 7:18, 23; 10:15.

2. One of David's brothers. I Ch. 2:14.

3. A priest who helped to bring up the ark from the house of Obed-edom. I Ch. 15:24.

4. A Levite whose son Shemaiah was employed by David to write down the distribution of the Levites in the service of the Sanctuary. I Ch. 24:6.

5. A son of Obed-edom appointed by David as gate-keeper for the Tabernacle. I Ch. 26:4.

6. A prince of Judah whom King Jehoshaphat sent to teach the people. II Ch. 17:7.

7. A chief Levite in the days of Josiah. II Ch. 35:9.

8. A person who returned with Ezra, and had taken a "strange" (foreign) wife. Ezra 10:22.

9. A priest of the family of Jedaiah, who lived in the days of Joiakim, grandson of Jozadak. Neh. 12:21.

10. An Aaronite musician who helped in the ceremony of purification. Neh. 12:36.

NETH-A-NI'-AH *(Jehovah gives)*.
1. Father of Ishmael, who slew Gedaliah, whom Nebuchadnezzar had left governor in the land. II Ki. 25:23, 25; Jer. 40:8, 14, 15; 41:1-18.

2. A chief singer in the days of David. I Ch. 25:2, 12.

3. A Levite whom Jehoshaphat sent to teach in the cities of Judah. II Ch. 17:8.

4. Father of Jehudi, whom the princes of Judah sent to bring Baruch. Jer. 36:14.

NETHER, NETHERMOST.—Lower, under; lowest, undermost. Ex. 19:17; Josh. 15:19; Eze. 31:14, 16, 18.

NE'-THI-NIMS *(dedicated)*—R. V., *"Nethinim."* Properly *Nethinim;* a class of persons employed as servants or assistants to the Levites—probably the Gibeonites and others reduced to servitude. I Ch. 9:2; Ezra 2:43, 58, 70.

NE-TO'-PHAH *(resin-dropping)*.
A city in Judah, S. of Jerusalem, near Bethlehem; now called *Beit-Netiph*. Ezra 2:22; Neh. 7:26.

NE-TOPH'-A-THI, NE-TOPH'-A-THITE—R. V., *"Netophathite."*
An inhabitant of Netophah. II Sa. 23:28, 29.

NETTLE.—Probably a shrub resembling the common nettle, but larger. The well-known wild nettle is common in Palestine. Job 30:7; Isa. 34:13; Hos. 9:6.

NET WORK.—Latticed work; resembling a net. The broad brass sieve through which the ashes from the fire of the altar fell was called a "grate of net-work" (Ex. 27:4; 38:4). I Ki. 7:18, 20, 41, 42; Jer. 52:22, 23.

NEW JE-RU'-SA-LEM.
A figurative reference to heaven. Rev. 21:2.

NEW MOON.—See *MOON;* also *MONTH*. I Sa. 20:5.

NEW TESTAMENT.—See *BIBLE*.

NE-ZI'-AH *(pre-eminent)*.
One of the Nethinim whose descendants returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:54; Neh. 7:56.

NE'-ZIB *(plantation)*.
A city in Judah; now called *Beit Nasib*, near Ashna. Josh. 15:43.

NIB'-HAZ.
An idol of the Avites (in the form of a dog) brought to Samaria along with Tartak, etc. II Ki. 17:31.

NIB'-SHAN *(the furnace)*.
A city in the S. E. of Judah, near the city of Salt and En-gedi, supposed to be the same as *ASHAN* and *CHOR-ASHAN;* but these were rather in the tribe of Simeon to the S. W. Josh. 15:62.

NI-CA'-NOR *(conqueror)*.
One of the seven disciples ordained as deacons in the church at Jerusalem. Acts 6:5.

NIC-O-DE'-MUS *(victor over the people)*.
A rabbi who came to Jesus by night; who vindicated Him, and who at last embalmed Him. Jno. 3:1, 4, 9; 7:50; 19:39.

NIC-O-LA'-I-TANES—R. V., *"Nicolaitans."*
The followers of one Nicolas, whose deeds are condemned without being mentioned. Rev. 2:6, 15.

NIC'-O-LAS *(conqueror of the people)*—R. V., *"Nicolaus."*
A proselyte of Antioch, and one of the seven disciples ordained as deacons. Acts 6:5.

NI-COP'-O-LIS *(city of victory)*.
A city of Thrace, on the river Nessus (Karasu), the boundary between Thrace and Macedonia; now called *Nikopi*. Tit. 3:12.

NI'-GER *(black)*.
Surname of Simeon, one of the prophets and teachers at Antioch when Paul and Barnabas returned thither after carrying the contributions of the brethren to the poor at Jerusalem. Acts 13:1.

NIGHT.—First mentioned in Gen. 1:5. It is figuratively used to denote death (Jno. 9:4) or sin (I Th. 5:5). Its meaning is evident in Rev. 21:25; 22:5. See *DAY*.

NIGHT HAWK.—See *HAWK, NIGHT.* Lev. 11:16; Deut. 14:15.

NILE *(blue, dark).*
The famous river of Egypt, formed by the junction of the White Nile and the Blue or Black Nile. The White Nile is the principal stream, and rises in Lake Victoria Nyanza, most of which is S. of the equator. The Blue Nile rises in the mountains of Abyssinia. The whole length of the Nile is about 4000 miles. Its course below the junction of the Blue and the White Nile is nearly N., and it flows into the Mediterranean Sea by two principal mouths, forming a delta which commences 100 miles from the Mediterranean Sea and extends 160 miles along its shore. As rain seldom falls in Egypt proper, its fertility depends entirely on the annual overflow of the Nile, which generally commences in June and begins to decrease in October. It leaves a deposit of mud which fertilizes the valley. The overflow of the Nile is distributed by numerous canals and by the use of buckets. The Nile was worshipped as a god by the ancient Egyptians. Its greatest width is about 3300 feet. The word "Nile" is not found in the Bible, but that river is referred to as *SIHOR* in Josh. 13:3; Isa. 23:3; Jer. 2:18; as *SHIHOR* in I Ch. 13:5; as "the river" in Gen. 41:1; Ex. 1:22; 2:3, 5; and as "the flood of Egypt" in Amos 8:8; 9:5. See *EGYPT.*

NIM'-RAH *(flowing water).*
A city of Gad, in Gilead, bordering on Moab, between Jazer and Hesbon, or in the valley near Beth-aram. Also called *BETH-NIMRAH.* Num. 32:3.

NIM'-RIM *(flowing streams).*
Waters on the borders of Gad and Moab; the ruins of a city, *Nimrin,* still remain near Ramoth *(el-Salt).* Isa. 15:6; Jer. 48:34.

NIM'-ROD *(valiant, strong).*
1. Son of Cush, son of Ham. See *BABYLON.* Gen. 10:8, 9; I Ch. 1:10.

2. His land; i. e., Babylonia. Mic. 5:6.

NIM'-SHI *(Jehovah reveals).*
Grandfather or father of Jehu, who smote Joram, son of Ahab, and reigned in his stead over Israel. I Ki. 19:6; II Ki. 9:2, 14, 20; II Ch. 22:7.

NIN'-E-VE—R. V., *"Nineveh."* See *NINEVEH.* Lu. 11:32.

NIN'-E-VEH *(dwelling ?).*
A city on a tract above the confluence of the Zabatus or Lycus (great Zab) with the Tigris; now called *Kouyanjak.* It was greater than Babylon, being in circumference 480 stadia, or twenty-four hours' (three days') journey (Jon. 3:3), and had more than 120,000 infants in it at one time.

Nineveh was founded by Asshur (Gen. 10:11), or, according to another translation, by Nimrod (who "went out into Assyria"). It became the capital of Assyria, probably during the reign of Sennacherib, and remained so till its destruction, after a siege of two years, by the combined forces of the Medes and the Babylonians, B. C. 606. It was taken by Arbaces the Mede, B. C. 876; warned by Jonah in 852; conquered and destroyed by Cyaxares and Nebuchadnezzar in 606. Hieraclius and Rhazates fought a great battle on its site, A. D. 627; and its ruins were explored by Layard in 1840-1853.

The modern site is marked by a number of huge mounds. In Scripture, it is mentioned principally in the books of Jonah and Nahum. It was one of the largest cities that ever existed, having within its walls not only gardens and groves, but also vast pastures. Up to the middle of the nineteenth century, very little was known about the city, but since that time, excavations have disclosed large portions of the city walls, three temples of various dates, the palace of Shalmaneser, three palaces of Sennacherib, a palace of Tiglath-pileser II., and a temple of Nebo. These architectural monuments, with numerous pieces of sculpture and various specimens of industrial art in metal, glass, alabaster, etc., which have been found in the mounds of Nineveh, show that Assyrian civilization exercised a decided influence on Persia and Greece. The most precious discovery, however, is that of vast remnants of the library of Tiglath-pileser, consisting of tablets and cylinders of burnt clay covered with arrow-headed or wedge-shaped characters. These curious inscriptions have been deciphered, and they furnish a complete confirmation of the truth of the Biblical records.

NIN'-E-VITES.
Inhabitants of Nineveh. Lu. 11:30.

NI'-SAN.
The first month of the year (called *ABIB* in the books of Moses), beginning with the new moon at the end of March. It is the name of the Babylonian god of "spring." See *MONTH.* Neh. 2:1; Esth. 3:7.

NIS'-ROCH *(eagle, hawk).*
An Assyrian idol, with a temple in Nineveh in which Sennacherib was slain, B. C. 698; it had a human form with an eagle's head, according to Philo, as quoted by Eusebius. II Ki. 19:37; Isa. 37:38.

NITRE.—An earthy and alkaline salt, which resembles, and is used like, soap. It comes from the bottom of Lake Natron in Egypt, and is not in any respect like the nitre used in the manufacture of gunpowder. Prov. 25:20; Jer. 2:22.

NO.
A city on both sides of the Nile; the capital of Upper Egypt, called also *Thebes* and *Diospolis;* the chief seat of the worship of Amon, with a famous temple. It was destroyed, B. C. 81. Jer. 46:25; Eze. 30:14-16; Nah. 3:8 (R. V., *"No-amon").*

NO-A-DI'-AH *(Jehovah assembles).*
1. A Levite who weighed the vessels of the Sanctuary. Ezra 8:33.

2. A female partisan of Sanballat and Tobiah, called a prophetess, who tried to terrify Nehemiah. Neh. 6:14.

NO'-AH, NO'-E *(rest)*—R. V., *"Noah."*
Son of Lamech, and father of Shem, Ham, and Japheth. According to Ussher, he was born B. C. 2948, died 1998, aged 950 years; he was the tenth from Adam through Seth, and was born 126 years after the death of Adam, and 14 after that of Seth; he was contemporary with Enos for 84 years, and with Terah for 128 years. The Babylonians called him *Xisuthrus,* son of Oliartes; the Chinese, *Yao* or *Fo-Hi;* others *Prometheus, Deucalion, Atlas, Theuth, Inachus, Osiris, Dagon,* etc. Noah was preserved, with his family, in the ark from the flood which destroyed the remainder of the human race. He "found grace in the eyes of the Lord" (Gen. 6:8), and was "a preacher of righteousness" (II Pe. 2:5). He is mentioned in Heb. 11:7 among the heroes of faith. His history is given in Gen. 5–9. See *FLOOD.*

NO'-AH *(flattery).*
A daughter of Zelophehad, grandson of Gilead, grandson of Manasseh. Num. 26:33; 27:1; 36:11; Josh. 17:3.

NOB (height).
A Levitical city in Benjamin, two miles N. of Jerusalem, where eighty-five priests and their families were slain by Doeg. I Sa. 21:1; 22:9, 11, 19; Neh. 11:32; Isa. 10:32.

NO'-BAH *(prominent).*
1. A Manassehite who took Kenath, an Amorite city in Mount Gilead. Num. 32:42.

2. The city *KENATH,* in Trachonitis, at Bostra (Argob in Bashan); also called *NOPHAH.* Now *Kenawat.* Num. 32:42; Judg. 8:11.

NOBLE, NOBLEMAN.—The nobleman who came to beseech Christ to heal his son, who was lying "at the point of death" (Jno. 4:46-54), was perhaps a courtier or a ruler connected with the court of Herod.

NOD *(wandering)*.
The land in which Cain dwelt. It was E. of Eden, and is supposed by some to be China or Tartary. Gen. 4:16.

NO'-DAB *(liberal, willing)*.
Patronymic of a tribe E. of Jordan, conquered along with Jetur, Nephish, and the Hagarites, by the two and a half tribes. I Ch. 5:19.

NO'-E—R. V., *"Noah."*
Greek form of *NOAH* (which see). Mat. 24:37.

NO'-GAH *(shining)*.
A son born to David after he became king of Israel. I Ch. 3:7; 14:6.

NO'-HAH *(rest)*.
Fourth son of Benjamin. I Ch. 8:2.

NON *(continuation)*—R. V., *"Nun."*
An Ephraimite, through Beriah, who was born to Ephraim after the men of Gath had slain some of his sons; supposed by some to be the same as *NUN*, the father of Joshua. I Ch. 7:27.

NOPH—R. V., *"Memphis."*
A city in Egypt; the same as Memphis (or Moph), on the W. bank of the Nile, S. of Cairo or *Kahira*. See *MEMPHIS*. Isa. 19:13; Jer. 2:16; 44:1; 46:14, 19; Eze. 30:13, 16.

NO'-PHAH *(height)*.
A city in the E. of the kingdom of Sihon, near Medeba. See *NOBAH*. Num. 21:30.

NOSE, NOSTRILS.—After creating the first man, God "breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). "There went up a smoke out of his nostrils, and fire out of his mouth devoured" (II Sa. 22:9) is an expression used by David to depict the almighty and consuming power of his God, Who had delivered him from his enemies.

NOSE JEWELS.—They consisted of metallic rings set with jewels, and were hung from the nostril, as ear-rings from the ears, by holes bored to receive them; being a frequent ornament of Eastern women. Rings were also put in the nostrils of oxen and camels to guide them by (see II Ki. 19:28; Job 41:2). Gen. 24:47; Isa. 3:21; Eze. 16:12.

NOURISHMENT.—Sustenance. In Col. 2:19, "having nourishment ministered" is rendered *"being supplied"* in the R. V.

NOVICE.—One newly converted, not yet matured in Christian experience (I Ti. 3:6); literally, *one newly planted*.

NUMBER.—Special significance was given to certain numbers by the Hebrews. *Seven* implied perfection, and is used more frequently than any other number in the Bible. Every seventh day was hallowed to the Lord, every seventh year, after the time of Moses, was accounted sacred, and the seventh new moon of each year was celebrated with peculiar ceremonies. Seven weeks intervened between the feasts of the Passover and Pentecost; the former lasted seven days, on each of which seven lambs were offered as a sacrifice. The feast of Tabernacles and the great day of Atonement both occurred in the seventh month, and the former lasted seven days. Seven days was the time required for many Levitical purifications, and also for the consecration of priests. The blood of the most important sin-offerings was sprinkled seven times. The usual time for mourning the dead, and also for wedding festivities, was seven days. In later times, the Jewish doctrine numbered seven archangels. It is probable that this manifold use and mysterious regard in respect to the number seven was originally derived from the sabbatic institution of the week in Eden. The use of the number *seventy* is of a kindred nature. The Israelites who went down into Egypt were seventy in number (Ex. 1:5); the Captivity extended over a period of seventy years (Jer. 25:11, 12); Moses chose seventy elders to assist in judicial duties (Num. 11:16, 24); and at a later period there were reckoned seventy nations and as many languages on earth. The number next in frequency to seven in the history of the Hebrews is *forty*. The Israelites wandered for forty years in the wilderness (Josh. 14:7; Judg. 3:11; 5:31; Acts 13:21); Moses spent forty days and forty nights in Sinai (Ex. 24:18; Deut. 9:9); Saul, David, and Solomon each reigned forty years (I Ch. 29:27; II Ch. 9:30; Acts 13:21). According to the Mosaic law, a culprit should be given not more than forty stripes when beaten (Deut. 25:2, 3). Forty does not appear to be used particularly as a round number in the O. T. *Ten*, the symbol of completeness—in arithmetic, but not in speculative philosophy—is not prominent in the O. T., although tithes occur at a very early period. Within the range of properly sacred use, ten is found only in the number of the commandments and the measures of the Tabernacle (Ex. 26:27; I Ki. 6–7; and the designation of the tenth day occurs in the ritual but twice (Ex. 12:3; Lev. 16:29). Ten is very often a round number. The decimal system doubtless originated from the use of the fingers in counting. *Five* occurs chiefly in forfeitures and holy offerings (Ex. 22:1; Lev. 5:16; 22:14; 27:15; Num. 5:7; 18:16). *Four* does not appear prominently in the O. T. It is possible that the four winds and the four points of the compass are connected with the supposition that the earth was four-sided, but this is not certain. However, the form of the square does appear frequently (Eze. 43:16 sq.; 48:16 sq.; Rev. 21:16). *Three* very early occurs as the symbol of supreme divinity, but does not reach its full significance until the Christian era. The three-fold division of an army was practiced by the ancient Hebrews (Judg. 7:16, 20; 9:43; I Sa. 11:11). *Twelve* derives its chief importance from the twelve heads of the tribes of Israel (Ex. 28:21; Josh. 4:2 sq.; I Ki. 7:25); and (in the N. T.) from the twelve disciples of Christ. After the Captivity, the Hebrews used letters to express numbers; and it is probable that they did so in earlier ages. This system is perhaps responsible for some of the discrepancies in some of the earliest books of Scripture (see II Sa. 24:13 and I Ch. 21:12; also II Ki. 8:26 and II Ch. 22:2). For "Number of the Beast" (Rev. 13), see *RIDDLE*.

NUMBERING OF THE ISRAELITES.—(1) Under the express direction of God (Ex. 38:26), in the third or fourth month after the Exodus, during the encampment at Sinai, primarily for the purpose of raising money for the Tabernacle—603,550 men (600,000 are said to have left Egypt, in Ex. 12:37). (2) In the second month of the second year after the Exodus (Num. 1:2, 3), to ascertain the number of fighting men from the age of 20 to 50 (according to Josephus, *Ant.* III, 12:4), and also to find out the amount of the redemption-offering due on account of all the first-born, both of persons and cattle. The number of fighting men was found to be 603,550 also, exclusive of the Levites; the number of the first-born males above one month old, including the Levites, amounted to 22,000 Levites and 22,273 belonging to the other tribes. The Levites were taken in lieu of the first-born of the other tribes, and for the surplus of 273 a money payment of 1365 shekels, or [redacted] shekels each, was made to Aaron and his sons as a redemption-offering (Num. 3:39, 51). (3) Thirty-eight years after the preceding, just before entering Canaan, when the total number, exclusive of the Levites, amounted to 601,730 males above the age of 20—a decrease of 1870 (Num. 26). (4) During the reign of David, who in a moment of presumption, and contrary to the advice of Joab, gave orders to number the people without requiring the statutable offering. The men of Israel above 20 years of age were 800,000; of Judah, 500,000—total, 1,300,000 (II Sa. 24:1-9). The book of Chronicles gives the population of Israel as 1,100,000; of Judah, 470,000—total, 1,570,000—but informs us that Levi and Benjamin were not numbered (I Ch. 21:6; 27:24). This census was completed by Solomon, by causing the foreigners and remnants of the conquered nations resident within Palestine to be numbered. Their number amounted to 153,600, and they were employed in forced labor on his great architectural

works (II Ch. 2:17, 18). (5) The number of those who returned from captivity with Zerubbabel in the first caravan was 42,360 (Ezra 2:64); but of these perhaps 12,542 belonged to other tribes than Judah and Benjamin, which accounts for the difference between the total and the several details. In the second caravan, the number was 1496. Women and children are not included in either case (Ezra 8:1-14).

NUM'-BERS (so called from the double enumeration of the Israelites recorded in chs. 1-4 and in ch. 26), *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

NUN *(continuation).*
An Ephraimite, father of Joshua, the servant of Moses and leader of Israel over Jordan. Thought by some to be the same as *NON.* Ex. 33:11; Num. 11:28; 13:8, 16; 14:6, 30, 38.

NURSE.—In ancient times, the position of nurse was apparently one of much honor and importance (see II Sa. 4:4; II Ki. 11:2). The nurse of Rebekah went with her to Canaan, and was buried with great mourning (Gen. 24:59; 35:8).

NUTS.—In Gen. 43:11, this word probably refers to pistachio-nuts; which resemble almonds, but taste like walnuts. In Song 6:11, the reference is to English walnuts. These are the only passages in which the word occurs.

NYM'-PHAS *(bridegroom).*
One of the members of the church at Colosse or Laodicea to whom Paul sent salutation. Col. 4:15.

O

OAK.—The rendering of several Hebrew words which signify *strength;* hence, "oak" is sometimes used to denote any strong tree or a grove of trees, rather than any particular kind of tree. In many instances (Gen. 35:4; Judg. 6:11) it represents the elm-tree of Hos. 4:13, and the *TEIL TREE* (which see) of Isa. 6:13. It often served as a landmark, and to designate the locality of great events. (Gen. 35:4; Josh. 24:26). The word translated "plains" (Gen. 12:6; Deut. 11:30) means places noted for groves of the oak. The wood of the oak was used for idols (Isa. 44:14). Botanists find three species of the oak in Palestine. "Abraham's Oak," in the field of Mamre near Hebron, still lives (according to tradition), and is the noblest and most venerable tree of historic interest.

OAR.—In ancient times, even the larger vessels were propelled by means of oars when the wind was insufficient to fill the sails. Isa. 33:21; Eze. 27:6, 29.

OATH.—An appeal to God, or to authorities recognized by the respective adjurers, or to anything esteemed sacred, to witness what is affirmed. This word is used in the Bible to denote *an oath,* as an appeal to God in attestation of the truth of a statement (Ex. 22:11; Neh. 10:29); *a sworn covenant* (Gen. 26:28; II Sa. 21:7); or *a curse* or *imprecation* (Num. 5:21; Dan. 9:11). The taking of an oath was accompanied by the raising of the hand toward heaven, or by putting the hand under the thigh (Gen. 24:2, 3). The use of profane and careless oaths was prohibited by Christ (Mat. 5:34-36).

O-BA-DI'-AH *(servant of Jehovah).*
1. The pious governor of the house of Ahab, king of Israel. He hid and fed many of the Lord's prophets during the persecution of Jezebel. I Ki. 18:3-7, 16.

2. Head of a family from David. I Ch. 3:21.

3. A descendant of Tola, son of Issachar. I Ch. 7:3.

4. Son of Azel, a Benjamite of the family of Saul. I Ch. 8:38; 9:44.

5. Son of Shemaiah, a Levite from Netophah, near Jerusalem I Ch. 9:16.

6. A Gadite who joined David in Ziklag. I Ch. 12:9.

7. Father of Ishmaiah, prince of Zebulun in the days of David. I Ch. 27:19.

8. A prince of Judah whom Jehoshaphat sent to teach in the cities of Judah. ■ Ch. 17:7.

9. A Levite, overseer of the repairs of the Temple in the days of Josiah. II Ch. 34:12.

10. Son of Jehiel, and a chief man that returned from Babylon with Ezra, B. C. 458. Ezra 8:9.

11. A priest that sealed, with Nehemiah, the covenant. Neh. 10:5.

12. A gate-keeper for the Sanctuary. Neh. 12:25.

13. *OBADIAH,* the fourth of the minor prophets. He is reckoned to have lived after the destruction of Jerusalem, B. C. 587, but nothing more is known about him. Obad. :1.

O-BA-DI'-AH, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

O'-BAL *(bare).*
A son of Joktan, of the family of Shem; in I Ch. 1:22, he is called *EBAL.* Gen. 10:28.

O'-BED *(serving).*
1. Son of Boaz by Ruth, and father of Jesse, the father of David. Ruth 4:17, 21, 22; I Ch. 2:12—Mat. 1:5; Lu. 3:32.

2. Son of Ephlal, descendant of Judah. I Ch. 2:37, 38.

3. One of David's valiant men. I Ch. 11:47.

4. A son of Shemaiah, a Kohathite, and gate-keeper of the Tabernacle in the days of David. I Ch. 26:7.

5. Father of Azariah, a captain who helped Jehoiada the priest in making Joash king of Judah. II Ch. 23:1.

O'-BED--E'-DOM *(servant of Edom).*
1. A Gittite in whose house the ark of God lay for three months after the Lord slew Uzzah for putting his hand on it. II Sa. 6:10-12; I Ch. 13:13, 14; 15:25.

2. A gate-keeper of the Tabernacle, appointed to bring up the ark. I Ch. 15:18, 21, 24; 26:4, 8, 15.

3. A Levite appointed to minister before the ark. I Ch. 16:5, 38.

4. A Levite, son of Jeduthun, and a gate-keeper of the Tabernacle. I Ch. 16:38.

5. An Aaronite having charge of the vessels of the Sanctuary in the days of Amaziah, king of Judah. II Ch. 25:24.

O'-BIL *(driver, leader).*
An Ishmaelite camel-driver in the days of David. I Ch. 27:30.

OBLATION.—Offering, present. See *OFFERING; SACRIFICE.* Lev. 2:4, 5, 7, 12, 13; Isa. 1:13.

O'-BOTH *(hollows).*
The forty-sixth station of the Israelites after leaving Egypt; near Moab, between Punon and Ijeabarim; probably S. of the Dead Sea. Num. 21:10, 11; 33:43, 44.

OBSERVERS OF TIMES.—A phrase referring to those persons who had a superstitious regard for days that were supposed to be lucky or unlucky as decided by astrology. Such people were condemned. Deut. 18:9-14.

OCCUPATIONS.—Unlike the workmen of most other ancient nations, the Jewish craftsmen were not slaves, nor were their trades necessarily hereditary, though some, if not all, trades had special localities, as was formerly the case in European and is now in Eastern, cities (Jer. 37:21; I Co. 10:25).

Doubtless one of the earliest applications of labor requiring skill was the preparation of iron for use in agriculture, for domestic purposes, or in war. The invention of the first iron and brass (copper, bronze) implements or devices is generally ascribed to Tubal-cain, who is described as being "an instructor of every artificer in brass and iron" (Gen. 4:22). The use of bronze is usually considered an art of higher antiquity even than that of iron; and there can be no doubt that metal of some kind must have been used in con-

structing the ark (Gen. 6:14, 16). On the other hand, it is known that the Jews continued the use of stone or flint knives for religious purposes even after the introduction of iron into general use (Ex. 4:25; Josh. 5:2). It appears that copper, but no iron, was used in the construction of the Tabernacle.

After the settlement of the Israelites in Canaan, the occupation of a *smith* became recognized as a distinct employment (I Sa. 13:19), and the smith's work (including workers in the precious metals) and its results are often mentioned in the Bible (II Sa. 12:31; I Ki. 6:7, etc.). Among the captives taken to Babylon by Nebuchadnezzar were 1000 "craftsmen" and smiths, who were doubtless of the superior kind (II Ki. 24:16; Jer. 29:2). Apparently, from the ornaments sent by Abraham to Rebekah (Gen. 24:22, 53), workers in gold and silver must have found employment among the Hebrews at a very early time. The Jews appear to have learned much from the Egyptians and their "iron-furnaces," both in metal-work and in the setting, engraving and polishing of precious stones; arts which were employed in the construction of the Tabernacle, the making of the priests' ornaments, and in the casting of the golden calf, as well as in the destruction of it by Moses (Gen. 41:42; Ex. 3:22; 12:35; 31:4, 5; 32:2, 4, 20, 24; 37:17, 24; 38:4, 8, 24, 25; 39:6, 39). Mention is made of beating gold into plates, cutting it into wire, and also of setting precious stone in gold, even in the desert (Ex. 39:3, 6, etc.). In the N. T., Alexander "the coppersmith" of Ephesus is mentioned, where also was carried on that trade in "silver shrines" which Demetrius the silversmith represented as being in danger from the spread of Christianity (Acts 19:24, 28; II Ti. 4:14).

The work of *carpenters* is frequently mentioned in the Bible (Gen. 6:14; Ex. 37; Isa. 44:13). The workmen employed by David in building his palace were mostly Phœnicians furnished by Hiram (II Sa. 5:11; I Ch. 14:1), as probably were those employed by Solomon in his works (I Ki. 5:6); but no mention is made of foreign workmen being used in repairing the Temple, executed under Joash, king of Judah, or in the rebuilding under Zerubbabel, though, in the latter case, the timber is said to have been brought by sea to Joppa by Zidonians (Ezra 3:7). It is evident from Isa. 41:7; 44:13 that the Jewish carpenters were able to carve with some degree of skill. In the N. T., the carpenter's occupation is mentioned in connection with Joseph, the husband of Mary, and is ascribed to Christ by way of reproach (Mat. 13:55; Mark 6:3).

At least the chief of the *masons* employed by David and Solomon were Phœnicians (I Ki. 5:18; Eze. 27:9). According to Josephus, the large stones used in the Temple of Solomon were fitted together exactly, without either mortar or cramps, but the foundation stones were fastened with lead (*Ant.* VIII, 3:2; XV, 11:3). In constructing ordinary buildings, mortar was used; sometimes, doubtless, bitumen, as was the case at Babylon (Gen. 11:3). In the East, mortar is usually composed of lime, clay, and straw, mixed very carefully and united so as to resist wet. The use of whitewash on tombs is alluded to by Christ (Mat. 23:27). The Mosaic law required houses infected with leprosy to be replastered (Lev. 14:40-45).

Ship and boat building must have been exercised to some extent for the fishing-vessels on the Lake of Gennesaret (Mat. 8:23; Jno. 21:3, 8), or "Sea of Galilee." Solomon built ships for his foreign trade at Ezion-Geber, which were manned by Phœnician seamen; an experiment which Jehoshaphat tried in vain to renew (I Ki. 9:26, 27; 22:48; II Ch. 20:36, 37).

A knowledge of the art of the *apothecaries* is implied by the frequent mention of perfumes used in religious ceremonies, and, in later times, in the funeral rites of monarchs (Ex. 30:25, 35; II Ch. 16:14; Neh. 3:8).

One of the excellencies attributed to a good housewife is her skill and industry in the arts of *spinning* and *weaving* (Ex. 35:25, 26; Prov. 31:13, 24), which were carried on in early times, as they still are usually among the Bedouins, by women. The loom, however, with its beam, pin (Judg. 16:14), and shuttle (Job. 7:6), was introduced at least as early as David's time (I Sa. 17:7), and was operated by men; the trade apparently being hereditary (I Ch. 4:21). *Embroidery,* in which gold and silver threads were interwoven with the body of the material, sometimes in figure patterns, or with precious stones set in the needlework, is also mentioned (Ex. 26:1; 28:4; 39:6-13). The arts of *dyeing* and of *dressing cloth* were also practiced by the Hebrews (see *FULLER*), as were also those of *tanning* and of *dressing leather* (II Ki. 1:8; Mat. 3:4; Acts 9:43).

The *barber,* or his occupation, is alluded to by Moses (Lev. 14:8; Num. 6:5) and also by Ezekiel (5:1). *Works in alabaster* were common among the Israelites (Mat. 26:7, etc.), and they also adorned their houses and vessels with *ivory* (I Ki. 22:39; Amos 3:15; 6:4). *Tent-makers* are mentioned in the Acts (18:3), and the trade of the *potters* is alluded to quite frequently. There are numerous references to *bakers* (Gen. 40:1; Jer. 37:21; Hos. 7:4), *butlers* or *cup-bearers* (Gen. 40:1, 9, 21; I Ki. 10:5), *porters* (II Sa. 18:26; I Ch. 9:22), etc.; and the well-known Tyropœon Valley probably derived its name from the occupation of its inhabitants, the *cheese-makers* (Josephus, *War,* V, 4:1). *Butchers,* not Jewish, are mentioned in I Co. 10:25.

Finally, the greatest occupation of the Hebrews was that of *tilling the soil.* Though farming was little cared for by the patriarchs—more so, however, by Isaac and Jacob than by Abraham (Gen. 26:12; 37:7)—whose chief occupation was that of *tending the flocks;* yet, after the Exodus, agriculture became the basis of the Mosaic commonwealth, supplying a check on the foreign intercourse and speedy demoralization, especially as regards idolatry, which commerce would have caused. It also tended to check the freebooting and nomad life, and made a numerous offspring not only honorable, as it was already by natural sentiment and by law, but profitable as well. Furthermore, it gave each man and each family a stake in the soil, and consequently nurtured a hardy patriotism.

For further information concerning the occupations of the Hebrews, see *DOCTORS; LAWYERS; MEDICINE; MERCHANDISE,* etc.

OCCUPIERS.—In Eze. 27:27, this word means *traders* or *"dealers"* (as in the R. V.).

OCCUPY.—In Lu. 19:13, *"trade ye [herewith]"* in the R. V.

OC'-RAN *(troubler)*—R. V., *"Ochran."* Father of Pagiel, an Asherite whom Moses chose to number the people. Num. 1:13; 2:27; 7:72, 77; 10:26.

O'-DED *(aiding).*
1. Father of the prophet Azariah, who encouraged Asa, king of Judah. II Ch. 15:1, 8.
2. A prophet in Samaria who obtained the release of the captives of Judah. II Ch. 28:9.

OFFEND, OFFENCE.—These words often mean that which causes one to stumble, or to sin. Thus, in Mat. 5:29 the meaning is, "if thy right eye *causeth thee to stumble,*" as in the R. V. In Rom. 9:33, the Savior is referred to as a "rock of offence," because his life, teachings, and death were so totally different from what the Jews had expected as to actually prove an obstacle to their accepting Him as the long-promised Messiah.

OFFENDER.—One who has violated the laws of God or man. I Ki. 1:21; Isa. 29:21—Acts 25:11 (R. V., *"wrong-doer"*).

OFFERING, OBLATION.—That which is presented to the Lord as a confession, consecration, expiation, or thanksgiving. Offerings formed a very important part of the religious worship among the Jews. The offerings were from the animal and vegetable kingdoms, and were known as *burnt-offerings, meat-offerings, heave-offerings, peace-*

offerings, sin-offerings, trespass-offerings, etc., etc. Each had its own special significance, and minute directions were given for its preparation and observance. See *WAVE OFFERING.*

OFFICER.—A general term usually applied to functionaries that are known under other and more specific names. It is used to designate a *magistrate* or *præfect,* as the officers who were set over the Israelites in Egypt (Ex. 5:6-19), and those who were appointed along with the elders to administer the public affairs of the Israelites (Num. 11:16; Deut. 20:5, 8, 9; 29:10); an *overseer* (Judg. 9:28); a *police officer* or *bailiff* (Mat. 5:25; Jno. 7:32, 45, 46; Acts 5:22, 26); an *officer of the court* (Lu. 12:58), whose business it was to collect and record fines imposed by courts of justice. The proper meaning of the most frequent of the Hebrew words rendered "officer" in the O. T. is *writer;* hence, the "magistrates" or "præfects" mentioned above were probably of the class called *scribes,* and they were doubtless required to keep certain records and accounts. Again, the original of the word "officer" in Gen. 37:36; 39:1 (and elsewhere) usually designates a *eunuch;* and the fact that Potiphar had a wife is no valid objection to the opinion held by some that he was such, for eunuchs are not all strangers to the sexual passion, and sometimes live in matrimony.

OFFSCOURING.—That which is scoured off; hence, that which is vile or despised—refuse. Lam. 3:45—I Co. 4:13.

OFFSPRING.—Children, progeny, descendants. See *CHILD.* Job 5:25; 21:8—Acts 17:28, 29; Rev. 22:16.

OG *(long-necked, giant).*
The king of Bashan who was defeated and slain, together with his sons, by the Israelites at Edrei (Num. 21:33-35). He was of gigantic stature (Josh. 13:12), and his long "bedstead of iron" was preserved as a memorial of his unusual proportions (Deut. 3:11). His land was assigned to the half tribe of Manasseh, beyond Jordan. I Ki. 4:19; Neh. 9:22.

O'-HAD *(powerful).*
The third son of Simeon. Gen. 46:10; Ex. 6:15.

O'-HEL *(family, race, tent).*
Son of Zerubbabel, descended from Jehoiakim, king of Judah. I Ch. 3:20.

OIL.—Liquid fat, chiefly vegetable oil, was far more extensively used by the ancient Hebrews for a variety of purposes than in Occidental and Northern climates. The olive-berry is the most frequently mentioned source of oil in the Bible. The many olive-plantations in Palestine made olive-oil one of the most important and most lucrative products of the country. It was an article of extensive and profitable traffic with the Tyrians (Eze. 27:17; cp. I Ki. 5:11); and presents of the best grades of olive-oil were deemed suitable for kings. In fact, no other kind of oil is distinctly mentioned in Scripture, except in one instance (Esth. 2:12); and the different grades of oil referred to appear to have been merely different qualities of olive-oil.

In ancient times the methods for extracting oil from the olive-berry were very simple: Two reservoirs, usually eight feet square and four feet deep, were arranged one above the other; the berries were placed in the upper one and were then trodden out with the feet. Another method crushed the berries under stone rollers and then subjected them to a heavy pressure.

Among the nations mentioned in the Bible, oil was used for anointing the head and body, especially on festivals and joyous occasions. Hence the use of oil was significant of joy and gladness (Psa. 23:5), and the omission of it denoted sorrow (II Sa. 14:2). Oil was used by the Jews in the consecration of kings and high-priests (I Sa. 10:1; Ex. 29:7); in their meat-offerings (Lev. 2:4-7); for illuminating purposes, in lamps (Mat. 25:3); in the preparation of food, taking the place of butter and lard (I Ki. 17:12); for medicinal purposes (Lu. 10:34); and for anointing the dead (Mat. 26:12).

OIL TREE.—"Oil tree" (Isa. 41:19) and "olive tree" (I Ki. 6:23, 31-33) are the same words in the original, but there is some doubt whether the "oil tree" and the olive are the same. Some believe it to be the oleaster, a shrub resembling the olive in leaf and general appearance, and yielding from its berries an inferior oil.

OINTMENT.—Ointments were usually made from olive-oil perfumed with spices, and those used by the wealthy class were very costly (Mat. 26:7-9). The Hebrews used them more as a luxury than for medicinal purposes.

OLD GATE.
The designation given by Nehemiah to one of the gates of Jerusalem. Neh. 3:6; 12:39.

OLD TESTAMENT. See *BIBLE.*

OLIVE.—The olive has been the most common of the fruit-trees of Palestine from the earliest times. In appearance, it closely resembles our apple-tree, and it thrives best where its roots can find their way into the crevices of a rock. The wood of the tree is close-grained, finely veined, and of a dark amber color. The fruit is plum-shaped, and when ripe is nearly black. The chief value of the olive-tree is in the oil that is expressed from its fruit, which is used for many purposes (see *OIL*), and forms an important article of commerce. From the extreme old age to which it attains, the beauty of the tree when in fruit, and the value of its products, many figurative allusions to it are made in the Bible (Judg. 9:8, 9; Psa. 52:8; Hos. 14:6). The olive-branch is universally regarded as an emblem of peace (Gen. 8:11).

OL'-IVES, *MOUNT OF.*
(From *Out-of-Doors in the Holy Land,* by Dr. Henry van Dyke; copyright, 1908, by Charles Scribner's Sons. By permission of both Dr. van Dyke and the publishers.)

We had seen from Mizpah the sharp ridge of the Mount of Olives, rising beyond Jerusalem. Our road thither from the camp led us around the city, past the Damascus Gate, and the royal grottoes, and Herod's Gate, and the Tower of the Storks, and St. Stephen's Gate, down into the Valley of the Brook Kidron. Here, on the west, rises the precipitous Temple Hill crowned with the wall of the city, and on the east the long ridge of Olivet.

There are several buildings on the side of the steep hill, marking supposed holy places or sacred events—the Church of the Tomb of the Virgin, the Latin Chapel of the Agony, the Greek Church of St. Mary Magdalen. On top of the ridge are the Russian Buildings, with the Chapel of the Ascension, and the Latin Buildings, with the Church of the Creed, the Church of the Paternoster, and a Carmelite Nunnery. Among the walls of these inclosures we wound our way, and at last tied our horses outside of the Russian garden. We climbed the two hundred and fourteen steps of the lofty Belvidere Tower, and found ourselves in possession of one of the great views of the world. There is Jerusalem, across the Kidron, spread out like a raised map below us. The mountains of Judah roll away north and south and east and west—the clean-cut pinnacle of Mizpah, the lofty plain of Rephaim, the dark hills toward Hebron, the rounded top of Scopus where Titus camped with his Roman legions, the flattened peak of Frank Mountain. Bethlehem is not visible; but there is the tiny village of Bethphage, and the first roof of Bethany peeping over the ridge, and the Inn of the Good Samaritan in a red cut of the long serpentine road to Jericho. The dark range of Gilead and Moab seems like a huge wall of lapis lazuli beyond the furrowed, wrinkled, yellowish clay-hills and the wide gray trench of the Jordan Valley, wherein the river marks its crooked path with a line of deep green. The hundreds of ridges that slope steeply down to that immense depression are touched with a thousand hues of amethystine light, and the ravines between them filled with a thousand tones of azure shadow. At the end of the valley glitter the blue waters of the Dead Sea, fifteen miles away, four thousand feet below us, yet seeming so near that we almost

expect to hear the sound of its waves on the rocky shores of the Wilderness of Tekoa.

On this mount Jesus of Nazareth often walked with His disciples. On this widespread landscape His eyes rested as He spoke divinely of the invisible kingdom of peace and love and joy that shall never pass away. Over this walled city, sleeping in the sunshine, full of earthly dreams and disappointments, battlemented hearts and whited sepulchres of the spirit, He wept, and cried: "O Jerusalem, how often would I have gathered thy children together even as a hen gathereth her own brood under her wings, and ye would not!"

Garden of Gethsemane.—Come down, now, from the mount of vision to the grove of olive-trees, the Garden of Gethsemane, where Jesus used to take refuge with His friends. It lies on the eastern slope of Olivet, not far above the Valley of Kidron, over against that city-gate which was called the Beautiful, or the Golden, but which is now walled up.

The grove probably belonged to some friend of Jesus or of one of His disciples, who permitted them to make use of it for their quiet meetings. At that time, no doubt, the whole hillside was covered with olive-trees, but most of these have now disappeared. The eight aged trees that still cling to life in Gethsemane have been inclosed with a low wall and an iron railing, and the little garden that blooms around them is cared for by Franciscan monks from Italy.

The gentle, friendly Fra Giovanni, in bare sandaled feet, coarse brown robe, and broad-brimmed straw hat, is walking among the flowers. He opens the gate for us and courteously invites us in, telling us in broken French that we may pick what flowers we like. Presently I fall into discourse with him in broken Italian, telling him of my visit years ago to the cradle of his Order at Assisi, and to its most beautiful shrine at La Verna, high above the Val d'Arno. His old eyes soften into youthful brightness as he speaks of Italy. It was most beautiful, he said, *bellisima!* But he is happier here, caring for this garden, it is most holy, *santissima!*

The bronzed Mohammedan gardener, silent, patient, absorbed in his task, moves with his watering-pot among the beds, quietly refreshing the thirsty blossoms. There are wall-flowers, stocks, pansies, baby's breath, pinks, anemones of all colors, rosemary, rue, poppies—all sorts of sweet old-fashioned flowers. Among them stand the scattered venerable trees, with enormous trunks, wrinkled and contorted, eaten away by age, patched and built up with stones, protected and tended with pious care, as if they were very old people whose life must be tenderly nursed and sheltered. Their bodies hardly seem to be of wood; so dark, so twisted, so furrowed are they, of an aspect so enduring that they appear to be cast in bronze or carved out of black granite. Above each of them spreads a crown of fresh foliage, delicate, abundant, shimmering softly in the sunlight and the breeze, with silken turnings of the under side of the innumerable leaves. In the centre of the garden is a kind of open flower house with a fountain of flowing water, erected in memory of a young American girl. At each corner a pair of slender cypresses lift their black-green spires against the blanched azure of the sky.

It is a place of refuge, of ineffable tranquillity, of unforgetful tenderness. The inclosure does not offend. How else could this sacred shrine of the out-of-doors be preserved? And what more fitting guardian for it than the Order of that loving Saint Francis, who called the sun and the moon his brother and his sister and preached to a joyous congregation of birds as his "little brothers of the air"? The flowers do not offend. Their antique fragrance, gracious order, familiar looks, are a symbol of what faithful memory does with the sorrows and sufferings of those who have loved us best—she treasures and transmutes them into something beautiful, she grows her sweetest flowers in the ground that tears have made holy.

It is here, in this quaint and carefully tended garden, this precious place which has been saved alike from the oblivious trampling of the crowd and from the needless imprisonment of four walls and a roof, it is here in the open air, in the calm glow of the afternoon, under the shadow of Mount Zion, that we find for the first time that which we have come so far to seek,—the soul of the Holy Land, the inward sense of the real presence of Jesus.

It is as clear and vivid as any outward experience. Why should I not speak of it as simply and candidly? Nothing that we have yet seen in Palestine, no vision of widespread landscape, no sight of ancient ruin or famous building or treasured relic, comes as close to our hearts as this little garden sleeping in the sun. Nothing that we have read from our Bibles in the new light of this journey has been for us so suddenly illumined, so deeply and tenderly brought home to us, as the story of Gethsemane.

Here, indeed, in the moonlit shadow of these olives—if not of these very branches, yet of others sprung from the same immemorial stems—was endured the deepest suffering ever borne for man, the most profound sorrow of the greatest Soul that loved all human souls. It was not in the temptation in the wilderness, as Milton imagined, that the crisis of the Divine life was enacted and Paradise was regained. It was in the agony in the garden.

Here the love of life wrestled in the heart of Jesus with the purpose of sacrifice, and the anguish of that wrestling wrung the drops of blood from Him like sweat. Here, for the only time, He found the cup of sorrow and shame too bitter, and prayed the Father to take it from His lips if it were possible—possible without breaking faith, without surrendering love. For that He would not do, though His soul was exceeding sorrowful, even unto death. Here He learned the frailty of human friendship, the narrowness and dullness and coldness of the very hearts for whom He had done and suffered most, who could not even watch with Him one hour.

What infinite sense of the poverty and feebleness of mankind, the inveteracy of selfishness, the uncertainty of human impulses and aspirations and promises; what poignant questioning of the necessity, the utility of self-immolation must have tortured the soul of Jesus in that hour! It was His black hour. None can imagine the depth of that darkness but those who have themselves passed through some of its outer shadows, in the times when love seems vain, and sacrifice futile, and friendship meaningless, and life a failure, and death intolerable.

Jesus met the spirit of despair in the Garden of Gethsemane; and after that meeting, the cross had no terrors for Him, because He had already endured them; the grave no fear, because He had already conquered it. How calm and gentle was the voice with which He wakened His disciples, how firm the step with which He went to meet Judas! The bitterness of death was behind Him in the shadow of the olive-trees. The peace of Heaven shone above Him in the silent stars.

OL'-I-VET, *MOUNT.*

A ridge, 3000 feet high and two miles long, overlooking Jerusalem on the east. It is so near to the walls of Jerusalem that nearly every street in that city can easily be seen from its summit; and it also affords a splendid view of the Temple area, as well as all the prominent buildings of the city. The mount was formerly covered with olive-trees (hence the name), but is now almost bare, except at the foot, in the Garden of Gethsemane. This eminence is intimately and characteristically connected with some of the gravest and most significant events of the Old and New Testament histories, and forms one of the firmest links by which the two are united. It is first named in the Bible in II Sa. 15:30, as the scene of David's flight from Absalom; and is called "the mount of corruption" in II Ki. 23:13. On one of its peaks, now known as the "Mount of Offence," Solomon engaged in idolatrous worship (I Ki. 11:5-7). From Bethphage, a village on Mount Olivet, Christ made his triumphal entry into Jerusalem (Mat. 21:1-9); and at Bethany, on its eastern slope, He per-

formed his last miracle (Jno. 11:44). He was betrayed by Judas in a garden at its foot (Mat. 26:47-56), where He had just spent a night of agony (Mat. 26:36-46); and from it He ascended into heaven after his resurrection (Acts 1:9-12). Titus destroyed all of the trees of Mount Olivet when he besieged Jerusalem, in A. D. 70. See *GETHSEMANE; OLIVES, MOUNT OF.*

O-LYM'-PAS.
A Christian at Rome whom Paul salutes. Rom. 16:15.

O'-MAR *(mountaineer).*
A son of Eliphaz, son of Esau. Gen. 36:11, 15; I Ch. 1:36.

O-ME'-GA (perhaps more properly, *O'-mega*).
The last letter of the Greek alphabet, as Alpha is the first. Applied to Himself by Christ as an appellation, signifying *last* or *ending*. Rev. 1:8.

OMER.—A dry measure, equal to the tenth part of an ephah. It was originally equal to a little over $\frac{1}{8}$ peck, but was later only equivalent to $\frac{1}{4}$ peck. See *WEIGHTS AND MEASURES*. Ex. 16:16, 18, 22, 32, 33, 36.

OMNIPOTENT.—All-powerful. Rev. 19:6 (R. V., *"the Almighty"*).

OM'-RI *(Jehovah apportions).*
1. Father of Ahab, and founder of Samaria, the metropolis of the kingdom of Israel. He was captain of the host, but was afterwards made king instead of Zimri, who had slain Elah (I Ki. 16:16-30). He reigned twelve years, B. C. 929-918 (new dates, 885-874); six at Tirzah, and six at Samaria. II Ki. 8:26; II Ch. 22:2; Mic. 6:16.

2. A son of Becher, son of Benjamin. I Ch. 7:8.

3. A descendant of Pharez, son of Judah. I Ch. 9:4.

4. Son of Michael, and ruler of Issachar in the days of David. I Ch. 27:18.

ON *(sun, strength).*
1. An important city of Lower Egypt, E. of the Nile, and a little N. of Memphis. It is called *BETH-SHEMESH* in Jer. 43:13, and was known to the Greeks as *Heliopolis*. On is first mentioned in Gen. 41:45, as the place where lived the father of Asenath, the wife of Joseph; and it is only in this connection that it is called by this name. According to local tradition, On is the place where Joseph and Mary went with the infant Jesus when they fled into Egypt to escape Herod (Mat. 2:13 sq.). Its site contains a few ruins, including a noted obelisk 66 feet high which has been standing there about 4000 years, near the site of the temple of the sun. The obelisk (sometimes called "Cleopatra's needle") now in Central Park, New York, formerly stood at On, and afterward at Alexandria, in Egypt.

2. A Reubenite, son of Peleth, who joined with Korah, Dathan, and Abiram in murmuring against Moses and Aaron. Num. 16:1.

O'-NAM *(strength).*
1. Second son of Shobal, son of Seir. Gen. 36: 23; I Ch. 1:40.

2. A son of Jerahmeel. I Ch. 2:26, 28.

O'-NAN *(strength).*
Second son of Judah, by daughter of Shuah the Canaanite. He was punished by premature death for frustrating the purpose of the law requiring him to raise up children by the wife of his deceased brother. Gen. 38:4, 8, 9; 46:12; Num. 26:19; I Ch. 2:3.

O-NES'-I-MUS *(profitable).*
A native of Colosse, and a servant or slave of Philemon, from whom he had probably fled, but to whom he was sent back by Paul, who had converted him in Rome. According to tradition, he became a bishop. Paul wrote the Epistle to Philemon in his behalf. Col. 4:9; Phm. :10.

ON-E-SIPH'-O-RUS *(profit-bringing).*
A disciple at Ephesus who, when in Rome, sought out and befriended Paul. II Ti. 1:16; 4:19.

ONIONS.—Though there is considerable uncertainty as to the identity of many of the plants mentioned in the Bible, there can be no doubt that the Hebrew word rendered "onions" in Num. 11:5 (the only passage of the Bible in which the word occurs) refers to the common onion. This well-known vegetable was cultivated by the Jews in Palestine, and the Talmud often mentions it. Onions attain a large size and exquisite flavor in the warm countries of the Orient, particularly in Egypt; where they are said by Pliny to have been held in superstitious veneration, the inhabitants of the country having been accustomed "to swear by garlick and onions, calling them to witness in taking their othes, as if they were no less than some gods."

O'-NO *(strong).*
A city of Benjamin. I Ch. 8:12; Ezra 2:33.

ONYCHA.—One of the ingredients used in making the sacred incense. It was probably prepared from a shell called *strombus* found in the Red Sea. Ex. 30:34.

ONYX.—A precious stone, consisting of different colored bands or layers. Though the outer surface of the onyx is not transparent, the colored mass within shines delicately through the whitish exterior, as the color of the flesh appears through the nail on the human body. There are several varieties of this stone, depending upon the manner in which the thin strata of different colors alternate in it—white and reddish stripes alternating, form the *sardonyx;* white and reddish-grey, the *chalcedonyx;* grayish-white and yellowish-brown, the *memphitonyx*. The onyx stone is mentioned in Gen. 2:12 as a product of the land of Havilah. Two of these stones, upon which were engraved the names of the children of Israel, six on either stone, were placed upon the shoulders of the high-priests' ephod (Ex. 28:9-12). An onyx was also the second stone of the fourth row of the sacerdotal breastplate (Ex. 28:20). Onyx stones were collected by David for adorning the Temple (I Ch. 29:2). The onyx is mentioned as a "precious" stone, in Job 28:16; and was among the treasures of the king of Tyre (Eze. 28:13).

O'-PHEL *(the high place).*
A part of ancient Jerusalem, on the E. of Zion; perhaps the same as *MILLO*. In II Ki. 5:24, the same original is translated "tower" (R. V., *"hill"*); and was perhaps a fortified place near Samaria. II Ch. 27:3; 33:14; Neh. 3:26, 27; 11:21.

O'-PHIR *(fat, rich).*
1. The eleventh named of the thirteen sons of Joktan, son of Eber, great-grandson of Shem (Gen. 10:26-29; I Ch. 1:23).

2. A famous gold region visited by the ships of Solomon and the Phœnicians. It produced the purest and most precious gold then known (Job 22:24; 28:16; Psa. 45:9); and has been variously located as being in Arabia, in E. Africa, and in India. The descendants of Ophir, son of Joktan, lived in Arabia, and it is probable that some place within their territory is the one referred to. Those supporting this view usually place the port visited by Solomon's fleet near the W. extremity of the S. coast, bordering on the Erythræan Sea. By comparing the passages in which it is mentioned (I Ki. 9:26, 28; 10:11; 22:48; II Ch. 8:18; 9:10), we learn that Ophir was reached by fleets fitted out in Ezion-geber, on the Gulf of Akabah—the E. arm of the Red Sea—in the territory of the Edomites; that the ships made the voyage once in three years (cp. I Ki. 10:22), returning with large amounts of gold to Palestine, besides silver, precious stones, red sandal-wood, ivory, apes, and peacocks.

OPH'-NI *(the high place).*
A place in Benjamin, between Chephar-haammonai and Gaba, five Roman miles from the latter, and also not far from Gibeah of Saul; now called *Jifneh*. Josh. 18:24.

OPH'-RAH *(hamlet).*
1. A city in Benjamin, near Parah; now called *Taiyebeh*. See *APHRAH*. Josh. 18:23; I Sa. 13:17.

2. A city in Manasseh; now called *Arrabeh.* Judg. 6:11, 24; 8:27, 32; 9:5.

3. Son of Meonothai, head of a family in Judah. I Ch. 4:14.

OPPRESSOR.—One who despoils or carries away men's property by constraint, terror, or force, without having any right thereto; playing upon the ignorance, weakness, or fearfulness of the oppressed. It is an act of oppression to offer violence to the bodies, property, or consciences of others; to crush or overburden others, as the Egyptians did the Hebrews (Ex. 3:9). Job 3:18 (R. V., *"taskmaster"*); Isa. 3:12; 9:4; 14:2, 4; 16:4; 51:13.

ORACLE.—A term sometimes applied to the most holy place, whence God declared his will to ancient Israel (I Ki. 6:5, 19-23; 8:6); to the Temple generally (Psa. 28:2); or to the sacred writings which were intrusted to the Israelitish nation (Acts 7:38; Rom. 3:2). The Hebrew word so rendered in II Sa. 16:23 properly means *word.*

ORATOR.—In Isa. 3:3, this word denotes one expert in magical charms; hence, an *"enchanter,"* as in the R. V. In Acts 24:1, it signifies an *advocate.*

ORCHARD.—In Ecc. 2:5, this word denotes a *park,* or garden planted with trees. Aside from the above passage, it occurs only in Song 4:13, where it has its modern significance.

ORDER.—A word synonymous with *method* or *manner,* applied to any methodical or regular process of performing a thing (Psa. 110:4); an *edict, decree* (I Ch. 25:6); *arrangement* (Job 10:22; I Co. 15:23). I Ch. 6:32; 23:31—Lu. 1:8; I Co. 14:40.

ORDINANCES.—The laws and commandments of God (Ex. 18:20); those of civil rulers (I Pe. 2:13); religious ceremonies (Heb. 9:1, 10). In I Co. 11:2, *"traditions"* is substituted for "ordinances," in the R. V. See *ORDINANCES, CHRISTIAN.*

ORDINANCES, *CHRISTIAN.*—The ordinances of the Church of Christ were given to commemorate and perpetuate the great and fundamental principles of the Christian religion. The outstanding events in the redemption of mankind are the death, burial and resurrection of Christ. Paul speaks of this as the Gospel. The ordinances of the Church are to commemorate these events. No religion of the world except Christianity ever celebrated the death of its founder. Birth-days are often thus remembered, but not the day of death. Christ Himself gave to His disciples, to be kept in perpetual remembrance, the ordinance that commemorates His death. Associated with this, and in the early Church a vital part of it, was the day upon which it was observed. On the "First day of the week," the Lord arose from the dead; and in the days of the apostles this day took the place of the Jewish Sabbath as a day of meeting. Its primary principle was to commemorate His resurrection. Thus this day, also called the "Lord's Day," commemorated as a perpetual ordinance, the resurrection; and the Lord's Supper, the death of our Lord. Another ordinance instituted to be kept as a perpetual remembrance and a continuous means of teaching the world, was that of baptism. It is the only act required to be performed in the Name of the Father, Son, and Holy Spirit—the sacred names used in baptizing. It is the only ordinance representing the burial and resurrection of Christ. Too often these ordinances have not been properly emphasized as arguments in proof of the facts they represent. They are living links in the chain that reaches back to the Cross and the Tomb. Divine wisdom has established them all, and they will go on together testifying to the great work of redemption and the great facts of the Gospel until time shall end.

—*GEORGE A. MILLER.*

O'-REB *(raven; raven's crag).*
1. A prince of Midian who was defeated by Gideon and slain by the Ephraimites near the river Jordan. Judg. 7:25; 8:3; Psa. 83:11.

2. A rock E. of the Jordan, near Beth-bareh, whereon Oreb and Zeeb were slain. Now called *Ash-el-Ghorab.* Judg. 7:25; Isa. 10:26.

O'-REN *(strength).*
Third son of Jerahmeel, grandson of Pharez, son of Judah. I Ch. 2:25.

ORGAN.—From Hebrew words meaning that which is *blown* or *inflated;* hence, a *wind instrument,* being applied to a reed or pipe, either simple or complex. The "organ" of Scripture has been identified by some with the *Pandean*-pipes, or *syrinx,* an instrument of undoubtedly ancient origin, and common in the East. It consisted of a set of reeds (usually seven, but sometimes nine) of unequal length, closed at one end and blown into with the mouth at the other end. In skillful hands, it produced moderately good music. Gen. 4:21; Job 21:12; 30:31; Psa. 150:4 (uniformly *"pipe"* in the R. V.).

O-RI'-ON *(strong* or *dull, languid).*
The southern constellation, containing about eighty stars, and seen in November; mentioned in Job 9:9; 38:31; Amos 5:8.

ORNAMENTS.—The first mention of ornaments, which were much worn by the Hebrews, is in Gen. 24:22, where bracelets and earrings were presented to Rebekah by the servant of Abraham. Men wore rings and gold chains (Gen. 41:42), and among the ornaments for women were rings for the fingers, nose and ears; bracelets, anklets, and hair adornments (Isa. 3:18-23). Women are exhorted to wear the "ornament of a meek and quiet spirit," rather than gold and jewels (I Pe. 3:4).

OR'-NAN *(strong).*
A Jebusite prince, by whose threshing-floor the angel of the Lord stood (I Ch. 21:15); called *ARAUNAH* in II Sa. 24:16-24. His threshing-floor was afterwards purchased by David, who built an altar there (I Ch. 21:18-27). ■ Ch. 3:1.

OR'-PAH *(youthful freshness).*
A daughter-in-law of Elimelech and Naomi, and wife of Chilion (see Ruth 4:10). She was a Moabitess, and appeared inclined to accompany Naomi when she returned to the land of Judah, but turned back to her own people. Ruth 1:4, 14.

ORPHANS.—Under the Mosaic law, orphans were to be treated with especial leniency and kindness, and were accorded special privileges (Deut. 24:17, 21). To visit the orphans and the widows is an act of pure and undefiled religion (Jas. 1:27). Lam. 5:3.

O'-SEE—R. V., *"Hosea."*
Greek form of the name *HOSEA* (which see). Rom. 9:25.

O-SHE'-A *(God saves)*—R. V., *"Hoshea."*
The original name of Joshua, son of Nun and servant and successor of Moses. He was called *JEHOSHUA* by Moses (Num. 13:16). See *JOSHUA.* Num. 13:8.

OSPRAY.—Probably a species of eagle. "Unclean," according to the Mosaic code (Lev. 11:13; Deut. 14:12).

OSSIFRAGE *(bone-breaker).*—Probably the same as the bearded vulture or the *"gier-eagle"* (as in the R. V.). Its name originated from its habit of breaking bones to obtain the marrow in them; which it does by dropping them upon rocks from a great height. It was an "unclean" bird, among the Hebrews (Lev. 11:13; Deut. 14:12).

OSTRICH.—The largest of birds, often attaining a height of seven feet. Though incapable of flying, the ostrich runs with an astonishing rapidity that the fleetest horse cannot equal. It is a shy bird, loving solitary and desolate places. The ostrich and its habits are described in Job 39:13. In Job 30:29; Isa. 13:21; Mic. 1:8, etc., *"owl"* means *"ostrich"* (as in the R. V.). Lam. 4:3.

OTH'-NI *(Jehovah is force).*
A son of Shemaiah, gate-keeper of the Tabernacle in the days of David. I Ch. 26:7.

OTH'-NI-EL *(God is force).*
1. A son of Kenaz, and younger brother of Caleb (Judg. 1:13) of the tribe of Judah. After the death of Joshua, Othniel became judge of Israel for forty years, B. C. 1394-1354, and was instrumental in delivering the Israelites from the oppression of the king of Mesopotamia (Judg. 3:8-11). Josh. 15:17; I Ch. 4:13.

2. Probably the same as No. 1. I Ch. 27:15.

OUCHES.—Sockets in which gems are set. Mentioned only in reference to the *"settings"* (as in the R. V.) for fastening the precious stones in the shoulder-pieces of the high-priest's ephod (Ex. 28:11-14, 25; 39:6, 13, 16, 18).

OUGHT.—*"Aught"* (as in the R. V.), anything. Ex. 5:11; I Sa. 12:4, 5; 25:7—Mat. 5:23; 21:3.

OUTCASTS.—Used by the prophets to designate those Jews who were scattered about among foreign nations. Isaiah prophesies that the Lord "shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:12). Isa. 16:3, 4; 27:13; 56:8; Jer. 30:17; 49:36.

OUTGOINGS.—Utmost limits; rendered *"goings out"* in the R. V. Josh. 17:9, 18; 18:19; 19:14, 22, 29, 33.

OUTLANDISH.—Term applied to the women who caused Solomon to sin (Neh. 13:26); and meaning *strange, "foreign"* (as in the R. V.).

OVEN.—In ancient times, ovens were used for the same purpose for which they are employed now, though they differed from those of modern times in construction. The most common form was an earthen vessel or large urn, open at the top, *in* which fire was placed. When its sides were sufficiently heated, the dough was plastered on the *outside*, where it quickly baked and came off in thin cakes (Lev. 2:4). Plates of iron, flat stones, etc., were also used in baking. The cakes mentioned in Gen. 18:6; I Ki. 17:13 were probably baked by building a fire on the sand of the earth, clearing it away after a sufficiently warm temperature had been secured, and then laying the dough in thin pieces on the hot sand. Ex. 8:3—Mat. 6:30.

OVERPLUS.—Surplus; superfluous amount. Lev. 25:27.

OVERSEERS.—In Acts 20:28, this word denotes those placed in charge or over a congregation, and bearing the same relation to it as a presbyter or elder (Acts 20:17, where the same persons are meant as in ver. 28). In all other passages of the N. T., the corresponding Greek word is rendered *"bishop,"* as it is uniformly translated in the R. V.

OWL.—In Lev. 11:17; Deut. 14:16, where this word occurs among the "unclean" water-fowl, and in Isa. 34:11, in the description of desolate Edom, the reference is probably to the *night-heron*, a bird smaller than the common heron, distinguished by two or three white plumes hanging out of the black-capped nape of the male, and partially nocturnal in its habits. The terms "little owl" and "owl of the desert" (Lev. 11:17; Deut. 14:16; Psa. 102:6) are perhaps most applicable to the *white* or *barn owl*, a bird which is held sacred in N. Asia. "Great owl" (Isa. 34:15) has been variously supposed to designate the hedge-hog, otter, osprey (ospray), bittern, owl, and *"dart-snake"* (as in the R. V.). It perhaps denotes one of the species of large *eared owl* common in the East. A better rendering for "screech owl" (Isa. 34:14) would be *"night-monster"* (as in the R. V.). In Lev. 11:16; Deut. 14:15; Job 30:29; Isa. 13:21; 34:13; 43:20; Mic. 1:8, the word "owl" refers to the *"ostrich"* (as in the R. V.).

OWNER.—Under the law of Moses, the owner of an animal was required to make reparation for damage done by the animal, unless he could show that he had taken reasonable precautions to curb the liberty of the animal (Ex. 21:28-36).

OX.—A term sometimes applied in a general sense, like "herd;" the original words so rendered being frequently translated "kine." The ox was "clean," according to the Levitical law, and its strength and patience, as well as its value for food, made it one of the highly prized possessions of the Hebrews. Animals of the ox family were used for ploughing (Deut. 22:10); for draught purposes, in which case they were usually yoked in pairs (Num. 7:3); for treading out grain (Deut. 25:4); as beasts of burden (I Ch. 12:40); their flesh was eaten (I Ki. 1:9); they were used in sacrifices (Lev. 17:3, 4); and they supplied milk, butter, etc. (Deut. 32:14, "kine"; Isa. 7:21, 22).

OX GOAD.—See *GOAD.* Judg. 3:31.

O'-ZEM *(strength).*
1. The sixth son of Jesse the Bethlehemite, and next older brother of David. I Ch. 2:15.

2. One of the sons of Jerahmeel, son of Hezron. I Ch. 2:25.

O-ZI'-AS—R. V., *"Uzziah."*
An ancestor of Jesus. See *UZZIAH.* Mat. 1:8, 9.

OZ'-NI *(my hearing).*
A son of Gad, the seventh son of Jacob. Num. 26:16.

OZ'-NITES *(the Ozni).*
Descendants of the preceding. Num. 26:16.

P

PA'-A-RAI *(revelation of Jehovah).*
One of David's valiant men, from Aruboth, in Judah; called *NAARAI* in I Ch. 11:37. II Sa. 23:35.

PACE.—Step, stride. II Sa. 6:13.

PA'-DAN *(a plain)*—R. V., *"Paddan."*
Same as *PADAN-ARAM.* Gen. 48:7.

PA'-DAN--AR'-AM *(the plain of Aram, i. e., Syria)*—R. V., *"Paddan-aram."*
The plains of Mesopotamia, or the land between the Tigris and the Euphrates, in opposition to the hilly country of Palestine and the Lebanon ranges. It was to this country that Abraham sent his servant to obtain a wife for Isaac (Gen. 24:10; 25:20), and to which Isaac told Jacob to go for his wife (Gen. 28:2). Padan-Aram is supposed by some to be one of the Hebrew names for the whole of Mesopotamia, rather than merely its plains. Gen. 28:5-7; 31:18; 33:18; 35:9, 26; 46:15.

PADDLE.—Probably a common stake or peg of wood, sufficient to scratch the ground with. The Mosaic law required the Israelites to carry a "paddle" upon their weapons for the purpose of covering their ordure with earth (Deut. 23:13).

PA'-DON *(deliverance).*
One of the Nethinim whose descendants returned to Jerusalem with Zerubbabel, B. C. 536. Ezra 2:44; Neh. 7:47.

PA'-GI-EL *(God meets).*
A son of Ocran, and head of the tribe of Asher, chosen to number the people. Num. 1:13; 2:27; 7:72, 77; 10:26.

PA'-HATH--MO'-AB *(prefect of Moab).*
1. A person, part of whose posterity returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:6; 10:30; Neh. 3:11; 7:11.

2. Another, part of whose posterity returned with Ezra, B. C. 458. Ezra 8:4.

3. A family that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:14.

PA'-I *(yawning, deep).*
A city in Edom, where Hadad, the last of the early

kings, was born or reigned; called *PAU* in Gen. 36:39. I Ch. 1:50.

PAINT, PAINTING.—The Hebrews used paint to color the walls and beams of their houses (Jer. 22:14), and the heathen employed it in adorning their temples with representations of their idols (Eze. 23:14). It was also used in Assyria and Egypt, as their ruins and monuments show. Painting around the eyes was practiced to some extent by the Hebrew women, but this custom was held in contempt (Jer. 4:30).

PALACE.—This word is used in the O. T. to designate either the entire group of buildings that form the royal residence, and which are inclosed by the outer wall (Dan. 1:4), or simply one of those buildings (I Ki. 16:18). The most celebrated palace mentioned in the Bible is that of Solomon, a detailed description of which occurs in I Ki. 7:1-12, and in Josephus (*Ant.* VIII, 5:1, 2). This magnificent group of buildings was in the city on Mount Zion, opposite the Temple. It is estimated to have covered some 150,000 or 160,000 square feet. The first of the buildings upon entering, was the "house of the forest of Lebanon;" a hall deriving its name from the cedars of Lebanon, worked into pillars and beams and formed into rows (ver. 2). It was approximately 150 ft. long, 75 ft. wide, and 45 ft. high; and was used as an audience chamber, probably containing the famous ivory throne (see *IVORY*) of King Solomon (I Ki. 10:17, 18). It is possible, however, that "house of the forest of Lebanon" is merely another designation for the palace of Solomon as a whole. The next building of importance was the "porch of judgment" (ver. 7); which, according to Josephus (ibid.), was situated opposite the center of the longer side of the great hall or court, and measured 75 ft. square (Josephus says 30 cubits, or 45 ft., in one direction at least). The third edifice is merely called "the porch" (ver. 6); which was 75 ft. long, and 45 ft. wide. This was where the king received ordinary visitors, and sat, except on great state occasions, to transact the business of the kingdom. Besides these structures, there were courts for the residence of the attendants and guards, and for the three hundred women of Solomon's harem; an inner court, adorned with gardens and fountains, and surrounded by cloisters for shade; the palace of Pharaoh's daughter, apart from the harem proper, but attached, as Josephus tells us, to the hall of judgment—she being too proud and important a personage to be grouped with the women of the harem, and requiring a residence of her own. Josephus mentions still another building; a *naos* or temple, supported by massive columns, and situated opposite the hall of judgment, probably in the center of the great court. This was doubtless an *altar*, rather than a temple; for the Jews had only one Temple, and that was situated upon the opposite side of the valley from the palace. The palace probably had two great portals, or main entrances; one leading from the city into the great court, the other to the Temple and the king's garden upon the opposite side. It has been said that the walls of the halls of the palace were wainscoted with three tiers of stone, apparently versicolored marbles, hewn and polished, and surmounted by a fourth course, elaborately carved with representations of leafage and flowers. Above this, the walls were plastered and ornamented with colored arabesques.

In the N. T., the term "palace" (R. V., *"court"*) is applied to the residence of a man of rank (Mat. 26:3; Mark 14:66; Lu. 11:21; Jno. 18:15). The specific allusions are to the palace built by Herod; which was afterwards occupied by the Roman governors, and was the *PRÆTORIUM*, or hall, which formed the abode of Pilate when Christ was brought before him (Mark 15:16). The other passages cited above, except Lu. 11:21, refer to the residence of the high-priest.

PA'-LAL *(a judge).*
A son of Uzzai who helped to repair the wall of Jerusalem after Nehemiah came from Shushan, B. C. 445. Neh. 3:25.

PAL-ES-TI'-NA—R. V., *"Philistia."*
The name given to the country lying along the Mediterranean coast, between Joppa and Gaza. It is so called from its inhabitants, the Philistines, and is called *PHILISTIA* in Psa. 60:8; 87:4; 108:9. See *PALESTINE*. Ex. 15:14.

PAL'-ES-TINE *(land of sojourners)*—R. V., *"Philistia."*
A country on the E. shore of the Mediterranean Sea which is sacred not only to Christians, but also to Jews and Mohammedans. As used in the A. V. of the Bible, the words *PALESTINE* (Joel 3:4; R. V., *"Philistia"*), *PALESTINA* (Ex. 15:14; Isa. 14:29, 31; R. V., *"Philistia"*), and *PHILISTIA* (Psa. 60:8; 87:4; 108:9), refer only to the country of the Philistines, who inhabited a part of the E. shore of the Mediterranean Sea, between Joppa and Gaza. Palestine was originally called *CANAAN* (Gen. 12:5; 16:3; Ex. 15:15; Judg. 3:1). It is also referred to as the *Promised Land, Land of Israel* or *Israelites, Land of Judah* or *Judæa*, and the *Holy Land*. The name "Palestine" is now used to designate the whole land of the Hebrews on both sides of the Jordan; being first employed in this sense by Josephus and by Greek and Roman writers—as denoting the whole land allotted to the twelve tribes of Israel by Joshua. In this article, *Palestine* is taken as synonymous with the *Holy Land*, which is its most popular name at the present day. Its modern name is *es-Shem.*

Boundaries and Extent.—Palestine is bounded on the N. by the mountains of Lebanon and Anti-Lebanon, which separate it from Syria; S. and E. by the desert, which separates it from Egypt, Arabia, and Mesopotamia; and W. by the Mediterranean Sea. It embraces an area of about 12,000 square miles, or less than one-third larger than that of the State of New Hampshire. Its average length is about 150 miles, and it has an average width of about 60 miles.

Natural Sections.—The surface of the country is diversified, and consists of four longitudinal belts, which gradually converge as they near the north: —(1) *The coast-land belt*, comprising in the N. the old Phœnicia and in the S. the old Philistia, or the land of the Philistines. It is lowland, from [redacted] to 20 miles broad, and is broken only at the point where the Carmel ridge branches off from the mountainous country of Samaria and extends about 12 miles in a N. W. direction to the Mediterranean Sea. This ridge is not very high, its highest peak being only about 1740 feet. Where it reaches the Mediterranean, it forms a bold promontory over 500 feet high, jutting out into the sea. Its sides rise abruptly from the plain, and the valleys that cut it are sharply cleft. There is no good harbor along the entire coast-line, and only one bay of importance—that of *Acre*, formerly *ACCHO*, just N. of Mount Carmel. (2) *The western mountain-belt*, an off-shoot from Mount Lebanon, comprising the hills of Galilee, whose highest points are Safed, 2775 feet, and Jebel Jermuh, 4000 feet; the hills of Samaria, whose highest points are Ebal, 3077 feet, Gerizim, 2849 feet, and Tell Asur, 3400 feet; the hills of Judæa, whose highest points are Jerusalem, 2593 feet. Olivet, 3000 feet, Hebron, 3040 feet, and Beersheba, 788 feet, falling off abruptly toward the desert. This belt is called "the back-bone of Palestine," and is from 25 to 30 miles broad. As the coast-belt is broken at one point by the Carmel ridge, so is the W. mountain-belt split at one point, between Galilee and Samaria, by the plain of Jezreel. Its W. slope, that toward the coast-belt, though bold and somewhat rugged, is generally gradual and very fertile, while the E. slope, toward the Jordan Valley, is wild and barren. (3) *The Jordan Valley*, ranging in width from 3 to 10 miles (generally, but at places quite narrow), with its sides rising from 2000 to 4000 feet, mostly in abrupt and confused forms; being one of the most curious geographical phenomena on the globe. Through it runs the river Jordan, which, after a tortuous course in which it descends 3000 feet, empties into the Dead Sea. That portion of the valley which is well watered is very fertile, but the sides are for the most part sterile. In striking contrast to the Sea of Galilee, which affords a very inviting view, the Dead Sea is decidedly forbidding in its aspect, and in some localities awful. (4)

The eastern mountain-belt, comprising the high table-lands of Moab and Bashan, which slope on the E. very gently, almost imperceptibly, down to the desert. This belt begins at Mount Hermon in the N., runs S. for about 200 miles, and ends in Mount Hor.

Soil.—The soil of Palestine, where it is well watered, is very productive; and there is plenty of water for irrigation—besides Lake Huleh (called the "waters of Merom," Josh. 11:7) and the Sea of Galilee, there are numerous perennial streams flowing into the Jordan or running down the W. slope to the Mediterranean, and a remarkable number of springs and fountains—but the art of irrigation, once generally practiced, is now neglected or forgotten, and many districts which evidently were once in a high state of cultivation now lie waste. The water of the Dead Sea is unavailable for the purposes of irrigation, being impregnated with salt, pitch, and other minerals, to such an extent that fish cannot live in it and plants cannot grow near it. There are large forests of pine and oak on the E. side of the Jordan, but the forests have disappeared from the W. side, except on Mount Tabor and Mount Carmel; and even the cedars of Lebanon are steadily decreasing in number.

Climate.—The climate of Palestine varies in different sections of the country. It is somewhat colder in the E. mountain-belt than in the W. The Jordan Valley has a semi-tropical climate, very trying to new-comers. The winter of the W. mountain-belt sometimes brings quite violent storms with penetrating cold winds and even a little snow, but usually there are weeks of delightful weather. In summer, the days are warm, though rarely oppressively so, and the nights are warm. The winter of the coast-land is very mild, but the temperature is disagreeably high in summer. From November to April is usually the wet season in Palestine, and from April to November the dry. It rarely rains during the dry season, and even during the wet season the sky often remains perfectly clear for weeks. The rain-fall varies from 14 to 32 inches a year; 25 inches are considered necessary to insure a good harvest.

Products.—The olives, figs, grapes, and almonds of Palestine are famous for their superior qualities, and vegetables of many kinds and of excellent quality are easily raised; but the apple and the potato do not succeed there. The Jordan Valley and the plains of Bashan are reckoned among the finest wheat-lands in the world; and cotton and sugar-cane grow luxuriantly in the coast-land and in the Jordan Valley. At present, the mineral deposits of the country are almost wholly unimproved, but are regarded as being abundant and of great value. The region around the Dead Sea is supposed to contain a great accumulation of petroleum; and lead, copper, sulphur, salt, bitumen, etc., are found in large quantities in some sections of the country, and also some iron and coal. The fisheries of Palestine are mostly in the Sea of Galilee (Lake of Gennesaret) and in the Jabbok, Jordan, and Kishon Rivers. Among the fishes caught are the barbel, blenny, bream, carp, dog-fish, minnow, perch, and the sheat-fish.

Animals and Birds.—Many of the wild animals mentioned in the Bible, including the lion, the unicorn (a species of wild ox), the "behemoth" (probably the hippopotamus), and the crocodile (perhaps the "leviathan" of Job 41), have disappeared; but the gazelle, jackal, fox, and wild boar are still to be found in Palestine. Among the domestic animals, the most common are the sheep, the goat, the ass, the mule, and the camel. Birds of prey are still very abundant, as they were in ancient times; also the turtle-dove, the partridge, etc. The ostrich has disappeared.

Mountains.—Among the most important are Carmel, Ebal, Gerizim, Gilboa, Gilead, Hermon, Lebanon, Moriah, Nebo, Olivet or Mount of Olives, Pisgah, Samaria, Tabor, and Zion.

Rivers and Brooks.—Among the most important are Arnon, Cherith, Jabbok, Jordan, Kanah, Kedron (called also "Kidron" and "Cedron"), Kishon, and "River of Egypt."

Seas and Lakes.—The principal are the Dead Sea (called also the "Salt Sea," the "Sea of the Plain," and "Lake Asphaltites"), the Sea of Galilee (called also the "Sea of Tiberias" and the "Lake of Gennesaret"), and Lake Huleh (or the "Waters of Merom").

Cities, Towns, and Villages.—Among the most important are Accho, Ain, Beer-sheba, Bethany, Beth-el, Beth-lehem, Bethsaida, Bezer, Cæsarea, Cæsarea Philippi, Capernaum, Chorazin, Dan, Decapolis, Gennesaret, Golan, Hebron, Jericho, Jerusalem, Joppa, Kedesh, Magdala, Mamre, Nazareth, Ramoth, Samaria, Shechem, Shiloh, and Tirzah.

History.—After the conquest of Canaan by the Israelites under Joshua, there followed, under the administration of the *JUDGES* (which see), a period in which pitiable failings and heroic deeds alternated until a national kingdom was finally established under Saul, B. C. about 1095; and during the succeeding reigns of David and Solomon, Palestine became conspicuous in the history of the world. Nothing but order, industry, prosperity, and progress were to be seen; Jerusalem grew into a rich and splendid city, the Temple was built, commercial connections were formed with the Egyptians, Phœnicians, etc., and a brilliant literature sprang up.

However, the geographical position of the Hebrew kingdom was such that Palestine was in constant danger of invasion from either side by great and ambitious empires; Egypt on the one side, Assyria and Babylonia on the other, and the war-path between those countries was inevitably through Palestine. Worse still, immediately after the death of Solomon, the kingdom itself was divided, B. C. 975 (or 931), ten of the tribes forming the kingdom of Israel (see *ISRAEL*), the other two (Judah and Benjamin) the kingdom of Judah (see *JUDAH*); and the jealousy between these two kingdoms led to wars, the wars to foreign alliances, the foreign alliances to a lowering of the national standard, resulting finally in the downfall and subjection of the entire nation.

After the reign of nineteen rulers (in Israel), of seven different dynasties, some of them able men, all of them bad ones, Samaria was taken by Shalmaneser, B. C. 722, the inhabitants carried away into captivity, and the land occupied by Assyrian settlers. Following the reign of twenty rulers (in Judah), all from the house of David and some of them both able and good men, Jerusalem was taken by Nebuchadnezzar, B. C. 587, the Temple destroyed, and the Jewish inhabitants carried to Babylon as captives. Since that time, Palestine has been under foreign rule; Persians (who conquered Babylon B. C. 538), Greeks, Romans, and others (see below) succeeding one another in exercising dominion over the country.

However, the spirit of the Hebrews was not entirely crushed by these great calamities; Cyrus allowed the Babylonian captives to return to their country, one colony going back under Zerubbabel, another under Ezra, etc., and they immediately began the rebuilding of the Temple (B. C. 520), under Zerubbabel, and the walls of Jerusalem (B. C. 445), under Nehemiah. Under Persian rule, it seems that the Hebrews were allowed to develop their theocratic form of government with much freedom and success. After the battle of Issus, B. C. 332, causing the downfall of the Persian monarchy, Alexander the Great visited Jerusalem, entered the Temple, had the book of Daniel with the prophecy of the overthrow of the Persian empire read to him, and treated the Hebrews with great friendliness; causing a large number of them to settle in the new city (Alexandria) he had built in Egypt—an event which exercised a very great influence.

After the death of Alexander the Great, B. C. 323, and the forming of several kingdoms upon his empire, Palestine belonged first to Egypt, but afterward to Syria; and under Antiochus Epiphanes, B. C. 175-165, the Hebrews were subjected to very severe persecution on account of the peculiar religious observances of their law. This led to the celebrated revolt of the Maccabees, who, after an arduous and sanguinary struggle, obtained possession of Jerusalem (B. C. 163), and repaired and purified the Temple, which was then dilapidated and deserted.

Palestine was overrun by Pompey in the summer of B. C. 63, and Jerusalem was taken by him upon the very day observed by the Jews as one of lamentation and fasting (in commemoration of the conquest of Jerusalem by Nebuchadnezzar). From this time, Palestine is to be considered as under the dominion of the Romans, who controlled the country until A. D. 637, when it was conquered by the Saracens. The Romans divided Palestine into four provinces—Galilee, Samaria, and Judæa on the W. side of the Jordan, and Peræa on the E. side. After the conquest of the country by the Saracens, it was, until the recent World War, with little interruption, under the rule of the Turks; who, by their barbarous treatment of Christian pilgrims, provoked the Crusades (1096-1270).

Roman sway was established in 1099, held Jerusalem till 1187, and remained in Acre till 1291. In 1517, the Ottomans came in and made Palestine a part of the Turkish empire. It was suddenly wrested from the hands of the sultan by Mehemet Ali, viceroy of Egypt, in 1832, but, through the intervention of European governments, it was restored to Turkish empire in 1841. It was delivered from the rule of the Mohammedans in 1917-'18 by the British forces under General Allenby.

See *JERUSALEM; PALESTINE OF TODAY,* etc.

PAL'-ES-TINE OF TODAY.

To Jews and Christians alike, Palestine is "the holy land." The prophet Zechariah once calls it by this name (Zech. 2:12). Ezekiel speaks of it as "the glory of all lands" (Eze. 20:6, 15). Yet the country is insignificantly small: from Dan to Beersheba being scarcely more than 150 miles.

Topographically, it is unique. From Mt. Hermon, which towers approximately 10,000 feet above the Mediterranean Sea, it drops down to the plain of Jericho and the Jordan, which is over 1200 feet below; the Sea of Galilee, through which the Jordan passes, being 682 feet, and the Dead Sea, into which it empties, being 1292 feet below the level of the Mediterranean. The climate is correspondingly varied. One of the most instructive studies is to trace the influence of the land, its climate and soil, upon the character of the inhabitants. We are able thus to discover why the history of Israel took certain lines.

The fertility of the soil is also one of the principal influences. Palestine as a whole is a land of lavish gifts. The natural fertility of the country, especially of the great plains of Sharon and Esdrælon, in times past, intoxicated her inhabitants with nature-worship, which eventually degenerated into gross self-indulgence. The rich soil of Philistia produced warriors, who, through successive generations, proved to be thorns in Israel's side. They were well-fed. Today the granaries of the resident Arabs there still stand out before the traveler as the most conspicuous objects upon the horizon of the Philistine plain.

But, for the most part, the fertility of the land is meager. While barren and fruitful sections lie side by side, and forests and fields, gardens and orchards, desert and pasture lands are found in close juxtaposition, the barren and rocky portions predominate, and the general impression received by the visitor is that Palestine is for the most part arid and unproductive. It is the relics of antiquity and the places and spots of traditional and historic association which make Palestine vocal with interest today.

Landing at Joppa, the tourist finds himself in Oriental surroundings, and sees evidences all about him on every side that he is come into a Bible atmosphere. The narrow streets of the city, the women grinding at the mill, the flat-roofed houses, the poppies, anemones, and other countless varieties of flowers growing on the plain of Sharon, are all suggestive of Bible conditions. As he climbs up the hills of Judæa, by train or otherwise, toward Jerusalem, which by rail is 53 miles from the coast, he will be impressed by the utter barrenness of much of the mountain scenery; but here and there the glimpses he obtains of the ruins of ancient cities, such as Bethshemesh, and terraces and tombs which are visible along the route, will enthuse him. Philip's Fountain will be pointed out a few miles before he reaches the Holy City.

Upon arrival at the station, as he drives to his hotel, he will find himself uttering all sorts of unconscious but reverent ejaculations, as he gazes for the first time upon the city of Zion, crosses the valley of Hinnom, and enters the gate of the city; also, as he compasses the walls, sees the rolling stones at the opening of rock-hewn sepulchres, the lepers sitting by the road-side begging, the view from the Mount of Olives on which Jesus wept; as also the tomb of Lazarus in Bethany, the Samaritan's Inn on the road to Jericho, the Dead Sea, and the Jordan—these and hundreds of other similar sights will carry him back over the centuries to New and Old Testament times, and he will soon become fully conscious that he has arrived in Bible lands!

On the road to Bethlehem, he will see the well of the Magi, and the traditional tomb of Rachel, and at the gate of the city, the well of David from which the king, when engaged in war with the Philistines, longed for a drink (II Sa. 23:15). In the Church of the Nativity, which has been built upon the site of the Inn in which Jesus was born, both the stable and the manger, and the spot over which "the star" stood, are all pointed out by the monks in charge of that ancient and stately edifice.

A few miles beyond Bethlehem, on the way from Jerusalem to Hebron, are the so-called Pools of Solomon from which water was brought into the capital city. In Hebron itself, the mosque, built over the Cave of Machpelah, in which the patriarchs, Abraham, Isaac and Jacob, were buried, attracts the visitor; but, alas! only a very few Christians have ever had the privilege of entering that sanctuary. The Oak of Abraham, on the other hand, which the Russians guard, and which is located about a mile northwest of the city, is open to all.

Going north through the midst of the country, not far to the east of Shechem is seen the well of Jacob, by which Jesus talked with the woman of Samaria. In Nazareth, one may drink from the very fountain from which the Virgin Mary filled her pitcher, and which still furnishes water to the villagers who daily come hither to draw. At Cana, a Greek church marks the place where Jesus attended a wedding festival and turned the water into wine. Mt. Tabor rises not far away to the south-east, which the Greeks and Latins aver was the scene of our Lord's transfiguration. Nearer to the Sea of Galilee are the Horns of Hattin, on which Jesus probably delivered the Sermon on the Mount; a natural amphitheatre on the top of the hills, and a great boulder for a pulpit, furnishing the requirements of such a scene.

But it is by the Sea of Galilee, the visitor comes nearest to Jesus, whose blessed feet walked upon its very waves; and to which in time of storm He spoke words of peace. On the north-west shore stretches the Plain of Gennesaret; and at its northern extremity is situated Capernaum, the site now covered with thorns and thistles; the ruins of an ancient synagogue being guarded by a Franciscan monk of the Latin Catholic Church.

The whole country is full of the relics of antiquity, and one comes away, after even a brief visit, feeling that he has had a course in the Fifth Gospel.

—*GEORGE L. ROBINSON.*

PAL'-LU *(distinguished, wonderful).*
Second son of Reuben. Called *PHALLU* in Gen. 46:9. Ex. 6:14; Num. 26:5, 8; I Ch. 5:3.

PAL'-LU-ITES.
Descendants of Pallu (Phallu) the Reubenite. Num. 26:5.

PALM, PALM TREE.—The date-palm is now rare in Palestine, though in ancient times it was very common there, as it still is in Arabia, Egypt, and in N. Africa. It is one of the most beautiful of trees, sometimes attaining a height of 100 feet, and having no branches, strictly speaking, except the mass of graceful evergreen shoots which adorn its summit. Dates, the fruit of the palm, form

an article of food for people, camels feed on the seeds, and the leaves, fibres, and sap are all valuable; indeed, the Arabs say there are 360 uses to which the different parts of the tree may be applied. The palm-tree usually lives more than 200 years, and is most productive from the thirtieth until the eightieth year. A single tree will often bear over 200 pounds of dates. This tree was highly esteemed by the Hebrews, as evidenced by the frequent allusions to it (Psa. 92:12, 14; Jer. 10:5; Jno. 12:13). The palm is used with especial force and beauty in Rev. 7:9, the palm being an emblem of victory and carried before the conqueror in triumphal processions.

PALMER WORM.—In the Bible, this word probably denotes a caterpillar; however, Bochart has endeavored to show that some species of locust is meant. The Chaldee and Syriac understand some locust larva. The English word *palmer-worm* is provincially used for the hairy muff-like caterpillar of the great tiger-moth. Joel 1:4; 2:25; Amos 4:9.

PALSY.—Paralysis; the loss of the power of voluntary motion, with or without that of sensation (feeling), in any part of the body. In one form of palsy, the muscles contract so that the limbs can be neither drawn up nor extended, and the affected part soon becomes withered (I Ki. 13:4-6; Lu. 6:6; Acts 9:33). In a violent form of the disease, in Eastern countries, the limbs become immovably fixed in the position they were in at the time of the attack; the suffering is intense, and death usually soon follows (Mat. 8:6). Palsy is one of the least curable of diseases. Mark 2:3-10; Lu. 5:18, 24; Acts 8:7.

PAL'-TI *(my deliverance).*
A chief Benjamite, son of Raphu, and chosen to spy out the land. Num. 13:9.

PAL'-TI-EL, PHAL'-TI-EL *(God delivers)*—R. V., *"Paltiel."*
1. A chief of Issachar, son of Azzan, and chosen to divide the land W. of Jordan. Num. 34:26.

2. A Benjamite, son of Laish, called also *PHALTI*, to whom Michal, David's wife, was given. II Sa. 3:15.

PAL'-TITE *(the Palti).*
A patronymic of Helez, from *BETH-PALET* in the S. of Judah. II Sa. 23:26.

PAM-PHYL'-I-A.
A province in the S. of Asia Minor, having Cilicia on the E., Pisidia on the N., Lycia on the W., and the Mediterranean on the S. Perga, the only one of its cities named in the N. T., was its original capital and Attalia its chief seaport. Visitors from Pamphylia were at Jerusalem on the day of Pentecost (Acts 2:10); and this province was twice visited by Paul on his first missionary journey (13:13; 14:24; 15:38; 27:5).

PAN.—This word sometimes denotes a flat metal plate (Lev. 2:5; 6:21; 7:9; I Ch. 23:29; Eze. 4:3) much used in the East for baking cakes of meal; or a deeper vessel used for boiling purposes (Ex. 27:3; II Ch. 35:13; II Sa. 13:9).

PAPER.—"Paper reeds" (Isa. 19:7; R. V., *"meadows"*), or "bulrushes" (Ex. 2:3), are to be found on the banks of the Upper Nile, in Egypt, and on the N. shores of the Sea of Galilee. Paper (II Jno. :12) was first made from this plant, the stalk being slit, by means of a needle, into thin layers or strips that were made as broad as possible, in some instances from ten to fifteen inches wide. The strips were then laid side by side on a flat surface and immersed in water, which caused their edges to adhere to each other as though they were glued. After being allowed to dry in the sun and covered with a sort of sizing, the sheets were then beaten with hammers, and finally polished. Writing on this kind of paper was done by means of a fine hair-pencil, or brush.

PAPS.—Breasts (as the Hebrew is elsewhere rendered). Eze. 23:21—Lu. 11:27; 23:29; Rev. 1:13.

PA'-PHOS *(boiling* or *hot).*
A city on the W. coast of the island of Cyprus, which is in the Mediterranean Sea. It was the station of a Roman pro-consul, who was converted by Paul and Barnabas. Near it was a temple of Venus. Acts 13:6, 13.

PARABLE.—Similitude; a method of teaching through pictures of human life. Among the most notable of the parables of the O. T. are those of Nathan, by which David was made his own judge (II Sa. 12:1-7), and of Isaiah (5:1-7). Christ used parables in his discourses ("and without a parable spake he not unto them," Mat. 13:34), and they present forcibly yet briefly the most important spiritual truths concerning the kingdom of God, its growth, value, relation to the world, conflict and ultimate triumph. Indeed, there is nothing in all literature equal to the parables of Christ; they are inexhaustible, simple enough for a child, and deep enough for the most advanced sage and saint (see especially Mat. 13; Lu. 15). See tables of "PARABLES."

PARADISE.—A word of Persian origin, meaning a *garden, orchard,* or other inclosed place filled with beauty and delight. It does not occur in the O. T. of the A. V., but is applied figuratively in the N. T. to the celestial dwelling of the righteous, in allusion to the Garden of Eden (II Co. 12:4; Rev. 2:7). It has come into familiar use to denote both Eden and the heaven of the just. Lu. 23:43.

PA'-RAH *(the wild place).*
A city in Benjamin, near Avim and Ophrah. Josh. 18:23.

PARAMOURS.—A word occurring only in Eze. 23:20. Its original properly means *concubines,* as elsewhere rendered, being used in every other instance only in speaking of females.

PA'-RAN *(full of caverns).*
A wilderness on the S. and S. W. of Palestine, and W. of Edom, reaching W. to Shur, and S. to the Elanitic gulf; sometimes called *MOUNT PARAN* (Deut. 33:2) or *EL-PARAN* (Gen. 14:6). Hagar and Ishmael went into the wilderness of Paran (Gen. 21:21); it was entered by the Israelites soon after leaving Sinai (Num. 10:12), and they encamped there many times during their forty years of wandering (Num. 12:16; 13:3, 26); David fled to it from Saul (I Sa. 25:1), after the death of Samuel; and Hadad escaped through it into Egypt (I Ki. 11:18).

PAR'-BAR *(suburbs* or *the outside place).*
A place W. of the Temple and surrounded by a wall; probably identical with the suburb mentioned by Josephus (*Ant.* XV, 11:5) in describing Herod's Temple as lying in the deep valley which separated the W. wall of the Temple from the city opposite it. I Ch. 26:18.

PARCEL.—*Field* or *plot;* used only in speaking of land. Gen. 33:19; Ruth 4:3—Jno. 4:5.

PARCHED CORN.—Roasted heads of wheat, barley, millet, or other *"grain"* (as in the R. V.), but not of Indian corn or maize, which was unknown to ancient Orientals. Lev. 23:14; Ruth 2:14.

PARCHED GROUND or PLACES.—In Isa. 35:7, the prophet refers to the optical delusion called a "mirage" sometimes witnessed by desert-travelers, whereby the barren, sandy waste in the distance suddenly assumes the appearance of a beautiful sheet of water surrounded by luxuriant vegetation.

PARCHMENTS.—The skins of sheep or goats so dressed and prepared as to render them suitable for writing purposes. The skins of beasts were

extensively used by writers in the early ages, but they were rudely prepared until about the second century before Christ, when a method was discovered for producing a very fine material, called by the Romans *pergamena,* which is the original of the word "parchments" in II Ti. 4:13.

PARENT.—A designation properly applied to a father or mother, but sometimes extended to other ancestors. The Bible enjoins children to honor (Ex. 20:12) and obey (Eph. 6:1; Col. 3:20) their parents. The word "parent" does not occur in the O. T. of the A. V. See *CHILD.*

PARLOUR.—In I Sa. 9:22, a *bed*-chamber (R. V., *"guest-chamber"*); in I Ch. 28:11, an inner *"chamber"* (as in the R. V.); in Judg. 3:20, 23-25, an *"upper room"* (as in the R. V.), doubtless such as are still to be found in the mansions and gardens of the East, to which the owner retires to enjoy a purer air and more extensive view than any other part of his dwelling affords, and where he usually takes his siesta during the heat of the day. This room is kept as a strictly private apartment, no one entering it except those who are specially invited.

PAR-MASH'-TA *(superior ?).*
A son of Haman the Agagite, in the days of Ahasuerus and Esther. Esth. 9:9.

PAR'-ME-NAS *(steadfast).*
One of the seven disciples ordained as deacons at Jerusalem. Acts 6:5.

PAR'-NACH.
The father of Elizaphan, a chief of Zebulun, chosen to divide the land W. of the Jordan. Num. 34:25.

PA'-ROSH, PHA'-ROSH *(fleeing, fugitive)*—R. V., *"Parosh."*
1. One whose descendants returned from exile with Zerubbabel, B. C. 536. Ezra 2:3; Neh. 7:8.

2. One whose descendants returned with Ezra, B. C. 458. Ezra 8:3.

3. One whose descendants had taken "strange" (foreign) wives. Ezra 10:25.

4. The father of Pedaiah, who helped to repair the wall. Neh. 3:25.

5. A family that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:14.

PAR-SHAN'-DA-THA *(given by prayer ?).*
A son of Haman the Agagite. He was slain and hanged, together with his father and nine brothers. Esth. 9:7.

PARTAKER.—One who receives a share. Thus, the saints are partakers of Christ and of the heavenly calling; for, by receiving Jesus Christ and his Spirit into their hearts, they possess them and their blessings as their own, and are effectually called to the heavenly glory (Heb. 3:1-14; 6:4).

PAR'-THI-ANS.
The inhabitants of Parthia proper, which is N. W. of Persia, and about 600 miles long; having Hyrcania on the N. W., Media on the W., Asia on the E., and Carmania Deserta on the S.; it is wholly surrounded by mountains; it was early subject to Media, then to Persia, and also to Alexander and his successors; it became independent in B. C. 256; at the death of Mithridates, B. C. 130, it extended from the Euphrates to the Jordan, and from the Oxus to the Persian Gulf; in B. C. 53, it was invaded by Crassus, who was defeated and slain; in A. D. 226, it became subject to Persia. Parthians were present at Jerusalem on the day of Pentecost. Acts 2:9.

PARTITION, *MIDDLE WALL OF.*—This term is supposed to have reference to the wall in the Temple which separated the court of Israel from that of the Gentiles; being used figuratively to denote whatever distinguished the Jews, as the chosen people of God, from the heathen or Gentiles. Eph. 2:14.

PARTICULARLY.—This word, in Acts 21:19 (R. V., *"one by one"*); Heb. 9:5 (R. V., *"severally"*), means *in detail.*

PARTNER.—James and John, the sons of Zebedee, were the fishing partners of Simon Peter, until "they forsook all, and followed him"—Jesus (Lu. 5:10, 11).

PARTRIDGE.—This well-known bird is common in Palestine, and is highly prized by the peasants for its flesh and eggs. It is strong on the wing, fleet of foot, and very sagacious, making its pursuit an exciting sport, and hence it is hunted with avidity. Dr. Shaw (*Travels,* p. 236) describes the method employed by the Arabs in hunting the partridge thus: "Observing that they become languid and fatigued after they have been hastily put up twice or thrice, they immediately run in upon them, and knock them down with their zerwattys, or bludgeons, as we should call them." An allusion to this practice may be contained in I Sa. 26:20, picturing the laborious zeal with which Saul pursued David. In Jer. 17:11, reference is probably made to the exposure of the partridge's nest, which is built on the ground and likely to be trampled on and its eggs destroyed.

PA-RU'-AH *(increase).*
Father of Jehoshaphat, one of Solomon's purveyors. I Ki. 4:17.

PAR-VA'-IM *(Oriental regions ?).*
A name occurring only once in the A. V. of the Bible, and designating the region from which Solomon secured the gold used in decorating the Temple (II Ch. 3:6). It was probably the same as *OPHIR* (which see).

PA'-SACH *(limping).*
A son of Japhlet, great-grandson of Asher. I Ch. 7:33.

PAS--DAM'-MIM *(extremity of the flowings).*
A place in the W. of Judah, between Shocho and Azekah; in I Sa. 17:1, it is *EPHES-DAMMIM.* I Ch. 11:13.

PA-SE'-AH, PHA-SE'-AH *(limping)*—R. V., *"Paseah."*
1. A son of Eshton, grandson of Chelub, descendant of Caleb, son of Hur. I Ch. 4:12.

2. One whose descendants were reckoned among the Nethinim. Ezra 2:49; Neh. 7:51.

3. Father of Jehoiada, who helped to repair the wall, B. C. 445. Neh. 3:6.

PASH'-UR *(free)*—R. V., *"Pashhur."*
1. Head of a priestly family in Jerusalem. I Ch. 9:12; Ezra 2:38; 10:22; Neh. 7:41; 11:12.

2. A priest who sealed the covenant, with Nehemiah, B. C. 445. Neh. 10:3.

3. A son of Immer the priest, and chief governor of the house of God in the days of Jeremiah. Jer. 20:1-6; 38:1.

4. Son of Melchiah, a prince of Judah in the days of Jeremiah. Jer. 21:1; 38:1.

PASS.—In Eze. 32:19, *surpass.*

PASSAGES.—In Jer. 22:20, this word probably refers to the mountains of *"Abarim"* (as rendered in the R. V.). See *ABARIM.*

PASSENGERS.—Those who pass by; wayfarers—not those who travel by an established conveyance, which is the most common modern sense of the word. Prov. 9:15; Eze. 39:11, 14, 15.

PASSION.—In Acts 1:3, this word is used to signify the sufferings and death of Christ. In Acts 14:15; Jas. 5:17, "like passions" means having the same human feelings and propensities.

PASSOVER.—The first and most important of the three great festivals of the Jews—the other two being Pentecost and the Feast of Tabernacles—on which the male population appeared before the Lord in Jerusalem to commemorate the exemption, or the "passing over," of the families of the Israelites when the destroying angel smote the first-born of Egypt (Ex. 12:23-29), and also the departure of the Hebrews from the land of bondage. Strictly speaking, the term "Passover" is applied only to the fourteenth (or rather, from the evening of the fourteenth to the evening of the fifteenth) day of the first month (Nisan), but as used in sacred history the word includes also the seven days' feast of unleavened bread, which began immediately after the Passover celebration (or on the fifteenth day of Nisan, or Abib). See *EASTER*. Lev. 23:5; Num. 9:2-14—Mat. 26:2; Mark 14:1, 12, 14, 16; Lu. 2:41.

PASTOR.—Literally, a *shepherd*. Besides this literal sense, the word is used in the Bible in somewhat the same way as it is now employed, to denote a stated minister appointed to watch over and instruct a congregation. See *MINISTER*. Jer. 2:8 (R. V., *"ruler"*); 3:15 (R. V., *"shepherd"*); 23:2 (R. V., *"shepherd"*)—Eph. 4:11.

PASTURE.—In the earliest days of their history, the Hebrews led an unsettled pastoral life, such as is still found among many Oriental tribes. One great object of the Mosaic polity was to turn them from this condition into that of settled cultivators of the soil. However, pasturage was only discouraged as a pursuit unfriendly to fixed habits and institutions, and not as connected with agriculture. Hence, although in later days the attention of the Hebrews was chiefly given to agriculture, the tending of sheep and cattle was not at any time neglected. Gen. 47:4; I Ch. 4:39-41; Psa. 23:2—Jno. 10:9.

PAT'-A-RA.
A city on the coast of Lycia in Asia Minor, about 40 miles W. of Myra, nearly opposite to Rhodes, with a famous oracle of Apollo; it is now in ruins. Patara was visited by Paul. Acts 21:1.

PATE.—Crown of the head. Psa. 7:16.

PATH, PATHWAY.—Customary road; the general course of any moving body. We speak of the path of the sun in the heavens; and to this is compared the path of the just—being like daybreak, which increases in light and splendor till perfect day (Prov. 4:18). The dispensations of God are his paths (Psa. 25:10); his precepts are paths (Psa. 17:5; 65:4); and the phenomena of nature are also paths of God (Psa. 77:19; Isa. 43:16). See *HIGHWAY*.

PATH'-ROS.
Upper Egypt or Thebaid, as distinguished from Mazor. Lower Egypt, and *MIZRAIM*, including both. It was originally independent; and was probably the *Said* of the Arabs and the *Thebaid* of the Greeks. Its people were called *PATHRUSIM*. Isa. 11:11; Jer. 44:1, 15; Eze. 29:14; 30:14.

PATH-RU'-SIM.
Name of the inhabitants of Pathros; descendants of Mizraim, the son of Ham. Gen. 10:14; I Ch. 1:12.

PAT'-MOS.
A sterile island about 30 miles in circumference in the Ægean Sea, S. W. of Samos, and 45 miles W. of Miletus; now called *Patino*, or *Patimo*, or *Patmosa*, and reckoned among the Sporades, with an excellent harbor. It is memorable as the place to which the apostle John was banished. Rev. 1:9.

PATRIARCH.—One who governs his family or descendants by paternal right. This term occurs, in the Bible, only in the N. T., and is applied to Abraham (Heb. 7:4), to the twelve sons of Jacob (Acts 7:8), and to David (Acts 2:29). During the first period of Hebrew history, the patriarchal form of government prevailed, the father of a family retaining authority over his descendants so long as he lived, regardless of any new connections they may have formed. Upon the death of the father, the eldest son usually succeeded to this dignity, exercising a paternal authority. From the patriarchs of the several families that formed a tribe, a prince was selected; and these princes were called the "elders of Israel" (Deut. 27:1). See table below.

GENEALOGY OF PATRIARCHS

(Based on Ussher, Hales and Calmet.)

	Anno Mundi	Before Christ	Age
Adam created	....	4004	..
Seth born	130	3874	...
Enos born	235	3769	...
Cainan born	325	3679	...
Mahalaleel born	395	3609	...
Jared born	460	3544	...
Enoch born	622	3382	...
Methuselah born	687	3317	...
Lamech born	874	3130	...
Adam died	930	3074	930
Enoch translated	987	3017	365
Seth died	1042	2962	912
Noah born	1056	2948	...
Enos died	1140	2864	905
Cainan died	1235	2769	910
Mahalaleel died	1290	2714	895
Jared died	1422	2582	962
Shem born	1558	2446	...
Lamech died	1651	2353	777
Methuselah died	1656	2348	969
The Deluge	1656	2348	...
Arphaxad born	1658	2346	...
Salah born	1693	2311	...
Eber born	1723	2281	...
Peleg born	1757	2247	...
Reu born	1787	2217	...
Serug born	1819	2185	...
Nahor born	1849	2155	...
Terah born	1878	2126	...
Peleg died	1996	2008	239
Nahor died	1997	2007	148
Noah died	2006	1998	950
Abram born	2008	1996	...
Reu died	2026	1978	239
Serug died	2049	1955	230
Terah died	2083	1921	205
Arphaxad died	2096	1908	438
Isaac born	2108	1896	...
Salah died	2126	1878	433
Shem died	2158	1846	600
Jacob born	2168	1836	...
Abraham died	2183	1821	175
Eber died	2187	1817	464
Isaac died	2288	1716	180
Jacob died	2315	1689	147

Adam was contemporary with	Years	Noah was contemporary with	Years	Shem was contemporary with	Years
Lamech ...	56	Lamech ...	595	Lamech ...	93
Methuselah.	246	Methuselah.	600	Methuselah.	98
Jared	470	Jared	366	Noah	448
Mahalaleel..	535	Mahalaleel..	234	and after the flood with	
Cainan	605	Cainan	179	Abraham ..	150
Enos	695	Enos	84	and Isaac ..	50

PATRIMONY.—A right or estate inherited from one's father; a term anciently given to church estates or revenues. Deut. 18:8.

PAT'-RO-BAS *(life of his father)*.
A Roman convert to whom Paul sent salutation. Rom. 16:14.

PATTERN.—Form, model. In Heb. 9:23, "patterns" is rendered *"copies"* in the R. V.

PA'-U *(a yawning deep)*.
The city of Hadar, the last of the early kings of Edom. Called *PAI* in I Ch. 1:50. Gen. 36:39.

PAUL *(little).*
The apostle to the Gentiles, whose original name was *SAUL (asked for),* was of the tribe of Benjamin, born in Tarsus, the chief city of Cilicia, in Asia Minor (Acts 22:3). He was brought up a Pharisee, and educated at Jerusalem, at the feet of Gamaliel, a celebrated Rabbi *(ibid.).* His vernacular tongue was Greek, but his residence in Palestine gave him a knowledge of the Syro-Chaldaic of that day, which is called in the N. T. "Hebrew." He was acquainted with several of the ancient Greek poets, whom he occasionally quotes. Like all Jews, he was brought up to a trade, which, in his case, was that of tent-maker (18:3).

Paul's residence at Jerusalem augmented his natural regard for Judaism, and led him, while yet a young man, to bear his testimony against Christianity, by consenting to the martyrdom of Stephen and watching over the clothes of those who stoned him (7:58; 8:1, 3). Yet breathing out threatenings and slaughter, he sought and obtained a commission from the high-priest to go into Damascus on a cruel errand of persecution (9:1, 2; 22:4, 5; 26:9-12). Nearing Damascus, a vivid miraculous light shone forth from heaven, blinding him and causing him and his company to fall to the earth, trembling with fear (9:3, 4, 8; 22:6); and Jesus appeared, directing him to go into the city to learn what he should do (9:4-6; 22:10; 26:14-18). Arising, he was led into Damascus; for he was blind, and remained so for three days (9:7-9; 22:11); after which time, Ananias, being sent by the Lord, came to him, restored his sight, and baptized him (9:10-18; 22:12-16).
Then, being thus born again, he retired to Arabia for a season, and returning to Damascus, at once entered upon his apostolic labors, preaching the gospel in the synagogues of Damascus, exciting the amazement of the multitudes who heard him, and confounding the Jews (9:20-22; Gal. 1:17). In order to escape from the Jews, who plotted to take his life, and were watching the gates of the city, he was let down from the walls at night, and then proceeded to Jerusalem; where the disciples were at first afraid of him, but, being convinced of the change in his character, received him into their fellowship (Acts 9:26-28).
Arousing the Jews of Jerusalem by his bold teachings, he was again forced to flee for his life; going this time to his native city, Tarsus (9:29, 30). Being sought and found there by Barnabas, the two of them proceeded to Antioch, where they remained a whole year, and established the first Gentile church; and it was here that the disciples were first called "Christians" (11:25, 26). Paul and Barnabas were sent by the disciples of Antioch into Judæa to relieve the poor of that section; and returning, brought John Mark with them (11:29, 30; 12:25).
Being commanded by the Holy Ghost, the church at Antioch set aside Paul and Barnabas as missionaries to the Gentiles. Departing upon their mission, and accompanied by Mark (John), they went first to Seleucia, then to Cyprus; and while at Salamis, a city of Cyprus, preached in the Jewish synagogue (13:1-5). They next proceeded to Paphos, where Elymas, a sorcerer and false prophet, was struck blind for opposing them—a miracle which caused the conversion of the Roman "deputy," or pro-consul, Sergius Paulus (13:6-12). After leaving Paphos, the missionaries went to Perga, in Pamphylia, where Mark left them and returned to Jerusalem (13:13). Thence they went to Antioch, in Pisidia, where Paul preached with good effect a powerful sermon to the Jews; which, by request of the Gentiles, he repeated to them the following Sabbath, with marked success (13:14-48). Leaving Antioch, they went to Iconium, where they made a great many converts (13:51, 52; 14:1); and then proceeded to Lystra and Derbe, at the former of which Paul cured a man who had been lame from birth (14:2-10). The people of the city, seeing the miracle which Paul had wrought, thought the apostles to be gods, and were with difficulty restrained from offering sacrifices to them (14:11-18). Soon after this, a body of Jews, from Antioch (in Pisidia) and Iconium, induced the fickle people of Lystra to stone Paul. Thinking him dead, they left him, but he miraculously recovered, and, together with Barnabas, went to Derbe (14:19, 20), and from there, *via* Lystra, etc., to Perga, in Pamphylia, and into Attalia, and then returned to Syrian-Antioch. Thus ended Paul's first missionary tour, A. D. 46.
The apostle remained at Antioch for about four years (14:21-28). After attending the church council at Jerusalem to decide about the circumcision of the Gentile converts, Paul, with a number of others, went back to Antioch, bearing the decision to the Gentile churches in Syria and Cilicia (15:22-35).

Then began his second missionary journey, A. D. 51; passing through Syria and Cilicia to Derbe and Lystra, he met Timothy, who accompanied him on his tour (16:1-3). Traveling from city to city, he accomplished much good; and at Troas was joined by Luke. In response to a vision, Paul next went into Macedonia; at Philippi, Lydia was converted, she and her family baptized, and she prevailed upon Paul to abide at her house (16:8-15). Having cast out a spirit of divination from a young girl, Paul, together with Silas, his companion, was brought before the magistrate by the girl's masters, and they were first beaten, then cast into prison, their feet being put in stocks (16:16-24); but at midnight the prison doors were miraculously opened and their bonds loosed; in consequence of which the jailer was converted and baptized, together with his family (16:25-34). Having failed to take advantage of the opportunity to effect their escape, the prisoners were released upon the following morning, and departed from Philippi, going to Thessalonica, where Paul made many converts (16:35 sq.). Paul and his company next visited Berœa, where they were very successful (17:10-12); thence to Athens, where Paul delivered a powerful sermon, but made only a few converts (17:13-34). Going to Corinth, where he preached upon the Sabbaths, he converted many of the inhabitants of that city, among them Crispus, the chief ruler of the synagogue; and, being encouraged in his work by the Lord, Who appeared to him in a vision at night, remained there a year and a half. While at Corinth, Paul was greatly encouraged in his labor by the presence of Silas and Timotheus (Timothy), who joined him there, coming from Macedonia (18:1-17). Leaving Corinth, he went to Ephesus; thence, touching at Cæsarea, he hastened to Jerusalem, and then returned to Antioch (18:18-22), A. D. 53.
After a brief rest, he began his third tour, A. D. 54, passing rapidly through Galatia and Phrygia (18:23). Again visiting Ephesus, he baptized twelve disciples of John the Baptist; who, when they had received the Holy Ghost, "spake with tongues, and prophesied." Paul preached upwards of two years in the school of Tyrannus; and "God wrought special miracles" by his hands; indeed, his success here was wonderful, especially after God had discomfited certain vagabond Jewish exorcists who strove to perform miracles similar to his (19:1-20). Leaving Ephesus, Paul next traveled through Macedonia and Greece; then returned to Philippi (19:21–20:5). He then visited Troas, where Eutychus, having been killed by falling from the window of a room where Paul was preaching, was restored to life by him. Sailing to Miletus, the apostle sent for the pastors of the church at Ephesus and delivered to them a solemn charge, moving them so that they "wept sore, and fell on Paul's neck, and kissed him" (20:6-38). He and his companions then went, *via* Coos and Rhodes, to Patara, where they boarded a Phœnician ship and sailed to Syria, landing at Tyre and remaining there seven days, then sailed to Ptolemais, where they "saluted the brethren, and abode with them one day" (21:1-7). Thence the company went to Cæsarea, where Agabus foretold what awaited Paul at Jerusalem; nevertheless, he continued his journey to that city (21:8-26).
Arriving at Jerusalem, the apostle was seized and cast out of the Temple by a mob, but was rescued by a Roman officer. As he was being dragged to the castle, he was granted permission to speak to the multitude, and, standing on the steps, made his defense in a speech that has seldom been equaled for grand eloquence and power (21:27-

22:29). Being arraigned before the Sanhedrin, Paul skilfully set his judges at variance, and was again taken in charge by the Roman authorities; and the Lord again appeared to him, encouraging him and telling him that he was to bear witness in Rome (22:30–23:11). While still at Jerusalem, a conspiracy was entered into by certain Jews to kill Paul, but it was frustrated by his nephew and the Roman chief captain, Lysias, who sent the apostle, with an escort of 200 soldiers, to Felix, the Roman governor at Cæsarea. When Felix learned that Paul was a citizen of Rome, being a native of the Roman province of Cilicia, he agreed to hear his case, and ordered the apostle to be kept in Herod's judgment-hall, where he remained for five days (23:12-35; 24:1), when he was arraigned for trial. An orator by the name of Tertullus made a plausible speech of accusation, but was effectually answered by Paul, causing Felix to defer the case; keeping him prisoner for two years, during which time the apostle taught the Roman governor and his wife, a Jewess by the name of Drusilla, "concerning the faith in Christ" (ch. 24).

Being finally arraigned successively before Festus and Agrippa, the prisoner would have been set at liberty, had he not previously appealed to Cæsar (chs. 25, 26); such being the case, he was sent, a prisoner, on board a ship bound for Rome. The apostle foretold the perils of the voyage, and his prophecies were fulfilled when their ship was wrecked on the shores of the island of Melita (ch. 27; 28:1). Here Paul was bitten by a viper, without injury; he also cured the father of Publius, the chief man of the island, of a fever, and healed many others (28:1-10). Having experienced a three months' delay, the stranded party again set out for Rome, where they arrived without further incident; and Paul was delivered to the captain of the guard, who suffered him to live by himself, with but a single soldier as guard (28:11-16). During his stay in Rome, the apostle preached to the chief of the Jews, and subsequently continued his teaching in his place of abode; he dwelt two years (A. D. 61-63) in his own hired house, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (28:17-31).

Here ends the history of the great, and first, missionary to the Gentiles, as recorded in the Acts of the Apostles. Nothing is definitely known regarding the remainder of his life. It does not appear that he was tried during his first imprisonment in Rome; and it is probable that, upon his release in 63, he made another missionary tour through Greece and Asia Minor, and possibly through Spain; indeed, some have thought that he also visited Britain, but though not impossible, the evidence is very unsatisfactory. Soon after this tour, he was probably again carried to Rome as a prisoner; but was not treated with kindness and consideration this time, as during his first imprisonment there, but as a felon (II Ti. 2:9). It is commonly supposed that he was beheaded, A. D. 65 or 66, during the persecutions of Nero, when between 63 and 67 years of age.

As to his temperament and character, Paul is himself the best painter. His humility induced him to abandon the grand title of "Saul" *(desired)* and assume the humble one of "Paul" *(the little one)*, appropriate, perhaps, because of his bodily size, but adopted, no doubt, from that humility which makes him count himself to be "less than the least of all saints, and not worthy to be called an apostle." The truest impression of him is to be gained from a study of his speeches and epistles; for, in these we perceive the warmth and ardor of his nature, his affectionate disposition, the tenderness of his sense of honor, the courtesy and personal dignity of his bearing, and his perfect frankness. We see also the rare combination of subtlety, tenacity, and versatility existing in his intellect, with a practical wisdom generally associated with a cooler temperament than his, and a forbearance and tolerance seldom joined with such impetuous convictions as he entertained.

The epistles written by Paul are thirteen in number, or fourteen, if we include the epistle to the Hebrews. They form a unique body of literature, full of deep and burning thoughts that can never die; touching upon all points of the Christian faith and duty and the highest topics that can engage our attention. See *BIBLE, BOOKS OF THE.*

See *APOSTLES AND DISCIPLES.*

(Note: There has been much discussion as to the chronology of the apostle Paul's life; without entering into the question, we have adopted the dates as given by some of the prominent chronological authorities; it is possible, if not probable, that two years should be added to each date given.)

PAU'-LUS, *SER'-GI-US.* See *SERGIUS PAULUS.* Acts 13:7.

PAVEMENT.—In Jno. 19:13, this word refers to an area in Pilate's court-room, the floor of which was paved with marble or other stones. It was the judgment-seat. See *GABBATHA,* the Hebrew name for it.

PAVILION.—A tent or booth used by important personages (I Ki. 20:12, 16); used poetically for the dwelling of God (Psa. 18:11), where Jehovah is described as surrounding Himself with dark waters, and thick clouds of the skies, as with a tent, or "pavilion."

PAW.—That part of an animal which corresponds to the hand of a human being; used metaphorically, in I Sa. 17:37, in the sense of *power.* Lev. 11:27.

PEACE OFFERING.—A *thank*-offering, or voluntary sacrifice offered by the pious Jews in token of gratitude. They are frequently mentioned in connection with burnt-offerings (Ex. 20:24; 24:5, etc.), and consisted of spotless (but see Lev. 22:23) young cattle of either sex (Lev. 3:1, 6; 9:4, 18). Peace-offerings were offered, along with meat-offerings and drink-offerings (in the same manner as burnt-offerings), either by individuals or in the name of the people, and were expressly prescribed at the Feast of Pentecost (young lambs, Lev. 23:19). Private peace-offerings were the result of free impulse, or in fulfillment of a vow (Lev. 7:16; 22:21; Num. 15:8), as at the expiration of a Nazaritish vow (Num. 6:14).

PEACEMAKERS.—A word occurring in the Bible only in Mat. 5:9, where they are mentioned among the blessed.

PEACOCKS.—Peacocks are mentioned among the articles brought from Tharshish by Solomon's navy (I Ki. 10:22; II Ch. 9:21). In Job 39:13, "peacocks" should probably be rendered *"ostrich"* (as in the R. V.); and "ostrich," in the same verse, should be *"stork"* (as in the margin of the R. V., which, however, renders the word *"love"* in the text), as the original of the word is elsewhere translated.

PEARL.—"Pearls," in Job 28:18 (the only passage in which the word occurs in the O. T.), probably means *"crystals"* (as in the R. V.). Pearls, however, are frequently mentioned in the N. T., in one passage (Mat. 13:45, 46) of which the kingdom of heaven is likened unto "a merchantman seeking goodly pearls." Pearl, found principally in the shells of the pearl-oyster, has always been highly prized as a gem, and the ancients regarded it among the most precious substances (Mat. 7:6; I Ti. 2:9). The pearl-oysters grow in clusters in deep water, and they are found in the Persian Gulf, on the coasts of Java, Sumatra, etc. The oysters are brought up by divers who are specially trained for this arduous and dangerous work. The pearls are generally small, not as large as a cherry-stone, but some reach the size of a walnut.

PED'-A-HEL *(God delivers).*
The chief of Naphtali chosen to divide the land W. of the Jordan. Num. 34:28.

PE-DAH'-ZUR *(the rock delivers).*
The father of Gamaliel, the chief of Manasseh chosen to number the people. Num. 1:10; 2:20; 7:54, 59; 10:23.

PE-DA'-IAH *(Jehovah delivers).*

1. Grandfather of King Josiah. II Ki. 23:36.

2. Son or grandson of Jeconiah, son of King Jehoiakim, and father of Zerubbabel. I Ch. 3:18, 19.

3. Father of Joel, ruler of Manasseh W. of Jordan in the days of David. I Ch. 27:20.

4. One of the sons of Parosh who helped to repair the wall after Nehemiah came, B. C. 445. Neh. 3:25.

5. A prince, priest, or Levite who stood on Ezra's left when he read the law to the people, B. C. 445. Neh. 8:4; 13:13.

6. A Benjamite whose great-grandson Sallu dwelt in Jerusalem. Neh. 11:7.

PE'-KAH, *(watchfulness).*
Son of Remaliah, and an officer of Pekahiah, king of Israel, against whom he conspired and reigned in his stead, and who was himself slain by Hoshea, son of Elah. He probably ascended the throne about B. C. 736 (according to Ussher, B. C. 759). II Ki. 15:25-37; 16:1, 5; II Ch. 28:6; Isa. 7:1.

PEK-A-HI'-AH *(Jehovah watches).*
Son and successor of Menahem, king of Israel, and slain by Pekah, son of Remaliah, after having reigned two years, B. C. 761-759 (new dates, 738-736). II Ki. 15:22, 23, 26.

PE'-KOD *(visitation).*
A symbolic name for Chaldea; perhaps the *Pactyians,* whom Herodotus names with the Armenians and Caspians. Jer. 50:21; Eze. 23:23.

PE-LA'-IAH *(Jehovah is distinguished).*
1. A son of Elioenai, of the family of David. I Ch. 3:24.

2. A priest who explained the law when Ezra read it, B. C. 445. Neh. 8:7.

3. A Levite that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:10.

PEL-A-LI'-AH *(Jehovah judges).*
A priest whose grandson Adaiah dwelt in Jerusalem after the Exile. Neh. 11:12.

PEL-A-TI'-AH *(Jehovah delivers).*
1. Son of Hananiah, descendant of Salathiel, of the family of David. I Ch. 3:21.

2. A Simeonite captain. I Ch. 4:42.

3. A family that sealed the covenant, B. C. 445. Neh. 10:22.

4. Son of Benaiah, seen in vision by Ezekiel the prophet. Eze. 11:1, 13.

PE'-LEG *(division).*
A son of Eber, of the family of Shem, in whose days the earth was divided. B. C. 2247-2008. Gen. 10:25; 11:16-19; I Ch. 1:19, 25.

PE'-LET *(escape).*
1. A son of Jahdai of the family of Caleb, son of Hezron. I Ch. 2:47.

2. A son of Azmaveth (who was also one of David's captains, I Ch. 11:33), and among those who joined David at Ziklag. I Ch. 12:3.

PE'-LETH *(flight, haste).*
1. A Reubenite and father of On, who joined Korah, Dathan, and Abiram against Moses and Aaron. Num. 16:1.

2. A son of Jonathan, and descendant of Pharez, son of Judah. I Ch. 2:33.

PE'-LETH-ITES.
A company of David's body-guard, like the *CHERETHITES;* perhaps a contraction of *PHILISTINES.* II Sa. 8:18; 15:18; 20:7, 23; I Ki. 1:38, 44.

PELICAN.—A voracious water-bird closely resembling the goose, though nearly twice as large, with the exception of its peculiar bill, which is usually about fifteen inches long, and to the lower edge of which is attached a large pouch or bag. Out of this pouch, which will hold two or three gallons of water and food enough for six men, the pelican feeds itself and its young. Having gorged itself with food, it seeks some desolate spot, where it will sit for hours, and even days, presenting a very melancholy aspect (see Psa. 102:6). The pelican was an "unclean" bird among the Hebrews (Lev. 11:18; Deut. 14:17). The same original word is rendered "cormorant" in Isa. 34:11; Zeph. 2:14; but it is probable that *"pelican"* (as in the R. V.) would be a more proper translation.

PE'-LON-ITE.
1. An appellation of Helez, an Ephraimite, one of David's valiant men; perhaps the same as *PALTITE* (II Sa. 23:26). I Ch. 11:27; 27:10.

2. An appellation of Ahijah the prophet. I Ch. 11:36.

PEN.—The instruments employed by the ancients in forming their characters varied according to the materials on which they wrote. Upon tablets of wax, a stylus was used; one end of it was pointed, for tracing the characters, and the other end was broad and flat, for removing any erroneous marks by smoothing the wax. Upon paper, linen, cotton, skins, and parchments, hair pencils, or brushes brought to a very fine point, were at first used, but later the reed-pen was employed. The latter was made of reed from which the pith had been taken, and cut similar to the quill-pen, only, when first used, the point was not split. For hard substances, like stone or metal plates, a pointed piece of steel was used (the "iron pen" of Job 19:24). From the allusion in Jer. 17:1, it is possible that an instrument tipped or pointed with diamond, such as glaziers now use, was also employed. The "penknife" mentioned in Jer. 36:23 was a peculiar knife used in shaping reeds into pens. The reed-pen was until recently used by the Turks, Syrians, Persians, Abyssinians, Arabs, and other Orientals, as their languages could not be written without difficulty with pens made from quills.

PEN'-I-EL *(face of God).*
A place on the Jabbok River, E. of the Jordan, where Jacob wrestled with the angel (Gen. 32:24-32, the only passage of the Bible in which it is called "Peniel"). It is also called *PENUEL* (Gen. 32:31; Judg. 8:8, 9, 17; I Ki. 12:25); a city, with a tower, whose inhabitants were slain by Gideon.

PE-NIN'-NAH *(coral).*
A wife of Elkanah, father of Samuel the prophet. I Sa. 1:2, 4.

PENKNIFE.—A knife used by the ancients for cutting the reed-pen. See *PEN.* Jer. 36:23.

PENNY, PENCE, PENNYWORTH.—The word rendered "penny" (R. V., *"shilling"*) in the Bible is the Roman *denarius,* which formed the bulk of the silver coins current in Palestine in N. T. times. It was equal to about fifteen cents in our money, and was the regular pay of a day-laborer (Mat. 20:2-13). See *WEIGHTS AND MEASURES.* Mat. 22:19; Mark 6:37; 12:15; 14:5; Rev. 6:6.

PEN'-TA-TEUCH *(five volumes).*—The collective name for the first five books of the O. T., introduced by the Septuagint (Greek) translators, as were also the special names of the single books *(Genesis, Exodus, Leviticus, Numbers, Deuteronomy),* each referring to the specific contents of each book. The collective names with which the five books are designated in the Bible are:—"A book of the law of the Lord given by Moses" (II Ch. 34:14); "the book of the law" (II Ki. 22:8); "the book of the covenant" (II Ki. 23:2); "the law of Moses" (Ezra 7:6); "the book of the law of Moses" (Neh. 8:1); "the book of Moses" (Ezra 6:18); or simply "the law" (Mat. 12:5; Lu. 10:26; Jno. 8:5, 17). The authorship of the Pentateuch is generally ascribed to Moses; but this is a question that has been, and still is, the subject of numerous and elaborate critical discussions. See *BIBLE;* also *BIBLE, BOOKS OF THE.*

PEN'-TE-COST (from a Greek word meaning *fiftieth).*—The second great festival of the Jews; which was celebrated on the fiftieth day after the sixteenth of Nisan, or Abib (the second day of

the Passover; or, more properly, the first day of the Feast of Unleavened Bread). It was called "the feast of weeks" (Ex. 34:22), because it was celebrated seven complete weeks, or fifty days, after the Passover (Lev. 23:15, 16); and "the day of the first fruits" (Num. 28:26), being originally appointed as a simple thanksgiving for the harvest, which, in Palestine, was gathered between Passover and Pentecost. The commencement of the Christian Church on the day of Pentecost, preceded as it was by Christ's ascension, attaches a peculiar interest to this season. The combination of two great events (the Ascension and the descent of the Holy Ghost) in one festival has a parallel in the original Jewish feast, which is held to have included the feast of first-fruits and of the delivering of the law (Ex. 23:16; Lev. 23:14-21; Num. 28:26). The word "Pentecost" occurs only in the N. T. Acts 2:1; 20:16; I Co. 16:8.

PEN'-U-EL *(face of God).*
1. See *PENIEL.* Gen. 32:31; Judg. 8:8, 9, 17.

2. First named of two sons of Hur, son of Judah. He was the father of Gedor. I Ch. 4:4.

3. A Benjamite who dwelt in the city of Jerusalem; the last named of eleven sons of Shashak, son of Beriah. I Ch. 8:25.

PENURY.—Poverty, want, deficiency. Prov. 14:23—Lu. 21:4 (R. V., *"want"*).

PEOPLE.—See *MINGLED PEOPLE.* "People of the east" (Gen. 29:1) is a designation applied to the inhabitants of Haran; "children of the east" (Judg. 6:3, 33; 7:12; 8:10; I Ki. 4:30), a tribe dwelling near the Amalekites and Midianites.

PE'-OR *(cleft).*
1. A mountain, part of the range of Abarim, in the land of Moab, E. of the Jordan. The encampment of the Israelites could be seen from it, and Balak brought Balaam there that the latter might curse the children of Israel (Num. 23:27, 28). See *BALAAM.*

2. A god of the Midianites, who, by following the counsels of Balaam, seduced the Israelites to take part in their worship, and the licentious revels by which it appears to have been accompanied; and thus they brought upon them the divine vengeance (Num. 25:1 sq.; 31:16). The temple or shrine of Peor probably stood at the top of the mountain of that name; and the town of Beth-peor may have been situated at its base. This god is called *BAAL-PEOR* in Num. 25:3.

PE-RA'-ZIM *(breaches), MOUNT.*
A mountain in Judah or Benjamin. Thought to be the same as *BAAL-PERAZIM* (II Sa. 5:20; I Ch. 14:11). Isa. 28:21.

PERDITION, *SON OF.*—A title applied to Judas Iscariot by Christ, referring to his end as the fulfillment of Scripture (Jno. 17:12). In II Th. 2:3, the reference is to the great opponent of the Christian religion, who shall set himself up in the place of God.

PE'-RES.—To *divide, part.* In the original language, it is the same word as "Upharsin" (Dan. 5:25), but in a different number or case. See *MENE.* Dan. 5:28.

PE'-RESH *(separate).*
A son of Machir, son of Manasseh. I Ch. 7:16.

PE'-REZ *(bursting through).*
An ancestor of Jashobeam, captain of the first division in David's army; perhaps the same as Pharez, son of Judah (Gen. 38:29). I Ch. 27:3.

PE'-REZ--UZ'-ZA, PE'-REZ--UZ'-ZAH *(breach of Uzzah).*
A place where Jehovah smote Uzzah for touching the ark. II Sa. 6:8; I Ch. 13:11.

PERFORMANCE.—Ending, completion. Lu. 1:45; II Co. 8:11 (R. V., *"completion"*).

PERFUME.—In Ex. 30:35, 37, a composition to be used only in the Temple service. Ordinary perfume was, and still is, much used in the East to give an agreeable odor to the person and apparel. The occupation of the apothecary consisted chiefly in making perfumes and ointments. Prov. 27:9; Isa. 57:9.

PER'-GA *(place of nuptials).*
The capital of Pamphylia, situated on the river Cestrus; it had a famous temple of Diana or Artemis. It was visited by Paul and Barnabas. Acts 13:13, 14; 14:25.

PER'-GA-MOS *(citadel ?)*—R. V., *"Pergamum."*
A celebrated city of Mysia, near the river Caicus. Here parchment was first perfected, and a library of 200,000 volumes formed, which was eventually sent to Alexandria. It had also a famous temple of Æsculapius, who was represented under the figure of a serpent. Rev. 1:11; 2:12.

PE-RI'-DA *(separation).*
One of the servants of Solomon whose descendants returned from captivity with Zerubbabel, B. C. 536; called *PERUDA* in Ezra 2:55. Neh. 7:57.

PER'-IZ-ZITES *(villagers).*
A nation in the hill-country of Judah, driven out by the Ephraimites. Gen. 13:7, 15:20; Ex. 3:8, 17; Josh. 3:10; 9:1.

PERSECUTION.—The use of force or compulsion in matters of conscience or religious belief, or the infliction of pain or punishment on account of same. Mat. 13:21; Mark 10:30; Acts 8:1; 13:50.

PERSECUTOR.—One who persecutes. In Psa. 7:13, "against the persecutors" is rendered *"fiery [shafts]"* in the R. V. See *PERSECUTION.* Psa. 119:157; Jer. 15:15—I Ti. 1:13.

PER'-SIA.
The last of the four great Asiatic empires, anciently called *ELAM,* and receiving its name from its chief province called *Fars* or Farsistan; now bounded on the W. by Asiatic Turkey, N. by Transcaucasia and the Caspian Sea, E. by Afghanistan and Beluchistan, and S. by the Persian Gulf and the Arabian Sea; its area is about 545,000 square miles; it has thirteen provinces, viz., Azarbyan, Irak, Ajemi, Ardelan, Khuzistan, Fars, Laristan, Kerman, Ghilan, Mazanderan, Astrabad, Khorasan, and Yezd.

Persia's first ruler was Kaiomars, B. C. 2160; in 2010, it becomes subject to Syria; in 1740, its king Nodar is attacked and defeated by Pashang, king of Turan; in 1730 Zur (or Zoab) defeats Afrasiab; in 1661, the Pischdadian dynasty is subverted; in 642, Cyaxares expels the Turano, and sets up the Kaianite dynasty; in 640, it is subject to the Scythians; in 612, they are expelled; In 606, he takes Nineveh; in 596, Egypt, Syria, and Asia Minor are subdued by the Persians; in 559, Cyrus becomes king; in 551, he annexes Media; in 538, he conquers Babylon; in 536, Zoroaster flourishes; in 522, Cambyses is slain and Smerdis usurps authority; in 517, Darius takes Babylon; in 497, a war between Persia and Greece; in 480, Xerxes I. invades Greece; in 478, he marries *ESTHER* (which see); in 465, he is killed; in 401 occurs the retreat of the 10,000 Greeks; in 350, Ochus subdues Egypt; in 334, Alexander the Great invades Persia; in 250, it passes under the Parthian dynasty of the Arsacidæ.

In A. D. 226, Artaxerxes, or Ardshir, founds the dynasty of the Sassanides; in 326, Christianity is prohibited; in 430, the Huns invade Persia; in 636, the Arabs invade it; in 651, it passes under the Saracen yoke; in 813, the Taherite dynasty commences; in 872, the Sopharide dynasty; in 874, the Saminide dynasty; in 1026, Ferdusi flourishes; in 1038, the Seljakian Turkish dynasty; in 1223, the Mongols succeed; in 1393, Timour reduces all Persia; in 1502, Ismail Shah Soop expels the Turks of the White Sheep, and sets up the Soofite dynasty; in 1724, Russia and Turkey agree to partition Persia; in 1800, Persia allies itself to Britain; in 1826, Russia declares war; in 1854, a treaty is concluded; in 1858, Mahammed Khasim Khan dies, aged 12 years. II Ch. 36:20, 23; Esth. 1:3, 14, 18; 10:2; Eze. 27:10; 38:5; Dan. 8:20; 10:1, 13, 20; 11:2.

PER'-SIANS.
Inhabitants of Persia. Neh. 12:22; Esth. 1:19; Dan. 5:28; 6:8, 12, 15, 28.

PER'-SIS *(a Persian woman).*
A female disciple in Rome to whom Paul sent salutation. Rom. 16:12.

PERSON.—This word is derived from the Latin *persona,* originally a term of the theatre, and signifying the mask worn in ancient times by actors. In modern theology, it means a "thinking, intelligent being, that has reason and reflection, and can consider itself as itself." See *"PERSONALITY"* in "CHARACTER BUILDING" study. Eze. 16:5; Mal. 1:8, 9—Mat. 22:16; Mark 12:14; II Co. 1:11; 2:10; Jas. 2:9.

PE-RU'-DA *(separation, isolation).*
One of the servants of Solomon whose descendants returned from exile with Zerubbabel, B. C. 536. Also called *PERIDA.* Ezra 2:55.

PESTILENCE.—A word sometimes used to denote all kinds of distempers and calamities. See *PLAGUE.* Ex. 5:3; Deut. 28:21; Jer. 21:6—Mat. 24:7 (A. V. only); Lu. 21:11.

PESTLE.—A mallet used to pulverize grain. See *MORTAR.* Prov. 27:22.

PE'-TER *(a stone* or *rock).*
The surname of Simon, brother of Andrew and son of Jona (or Johanan); a native of Bethsaida, and a fisherman, residing with his wife and mother-in-law in Capernaum. He was given the name "Peter" *(rock)* by Christ when He called him to the apostleship (Mat. 16:18; Jno. 1:42), with a prophetic reference to what he should do and be for the Church. His earlier apostolic work is recorded in the first part of Acts, chapters 1-12 and 15.

Peter laid the foundation of the Church among the Jews on the day of Pentecost (Acts 2), and admitted the first Gentiles, Cornelius and his family, to baptism (10:47, 48). Of his later activity, we have only a few notices. A controversy sprang up between him and Paul at Antioch concerning the treatment of Gentile converts (Gal. 2:11), but it was only temporary, and ended with perfect harmony between the two great men (II Pe. 3:15). From I Co. 9:5, we know that at that time, A. D. about 57, Peter and his wife were engaged in missionary work, probably among the dispersed Jews in Asia Minor, to whom his two epistles are addressed. According to a tradition unanimously accepted by the whole Christian Church of antiquity, he suffered martyrdom in Rome, on the Vatican hill (where St. Peter's church now stands), probably during the Neronian persecution, A. D. 64.

Among the apostles, Peter stands out with singular vividness and impressiveness; one moment nearest to us, and the next, it would seem, nearest to God. He had an impulsive temperament and was always in a hurry, the first to confess and the first to deny the Lord; but he sincerely repented, and strengthened his brethren. See *APOSTLES AND DISCIPLES.*

PE'-TER, *FIRST AND SECOND EPISTLES OF.*—See *BIBLE, BOOKS OF THE.*

PETH-A-HI'-AH *(Jehovah opens).*
1. A priest in the days of David appointed over the nineteenth charge of the Sanctuary. I Ch. 24:16.

2. A Levite that had taken a "strange" (foreign) wife. Ezra 10:23.

3. A Levite who regulated the devotions of the people after Ezra had finished reading the Book of the Law to them. Neh. 9:5.

4. A Son of Meshezabeel, of the family of Zarah, son of Judah, whom the king of Persia employed in matters concerning the returned exiles, B. C. 445. Neh. 11:24.

PE'-THOR *(extension).*
A city in Mesopotamia, near the Euphrates, where Balaam the prophet, son of Beor, dwelt, when Balak, king of Moab, sent for him to curse Israel. Num. 22:5; Deut. 23:4.

PE-THU'-EL *(God delivers).*
Father of Joel the prophet. Joel 1:1.

PE-UL'-THAI *(Jehovah works)*—R. V., *"Peullethai."*
A Kohathite, son of Obed-edom, and a gate-keeper of the Tabernacle in the days of David. I Ch. 26:5.

PHA'-LEC—R. V., *"Peleg."*
Father of Ragau, an ancestor of Jesus; same as *PELEG.* Lu. 3:35.

PHAL'-LU—R. V., *"Pallu."* See *PALLU.* Gen. 46:9.

PHAL'-TI *(Jehovah causes to escape)*—R. V., *"Palti."*
A Benjamite to whom Saul gave Michal his daughter, David's wife; also called *PALTIEL.* I Sa. 25:44.

PHAL'-TI-EL—R. V., *"Paltiel."* See *PALTIEL.* II Sa. 3:15.

PHAN'-U-EL.
An Asheritess, mother of Anna the prophetess who came into the temple when Jesus was presented there by his parents, and spoke of him to those in Israel who looked for redemption. Lu. 2:36.

PHA'-RAOH *(sun).*
The national or official title of the Egyptian kings of the old native dynasties. Besides *PHARAOH-HOPHRA* and *PHARAOH-NECHO* (which see), there are eight kings called "Pharaoh" mentioned in the Bible:—

1. Pharaoh in the days of Abram. B. C. 1896. Gen. 12:15-20.

2. Pharaoh in the time of Joseph. B. C. 1725. Gen. 37:36; 39:1; 40 and 41; 42:15, 16; 44:18; 45:2 sq.; 46:5, 31, 33; 47; 50:4, 6, 7 —Acts 7:10.

3. Pharaoh in the infancy of Moses, and father of his foster-mother; the "new king over Egypt, which knew not Joseph" (Ex. 1:8). This is the Pharaoh of the oppression, usually identified with *Rameses II.* of the nineteenth dynasty, the conqueror and master-builder, called *Sesostris* by the Greeks. B. C. 1571. Ex. 1:11, 19, 22; 2:5-10—Acts 7:21; Heb. 11:24.

4. Pharaoh when Moses was grown up; and from whom Moses fled to escape death for the slaying of an Egyptian. Probably the same as No. 3. Ex. 2:15.

5. The Pharaoh who was reigning when Moses returned to deliver the Israelites from bondage (Ex. 3:10). He was ruler of Egypt when the seven plagues were sent upon the country, and is the Pharaoh of the Exodus, who perished with his army in the Red Sea (perhaps *Menephtha,* the son of Rameses II., whose reign was inglorious and marked the period of decline). B. C. 1491. Ex. 3-18; Deut. 6:21, 22; 7:8, 18; 11:3; 29:2; 34:11; I Sa. 2:27; 6:6—Rom. 9:17.

6. Father of Bithiah, wife of Mered, who was of the tribe of Judah. B. C. 1400. I Ch. 4:18.

7. Pharaoh whose daughter Solomon married. See *PALACE.* B. C. 1015. I Ki. 3:1; 7:8; 9:16, 24; 11:1, 18-22; II Ch. 8:11; Song 1:9.

8. Pharaoh in the days of Isaiah. B. C. 720. Isa. 19:11; 30:2, 3; 36:6.

PHA'-RAOH--HOPH'-RA *(priest of the sun).*
A king of Egypt whose overthrow by Nebuchadnezzar was foretold by Jeremiah the prophet. B. C. 570. Herodotus reports his death by a rival king, Amasis. Jer. 44:30.

PHA'-RAOH--NE'-CHOH, PHA'-RAOH--NE'-CHO *(Pharaoh the lame)*—R. V., *"Pharaoh Necoh," "Pharaoh Neco."*
A king of Egypt (a successor of Psammetichus) who fought against Nabopolassar, king of Assyria, slew King Josiah at Megiddo, bound Jehoahaz at Riblah, and made Eliakim, his brother, king in his stead. B. C. 610. II Ki. 18:21; 23:29, 33-35;

Jer. 25:19; 37:5, 7, 11; 43:9; 46:2, 17, 25; 47:1; Eze. 17:17; 29:2, 3; 30:21, 22, 24, 25; 31:2, 18; 32:2, 31, 32.

PHA'-RES—R. V., *"Perez."*
Elder son of Judas (Judah) by Thamar (Tamar), and father of Esrom (Hezron). The same as *PHAREZ*, or *PEREZ*. Mat. 1:3; Lu. 3:33.

PHA'-REZ, PE'-REZ *(breaking forth)*—R. V., *"Perez."*
Elder son of Judah by Tamar his daughter-in-law, and father of Hezron and Hamul; also called *PHARES*, and perhaps *PEREZ*. Gen. 38:29; 46:12; Num. 26:20, 21; Ruth 4:12, 18.

PHAR'-I-SEES *(separated)*.
The largest of the three or four Jewish sects; noted for their self-conceit and long prayers. In the time of Christ, the Pharisees formed the most powerful party among the Jews, both in politics and in religion. In politics, they were national and opposed to the Roman rule. They were the leaders of the people in their desperate fight for political independence, and employed every means in their power to oppose the intrusion of Greek-Roman civilization, its paganism, and its vices. In religion, they adhered strictly to the letter, but departed from the spirit, of the Old Testament. In opposition to the Sadducees, they accepted and defended the doctrines of the resurrection of the body, a future reward or punishment, a divine providence, etc., but they also maintained that there existed an oral tradition descended from Moses, and to that tradition, of which they pretended to be the sole possessors, they ascribed an authority equal to the law. By this means, they attempted to keep the conscience of the people in abject slavery, and troubled men's minds with questions like this: Whether it was permissible to eat an egg which was laid on a Sabbath day, etc., etc. Hence the scathing denunciations of our Lord (Mat. 23:23-33; Lu. 16:14, 15). Among the Pharisees, however, were some of the noblest characters, such as Nicodemus, Joseph of Arimathea, and the wise Gamaliel (Acts 5:34), and from them came the great apostle of the Gentiles, Paul.

PHA'-ROSH—R. V., *"Parosh."* See *PAROSH*. Ezra 8:3.

PHAR'-PAR *(swift)*.
The river *el-Sibarani*, flowing from Hermon past Damascus, or the little one at *el-Faigah* which falls into the Barada; or the *Awaj* from Eastern Hermon, and now called *Barber*. II Ki. 5:12.

PHAR'-ZITES—R. V., *"Perezites."*
The family of Pharez, son of Judah. Num. 26:20.

PHA-SE'-AH—R. V., *"Paseah."* See *PASEAH*. Neh. 7:51.

PHE'-BE *(moon ?)*—R. V., *"Phœbe."*
A Christian woman in Corinth or Cenchrea who had helped Paul; and, going to Rome, was recommended by him. Rom. 16:1.

PHE-NI'-CE *(land of the date-palm ?)*.
1. Another form of *"Phœnicia"* (as in the R. V.) or *PHENICIA* (see the latter). Acts 11:19; 15:3.

2. A town and harbor on the S. W. side of the island of Crete, in the Mediterranean Sea. The captain of the ship on which Paul was a prisoner attempted to sail into the harbor of Phenice, but failed (Acts 27:12-14). The town of Phenice is more properly called *"Phœnix"* (as in the R. V.), and has been identified with the modern *Lutro*.

PHE-NI'-CI-A *(land of palms)*—R. V., *"Phœnicia."*
A small country lying along the E. coast of the Mediterranean Sea, commencing at the promontory of Carmel, and stretching 120 miles N., with an average breadth of 20 miles. Although now only a desert strewn with ruins, Phœnicia was at one time one of the most flourishing countries in the world. The Phœnicians were closely related to the Canaanites (Gen. 10:15), and to the Israelites. Indeed, the few traces of the Phœnician language which have come down to us (inscriptions on coins, monuments, etc.) can be understood only by means of the Hebrew language. The relations between the two peoples were also generally very cordial. The Phœnicians bought and exported the wheat, honey, oil, balm, etc., of the Israelites; and Phœnician artists and mechanics were employed by both Saul and David. The ships of Solomon and the Phœnicians sailed together for the gold-region of Ophir (see *OPHIR*). However, in religion, the difference between the two peoples was very marked. The Phœnicians were given to a kind of nature-worship in its most abominable form; and the rites, ceremonies and practices involved in the worship of Baal and Astarte point toward the lowest forms of sensuousness and cruelty. The Phœnicians therefore exercised a degrading influence upon the Hebrews, especially after the division of the Jewish nation into two kingdoms (Israel and Judah). They took the part of Israel, whose people they seduced to idolatry; and made wars against Judah, in which they went so far as to sell their prisoners to the Edomites as slaves. The name of this country does not occur in the O. T., but is found in the N. T. of the A. V. (R. V., uniformly *"Phœnicia"*) in the forms "Phenice" (Acts 11:19; 15:3) and "Phenicia" (Acts 21:2). The chief cities of ancient Phœnicia were *TYRE* and *SIDON* (which see).

Phœnicia was originally peopled by the sons of Anak, B. C. 2800; and Agenor was its first king, 1490. In 878, it sent out a colony, led by Elissa or Dido, to Africa, which founded Carthage; in 721, it was invaded by Shalmanezer; in 587, by Nebuchadnezzar; in 536, by Lyrus; in 466, the Phœnicians were totally defeated by Cimon at the naval battle of Eurymedon; in 352, they revolted from Persia; in 331, they were subdued by Alexander; in 323, the country was annexed to Egypt; in 315, it was seized by Antigonus of Phrygia; in 83, it passed to Tigranes, king of Armenia; in 62, it became part of the Roman province of Syria; in 20, it was deprived by Augustus of all its liberties. It was annexed to Turkey in A. D. 1516; and was delivered from the hands of the Mohammedans by the allied armies in 1918.

PHI'-CHOL *(great, strong, tamarisk)*—R. V., *"Phicol."*
Chief captain of Abimelech, king of the Philistines in the days of Abraham. Gen. 21:22, 32; 26:26.

PHIL-A-DEL'-PHI-A *(brotherly love)*.
The second city of Lydia in the W. of Asia Minor, 26 miles S. E. of Sardis, and 70 N. E. of Smyrna; it was founded by Attalus Philadelphus, king of Pergamos; in A. D. 17, it was almost destroyed by an earthquake; it was taken by Bajazet I. in A. D. 1390; it is now called *Allah shair*, "city of God," and still contains about 15,000 inhabitants and the ruins of many ancient churches. Rev. 1:11; 3:7.

PHI-LE'-MON *(friendly)*.
A person in Colosse to whom Paul addressed a letter in behalf of his spiritual son Onesimus. Phm. :1.

PHI-LE'-MON, *EPISTLE TO.*—See *BIBLE, BOOKS OF THE.*

PHI-LE'-TUS *(worthy of love)*.
A person condemned (along with one Hymenæus) by Paul for error regarding the resurrection. II Ti. 2:17.

PHIL'-IP *(a lover of horses)*.
1. One of the twelve apostles, a native of Bethsaida; always mentioned as the fifth of the twelve (Mat. 10:3; Mark 3:18; Lu. 6:14; Jno. 1:43-46; Acts 1:13). Little is known concerning him. See *APOSTLES AND DISCIPLES.*

2. Son of Herod the Great, and husband of Herodias. See *HEROD*, No. 5; also *HERODIAS.*

3. Another son of Herod the Great, by his fifth wife, Cleopatra. He was tetrarch of Ituræa, and reigned from his father's death until A. D. 34. He married Salome, the daughter of his brother Philip (No. 2) and Herodias; and is mentioned only once in the Bible. Lu. 3:1.

4. An evangelist who was a deacon in the church at Jerusalem (Acts 6:3-5), and preached in Samaria with great success (Acts 8:6-8). While in Samaria, he was directed by "the angel of the Lord" (Acts 8:26) to "go toward the south, unto the way that goeth down from Jerusalem unto Gaza." Following these instructions, he found the Ethiopian traveler (Acts 8:27-38), whom he converted and baptized. It is probable that Philip afterward settled in Cæsarea (Acts 21:8), where he entertained Paul and his company. It is mentioned in the following verse that "the same man had four daughters, virgins, which did prophesy."

PHI-LIP'-PI.
A chief city in proconsular Macedonia, E. of Amphipolis in ancient Thrace, and about 70 miles N. E. of Thessalonica; once called *Krenides;* fortified by Philip, father of Alexander the Great, it received his name; near it were mines of gold, silver, etc.; Brutus and Cassius were here defeated; it is now in ruins. In Mat. 16:13; Mark 8:27, it is used as an adjunct to *CÆSAREA,* N. of Palestine, near the sources of the Jordan. In the time of Paul, Philippi was a city of great celebrity, and was twice visited by the apostle (Acts 16:12-40; 20:6), being the first place in Greece to receive the Gospel. The first convert was Lydia (Acts 16:14, 15). Paul and Silas were thrown into prison at Philippi, but were miraculously released, and the jailor and his family were converted. During Paul's first imprisonment in Rome, A. D. 61-63, the Christians of Philippi sent Epaphroditus to him with a present of money, which became the occasion for the epistle to the Philippians. Acts 20:6; Phil. 1:1; I Th. 2:2.

PHI-LIP'-PI-ANS.
The (believing) inhabitants of Philippi in Macedonia, whom Paul addresses in his Epistle. Phil. 4:15.

PHI-LIP'-PI-ANS *(people of Philippi), EPISTLE TO THE.*—See *BIBLE, BOOKS OF THE.*

PHI-LIS'-TI-A *(migration).*
The sea-coast on the W. of Dan and Simeon; from a little N. of Joppa to a little S. of Gaza, or about 40 miles long by 10 or 20 broad; its chief cities were Ekron, Ashdod, Askelon, Gaza, and Gath, to which may be added Gerar. See *PHILISTINES;* also *GATH; GAZA,* etc. Psa. 60:8; 87:4; 108:9.

PHI-LIS'-TIM *(wanderers)*—R. V., *"Philistines."*
The descendants of Casluhim, the sixth son of Mizraim, who migrated from Egypt N. to Canaan, keeping by the sea-coast. See *PHILISTINES.* Gen. 10:14.

PHI-LIS'-TINES.
The inhabitants of Philistia; also called *PHILISTIM* (Gen. 10:14). The origin of the Philistines (the "Caphtorim," Deut. 2:23; Jer. 47:4; Amos 9:7) has been much discussed, but most authorities seem now to be agreed that they came from the Nile delta, in Egypt. At the time of the Exodus, the Philistines were much more powerful than the Israelites; and had fortified cities, cavalry, war-chariots, soldiers with copper helmets, etc. Consequently, although Philistia came within the bounds of the Promised Land and was assigned to Judah and Dan, no attempt was made to conquer it; but, as soon as the Israelites had settled the surrounding territory, feuds with the Philistines began, and they never really ended. There appears to have been a deadly hatred between the two nations, and one of the reasons for it was, without doubt, the peculiarly abominable idolatry of the Philistines. Their chief gods were *DAGON* (Judg. 16:23; I Sa. 5:1-5), whom they worshipped under the form of a fish; and *BAALZEBUB* (II Ki. 1:2, 3, 6, 16), the fly-god. The kingdom of Philistia ceased to exist after the Captivity, and nothing more is heard about the Philistines after Alexander the Great. Their country was incorporated into the Roman province of Syria, B. C. 62, by Pompey.

PHI-LOL'-O-GUS *(a lover of words).*
A believer in Rome to whom Paul sends a salutation. Rom. 16:15.

PHILOSOPHERS.—Two sects of Greek philosophers, the Stoics and the Epicureans, are mentioned in Acts 17:18, some of whom disputed with Paul at Athens. In Col. 2:8, a warning is given against philosophy itself, as a departure from the knowledge of Christ. In the passages given above, the reference is to theosophic speculations, which had found an entrance among Christians.

PHIN'-E-HAS *(oracle* or *brazen mouth).*
1. A son of Eleazar, one of Aaron's sons; he slew Zimri and Cozbi, and was high-priest for many years. B. C. 1452. Ex. 6:25; Num. 25:7, 11; 31:6; Josh. 22:13, 30; 24:33.

2. Second named of the two sons of Eli, the priest and judge of Israel. He was notoriously wicked. I Sa. 1:3; 2:34; 4:4, 11, 17, 19; 14:3.

3. Father of Eleazar, a priest who returned from exile with Ezra, B. C. 458. Ezra 8:33.

PHLE'-GON *(burning).*
A believer in Rome to whom Paul sends a salutation. Rom. 16:14.

PHŒ'-BE. See *PHEBE.*

PHŒ-NI'-CE. See *PHENICE.*

PHŒ-NI'-CIA. See *PHENICIA.*

PHŒ-NI'-CIANS. See *PHENICIA.*

PHRYG'-I-A *(dry, barren).*
An inland province of Asia Minor, having Bithynia and Galatia on the N., Cappadocia and Lycaonia on the E., Lycia, Pisidia, and Isauria on the S., and Caria, Lydia, and Mysia on the W. In early times, it seems to have included most of Asia Minor; latterly, it was divided into Phrygia Major in the S., and Phrygia Minor on the N. W. The Romans divided it into three parts:—Phrygia Salutaris on the E., Phrygia Pocatiana on the W., and Phrygia Katakekaumene in the middle. Its cities mentioned in the N. T. are Laodicea, Hierapolis, and Colossæ, also Antioch of Pisidia. Paul twice crossed the country, and some of its inhabitants were converted. Phrygians were present at Pentecost (Acts 2:10). Acts 16:6; 18:23.

PHU'-RAH *(beauty)*—R. V., *"Purah."*
A servant of Gideon who went down with him to visit the host of the Midianites. Judg. 7:10, 11.

PHUT *(bow)*—R. V., *"Put."*
1. The third, in order named, of the sons of Ham; called *PUT* in I Ch. 1:8. Gen. 10:6; I Ch. 1:8.

2. The country (Libya, W. of Egypt) inhabited by the descendants of Phut, son of Ham. Eze. 27:10.

3. People descended from Phut. They are mentioned (Eze. 27:10) among the allies of Tyrus (Tyre).

PHU'-VAH *(mouth, utterance)*—R. V., *"Puvah."*
The second, in order named, of the sons of Issachar; called *PUA* in Num. 26:23, and *PUAH* in I Ch. 7:1. Gen. 46:13.

PHY-GEL'-LUS *(little fugitive)*—R. V., *"Phygelus."*
One who, along with Hermogenes, turned away from Paul in Asia. ■ Ti. 1:15.

PHYLACTERIES.—Small square boxes, made either of parchment or of black calf-skin, in which are enclosed slips of parchment or vellum with Ex. 13:2-10, 11-17; Deut. 6:4-9, 13-22 written on them, and which are worn by every strict Jew on week-day mornings during the time of prayer. They were of two kinds:—The one was worn on the forehead (see *FRONTLETS*); the other was worn on the arm, and consisted of two rolls of parchment inscribed with the above-mentioned passages and enclosed in a sort of case of black calf-skin, to which was attached a strip or band of the same leather about a finger's breadth wide and two feet long. The rolls were fastened on the inner side of the left arm, opposite the elbow, and the long band to which they were attached was wound about the arm in a spiral line that ended at the top of the middle finger. The custom was founded upon the literal interpretation of Ex. 13:9, 16, and is still practiced. Phylacteries were

worn not only as a reminder of the law, but also as a charm against demons. The Pharisees made their phylacteries broad and very conspicuous; hence the rebuke of Christ in Mat. 23:5.

PHYSICIAN.—Since the ceremonial defilement caused by touching a corpse (Num. 9:6) prevented the study of anatomy, the medical art never reached a high degree of perfection in Palestine. The study of medicine was, however, followed with great zeal by the Egyptians, even in the time of Joseph (Gen. 50:2); and, as appears from passages in the books of Moses, there were in his time, not only midwives, but also regular physicians, among the Israelites (Ex. 21:19). The priests were expected to have some knowledge of medicine, as were the prophets also, but usually it was followed as a separate profession. Luke was a physician (Col. 4:14). See *MEDICINE*. II Ch. 16:12; Job 13:4; Jer. 8:22—Mat. 9:12; Mark 2:17; 5:26; Lu. 4:23; 5:31; 8:43.

PI--BE'-SETH (probably *the* city *of Bubastis*, the goddess).
A city of Lower Egypt, situated on the E. bank of the Pelusiac branch of the river Nile. It was called *Bubastis* by the Greeks. Eze. 30:17.

PICTURES.—Movable paintings, etc., were apparently unknown among the Hebrews. In Num. 33:52, the reference is to idolatrous images, probably cut or engraved on stone and colored. The "pictures of silver" (Prov. 25:11) were probably wall-surfaces or cornices with carvings, and the "apples of gold" representations of fruit or foilage, as Solomon's flowers and pomegranates (I Ki. 6:29, 35; 7:18-20, 26, etc.). In Isa. 2:16, the word is thought by some to refer to the flag of a ship, as seen from afar. The flags and sails of the Phœnician and Egyptian vessels were very elaborate (Eze. 27:7).

PIECES OF GOLD, PIECES OF SILVER.—When thus used in the O. T., "pieces" should be interpreted as *shekels*. There was no coined money in Palestine before the Captivity, and the shekel was the common weight for the precious metals used as mediums of exchange. In Lu. 15:8, 9, "piece of silver" is the translation of *drachma*, which was equivalent to about 17 cents. The "piece of money" (Mat. 17:24-27) found in the fish by Peter, and with which he paid tribute for himself and Christ, was a *stater*, a Greek silver piece, equal to about 70 cents. The "pieces" of silver paid Judas for the betrayal of Christ (Mat. 26:15; 27:3, 9) were *shekels* of silver, each equal to about 60 cents. See *MONEY;* also *WEIGHTS AND MEASURES*.

PIETY.—A word occurring only once in the A. V. of the Bible (I Ti. 5:4), where it denotes the reverence and affection children owe to their parents.

PIGEON.—With one exception (Gen. 15:9), "pigeon" and "dove" in the Bible are translated from the same words, and hence used interchangeably. They were distinct, however, from the *TURTLE-DOVE* (which see). In the passage cited above, the original word means *young bird*. See *DOVE*. Lev. 1:14; 5:7, 11; 12:6, 8; 14:22, 30; 15:14, 29; Num. 6:10—Lu. 2:24.

PI--HA-HI'-ROTH *(the place of meadows)*.
A place at the N. end and W. side of Heroopolis (W. gulf of the Red Sea). It was the last encampment of the Israelites before crossing the Red Sea. Ex. 14:2, 9; Num. 33:7, 8.

PI'-LATE *(armed with a javelin ?)*.
The surname of the fifth Roman procurator of Judæa, A. D. 26:36, who after vainly attempting to set Jesus free, gave Him up to be crucified; being accused, he was recalled by Tiberius, banished by Caligula to Vienna in Gaul, where he died, A. D. 41. See Mat. 27:2-65.

PIL'-DASH *(flame of fire)*.
Sixth son of Nahor, Abraham's brother. Gen. 22:22.

PILE.—A mass of things heaped together; used by the prophet Isaiah (30:33) in reference to the sacrificial fire of *TOPHET* (which see), in depicting the destruction of Assyria and its king; and also employed by the prophet Ezekiel (24:9) in a parable revealing the coming destruction of Jerusalem.

PI-LE'-HA *(worship)*—R. V., *"Pilha."*
A person or family who, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:24.

PILGRIM, PILGRIMAGE.—The word "pilgrim" is used in the A. V. of the Bible only in the old sense of *sojourner* (Heb. 11:13; I Pe. 2:11). In a similar way, "pilgrimage" occurs in the O. T. with the meaning of *a stay*, an abode in a foreign country (Gen. 17:8). "Pilgrimage" is applied metaphorically to the sojourning on earth (Gen. 47:9; Psa. 119:54).

PILLED.—*"Peeled"* (as in the R. V.). See *JACOB*. Gen. 30:37, 38.

PILLAR.—In architecture, pillars were used both as ornaments and as supports (I Ki. 7:6; Judg. 16:26). In Gen. 28:18; 35:20; II Sa. 18:18, the word "pillar" signifies a monument; in Ex. 13:21; Judg. 20:40, it refers to the shape the fire, cloud, or smoke assumed.

PILLAR OF A CLOUD.—See *CLOUD, PILLAR OF A*. Ex. 13:21.

PILLOW.—We have no means of knowing what kind of pillows the Hebrews used, but the ancient Egyptians had pillows of wood formed to receive the head when resting on their couches, and these doubtless had a cushion stuffed with feathers, or other soft material. Jacob used a stone for his pillow (Gen. 28:18). From I Sa. 19:13, 16, it is evident that "pillows" of goats' hair were sometimes used in the time of David; however, the Hebrew word rendered "pillow" in these passages means *something braided* or plaited, hence usually thought to be a *quilt* or mattress. Pillows are referred to as appliances of luxury in Eze. 13:18, 20. In Mark 4:38, "pillow" is rendered *"cushion"* in the R. V.

PILOTS.—Guides; those who steer a vessel upon its course. Eze. 27:8, 27-29.

PIL'-TAI *(Jehovah causes to escape)*.
A priest in Jerusalem in the days of Joiakim, grandson of Jozadak. Neh. 12:17.

PIN.—*Tent-pins*, the copper pegs driven into the ground to hold the cords of the Tabernacle (Ex. 27:19; 35:18; 38:20, 31; 39:40; Num. 3:37; 4:32), or for any other purpose (Judg. 16:14; Eze. 15:3). The same original word is elsewhere rendered "nail" (Judg. 4:21, 22; 5:26), occasionally "stake" (Isa. 33:20; 54:2), and once "paddle" (Deut. 23:13). Pins, in the modern sense of the word, used for fastening the dress, were doubtless in use among the Hebrews, as we know they were among the Egyptians, being often made of wood or bone. See *NAIL*.

PINE.—This word occurs three times in our translation, but in no case is the pine of our northern regions referred to in the original. In Neh. 8:15, "pine branches" is generally thought to refer to the wild *"olive-tree"* (as in the R. V.). In Isa. 41:19; 60:13, "pine" has been variously understood to denote oak, beech, pine, cypress, larch, Indian plane, elm, etc. There is a kind of pine, the "stone-pine," which still covers the sandy ridges of Lebanon and Hermon; called *snubar* by the Arabs.

PINNACLE.—The word rendered "pinnacle" in Mat. 4:5; Lu. 4:9, signifies a wing, not a summit; it probably refers to an elevation over Solomon's porch which overlooked the valley of Kidron at a height of from 600 to 700 feet.

PI'-NON *(ore-pit)*.
A duke, or prince, of Edom. Gen. 36:41; I Ch. 1:52.

PIPE, PIPER.—Among the Jews, the pipe was the type of perforated instruments, as the harp was of stringed instruments. It is one of the simplest, and therefore probably one of the oldest,

of musical instruments; and, in consequence of its simplicity of form, there is reason to suppose that there was no material difference between the pipe of the Hebrews and that of the ancient Egyptians and Greeks. It was made of different materials, usually reed or metal, and consisted of a tube (sometimes two) with holes, similar to the flute. The pipe was used at the banquets of the Hebrews (Isa. 5:12), and their bridal processions (Mishna, *Baba metsia*, 6:1), and accompanied the simpler religious services (I Sa. 10:5). It was customary for even the poorest Israelite, at the death of his wife, to provide at least two pipers and one woman to make lamentation. According to the Mishna (*Arach.* 2:3), the pipes sounded before the altar twelve days in the year:—At the slaying of the First Passover, the slaying of the Second Passover, the first feast-day of the Passover, the first feast-day of the Feast of Weeks, and the eight days of the Feast of Tabernacles. The pipes which were played upon these occasions were of reed, and not of copper or bronze, because the former gave a softer sound; and were not less than two nor more than twelve in number.

PI'-RAM *(wild, roving)*.
A king of the Amorites or Canaanites who dwelt at Jarmuth and was slain by Joshua. Josh. 10:3.

PI-RA'-THON *(peak, top)*.
An elevation in the hill of the Amalekites in Ephraim, where Abdon, son of Hillel, was buried, after judging Israel eight years; now *Ferata*. Judg. 12:15.

PI-RA'-THON-ITE.
An inhabitant of Pirathon. Judg. 12:13, 15; II Sa. 23:30; I Ch. 11:31; 27:14.

PIS'-GAH *(peak, point)*.
The highest point of, or another name for Mount *NEBO*, a mountain of the range Abarim, in the land of Moab. The names Abarim, Nebo, and Pisgah are so associated by the sacred writers as to create some difficulty in distinguishing them. Upon Pisgah Balaam built altars and offered sacrifices (Num. 23:14); and from its summit Moses obtained his panoramic view of the Promised Land, and there he died (Deut. 34:1-5). Num. 21:20; Deut. 3:27; 4:49.

PI-SID'-I-A.
A province forming part of the great table-land in Asia Minor, having Pamphylia on the S., Phrygia on the N.; its chief city was Antioch, a Roman colony. It was twice visited by Paul. Acts 13:14; 14:24.

PI'-SON *(freely flowing)*—R. V., *"Pishon."*
One of the four rivers of Eden, supposed to have been the Phasis, i. e., *Araxes;* the *Besynga*, the *Indus*, the *Ganges*, the *Hyphasis*, the *Nile* or the *Goshap*. Gen. 2:11.

PIS'-PAH *(expansion)*—R. V., *"Pispa."*
An Asherite, son of Jether. I Ch. 7:38.

PIT.—This word is sometimes used in reference to *Sheol*, or the underworld (Num. 16:30; Job 17:16); and in Prov. 22:14; Jer. 18:20, 22, etc., it refers to the traps or deep holes made in the ground and covered over lightly with branches, in which beasts of prey were commonly caught. The pit into which Joseph was cast (Gen. 37:24) was an empty cistern or reservoir, such as are commonly used in that country to preserve the rain-water for travelers and cattle. See *DUNGEON;* also *HELL*.

PITCH.—Asphalt, an opaque, inflammable substance, which bubbles up from subterranean fountains in a liquid state ("slime"); it hardens by exposure to the air, but readily melts under the influence of heat. Because of its tenaciousness in the latter state, the ancients used it as a cement in lieu of mortar (Gen. 11:3; Herod. I, 179), for coating the outsides of vessels (Gen. 6:14; Josephus, *War*, IV, 8:4), particularly for making the papyrus boats of the Egyptians water-tight (Ex. 2:3). The Babylonians obtained their chief supply of pitch from springs at Is (now *Hit*), which are still in existence (Herod. I, 179); while the Jews and Arabians secured it in large quantities from the Dead Sea. In ancient times, slime-pits (Gen. 14:10), or springs of asphalt, were apparent in the vale of Siddim, at the S. end of the sea; but they are now concealed, through the submergence of the plain, and the asphalt doubtless forms itself into a crust on the bed of the lake, whence it is dislodged by earthquakes or other disturbances. Large masses were thus thrown up on the surface of the sea in early times (Josephus, *War*, IV, 8:4; Tacit. *Hist.* V, 6); but this is now a rare occurrence (Robinson, I, 517), though small pieces may constantly be picked up on the shore. It was used in a great many medicines (Josephus, *War*, IV, 8:4).

PITCHER.—It is still customary to draw water in pitchers in the East, an earthen vessel having two handles being used for that purpose, and carried on the head or left shoulder (Gen. 24:14-20, 43-46). The Bedouin women commonly use skin-bottles; and probably such was the "bottle" carried by Hagar (Gen. 21:14). "Pitcher" is used figuratively of the life of man (Ecc. 12:6). Judg. 7:16, 19, 20; Lam. 4:2—Mark 14:13; Lu. 22:10.

PI'-THOM *(narrow pass)*.
A city in Lower Egypt, in Goshen, E. of the Nile, 24 miles from Heroopolis; a city in Upper Egypt, three days' journey from Cairo (called also *Fayyum*), has the same name. Ex. 1:11.

PI'-THON *(harmless)*.
A son of Micah, grandson of Jonathan, son of Saul. I Ch. 8:35; 9:41.

PLACE.—In I Sa. 15:12, "place" is rendered *"monument"* in the R. V.

PLAGUE.—A contagious and very destructive disease, accompanied by loathsome eruptions, which has prevailed in the East from the earliest ages. The word "plague" was also employed by sacred writers to express any desolating disease, calamity, or scourge (Lev. 13:3); thus the judgments of God upon the Egyptians are called "plagues" (Ex. 9:14, etc.). Following is a list of the "plagues" sent upon Egypt in consequence of Pharaoh's refusal to allow the Israelites to go on a three days' journey into the wilderness for the purpose of sacrificing:—

1. The *plague of blood* (Ex. 7:14-25), whereby all the waters of Egypt were turned into blood (even that in vessels). The fish died, and the river stank; and the Egyptians were without water to drink. This plague apparently lasted for a period of seven days.

2. The *plague of frogs* (Ex. 8:1-15); doubtless especially trying to the Egyptians, for the frog was included among the objects held sacred by them. The river and all the open waters of Egypt brought forth countless numbers of frogs, which not only covered the land, but filled the houses, even getting into the ovens and kneading-troughs. Pharaoh, whose very palaces were filled by the reptiles, entreated Moses to pray that they might be removed, promising to let the Israelites go; but, upon the removal of the plague, again hardened his heart.

3. The *plague of lice* (Ex. 8:16-19), in which "all the dust of the land became lice throughout all the land of Egypt . . . so there were lice upon man, and upon beast." It is probable that some species of gnat or mosquito is meant by "lice" in the account of this plague.

4. The *plague of flies* (Ex. 8:20-32), in which Pharaoh and his people were punished by "swarms [of flies]," "a swarm [of flies]," or, in the margin, "a mixture [of noisome beasts]," which covered the people, and filled both the houses and the ground. Here, for the first time, it is mentioned that the land of Goshen, where the Israelites dwelt, was to be exempt from the plague. This plague was so terrible that Pharaoh offered to allow the Israelites to sacrifice in the land (in Egypt); but Moses refused to do so, because the Egyptians would stone his people for sacrificing their "abomination." The Egyptian king then gave

them permission to sacrifice in the wilderness, provided they would not go far; but, upon the plague being removed, again broke his promise. It is probable that the common fly, which in the present day is doubtless the most troublesome insect in Egypt, is intended by the Hebrew word so rendered in this narrative; though some think the beetle is meant.

5. The *plague of the murrain of beasts* (Ex. 9:1-7); visited upon the horses, asses, camels, oxen, and sheep of Egypt, whereas those of the Israelites remained unharmed. In modern times, murrain is not an infrequent visitation in Egypt, and is supposed to precede the plague.

6. The *plague of boils* (Ex. 9:8-12), in which Moses and Aaron "took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth [with] blains upon man, and upon beast." This plague is supposed to have been either an infliction of boils, or a pestilence like the plague of modern times, which is an extremely severe kind of typhus fever, accompanied by swellings.

7. The *plague of hail* (Ex. 9:22-35), in which "the hail smote throughout all the land of Egypt all that [was] in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field"—save in the land of Goshen. For the first time, Pharaoh acknowledged his wickedness and that of his people, and the righteousness of God; and promised that if the plague were withdrawn, he would let the Israelites go. Notwithstanding, upon the cessation of the plague, Pharaoh, supported by his servants, again broke his agreement. Hail is now extremely rare, but not unknown, in Egypt.

8. The *plague of locusts* (Ex. 10:3-20), in which the locusts "covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt." At last Pharaoh's own servants, who had before supported him, complained of these afflictions; so Pharaoh suggested a compromise with Moses, proposing that the *men* should go with him to offer sacrifice in the wilderness—retaining the women to insure the return of the men to their servitude —but when Moses and Aaron required that all should go, even with their flocks and herds, "they were driven out of Pharaoh's presence;" whereupon, the plague of locusts was sent. Pharaoh then hastily sent for Moses and Aaron, confessed his sin against God, and begged them to forgive him and pray that the plague might cease. Again, the plague being removed, Pharaoh would not allow the people to depart. In the present day, great columns of locusts sometimes suddenly appear in the cultivated land of Egypt, flying rapidly across the country, darkening the air with their compact ranks, and making a strange whizzing sound like that of fire, or many distant wheels. In the places where they alight, they devour every green thing, even stripping the trees of their leaves: and rewards are offered for their destruction, but no labor can seriously reduce their numbers.

9. The *plague of darkness* (Ex. 10:21-29), whereby "there was a thick darkness in all the land of Egypt three days;" after which Pharaoh gave the Israelites leave to go if only they left their cattle —but when Moses required that they should take these also, he again refused. This plague may have been an extremely severe sandstorm; miraculous in its violence and duration, for the length of three days tends to make it unnatural, since the severe storms of the East are always very brief.

10. The *plague of death of the first-born* (Ex. 11:4–12:30), whereby "the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that [was] in the dungeon; and all the firstborn of cattle;" and at which time the Passover was instituted, and the houses of the Israelites sprinkled with the blood of lambs. "And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for [there was] not a house where [there was] not one dead. And he called for Moses and Aaron by night, and said, Rise up, [and] get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and b'ess me also." The clearly miraculous nature of this plague, in its severity, its falling upon man and beast, and the singling out of the first-born, puts it wholly beyond comparison with any natural pestilence. The Bible affords a parallel in the smiting of Sennacherib's army (II Ki. 19:35), and still more closely in some of the punishments of murmurers in the wilderness (Num. 11:1-3; 12; 16; 21:4-9, etc.).

Strictly speaking, the history of the plagues of Egypt ends with the death of the first-born. The pursuit of the Israelites by Pharaoh, and the miraculous passage of the Red Sea, are discussed elsewhere (see *RED SEA*). With the event last mentioned, the recital of the wonders wrought in Egypt concludes, and the history of the Israelites as a separate nation begins.

PLAIN.—In referring to a tract of land, the word "plain" is frequently used alone in the Bible, and the particular plain alluded to must be inferred from the context; as in Deut. 1:1; 2:8. The word translated "plain" in Gen. 12:6; 13:18; 14:13; 18:1; Deut. 11:30; Judg. 4:11; 9:6, 37; I Sa. 10:3, properly means *place* noted for one or more *"oaks"* (as in the R. V.). In other passages (Num. 22:1; 26:3, 63; 31:12; 33:48, etc.) of the Bible, "plain" bears the significance of *wilderness, obscure place.*

PLAISTER, PLASTER.—Plaster is mentioned upon three occasions in the Bible:—(1) When a house was infected with the plague of leprosy, the priest was ordered to take away the portion of infected wall and replaster it (Lev. 14:42, 48). (2) When the children of Israel passed over Jordan into the Promised Land, they were directed to set up great stones in mount Ebal, "plaister them with plaister," and to write upon them all the words of the law (Deut. 27:2-4; cp. Josh. 8:30-32). (3) The fatal letters interpreted by Daniel for Belshazzar were traced by the mystic hand "upon the plaister of the wall of the king's palace" at Babylon (Dan. 5:5). See *MORTAR.*

PLAITING.—*"Braiding"* (as in the R. V.). Though the possession of long and luxuriant hair by women is allowed by Paul (I Co. 11:15) to be an essential attribute of the sex—a graceful and modest covering provided by nature—yet the same apostle elsewhere (I Ti. 2:9) concurs with Peter (I Pe. 3:3) in launching severe invectives against the ladies of his day for the pride and passionate fondness they displayed in the elaborate decorations of their head-dress. See *HAIR.*

PLANES.—*Chisels* used in carpenter's work. Isa. 44:13.

PLANETS.—Probably the twelve signs or constellations of the Zodiac, which were made objects of idolatrous worship in Judah. II Ki. 23:5.

PLANKS.—Pieces of lumber; beams. I Ki. 6:15 (R. V., *"boards"*); Eze. 41:25 (R. V., *"threshold of wood"*), 26 (R. V., *"thresholds"*).

PLANTS.—Following is a list of the plants mentioned in the Bible, classified as *edible* (including also aromas and spices), *flowering,* or *medicinal,* in order:—

Edible Plants.—Anise, Barley, Bean, Cinnamon, Coriander, "Corn," Cucumber, Cummin, Doves' Dung (probably some kind of vegetable food, though the rendering is the literal translation), Fitches, Garlic, Gourd, Grape, Leek, Lentil, Mallows, Mandrake, Manna, Melon, Millet, Mint, Mustard, Olive, Onion, Pistachio-nuts, Pomegranate, Raisins, Rye (Rie), Wheat.

Flowering Plants.—Lily, Myrtle, Rose, Saffron, Sedge ("meadow" [R. V., *"reed-grass"*] in Gen. 41:2, 18; "flag" in Job 8:11), Tare, Thorn.

Medicinal Plants.—Balm ("balm of Gilead"), Camphire, Hyssop, Myrrh, Rue.

See each of the foregoing in its proper place.

PLAT.—Plot; a piece or portion of ground. II Ki. 9:26.

PLATE.—A *board,* or "table" (I Ki. 7:36); a *lamina,* or thin scale (Ex. 39:3; Num. 16:38); a *burnished* plate of metal (Ex. 28:36; 39:30; Lev. 8:9); an *axle* (I Ki. 7:30).

PLATTER.—Properly, a *side-dish,* used for dainties set on as a condiment, or sauce. "Platter" and "cup" are used figuratively by Christ in reproving the scribes and Pharisees for their hypocrisy (Mat. 23:25, 26; Lu. 11:39). The Talmud contains many directions regarding the use of these utensils, which the Jews are strictly required to observe. See *CHARGER.*

PLAYER.—Musician. I Sa. 16:16; Psa. 68:25.

PLEDGE.—Something given in hand as a security for the fulfillment of a contract or the performance of a promise. Under the Mosaic law, the creditor was not permitted to go to the house of his debtor to procure his pledge, but must receive it before the door (Deut. 24:10 sq.). It was forbidden to take the *raiment,* or outer garment, in pledge (Ex. 22:26 sq.; Deut. 24:10 sq.), because this served the poor also as a covering for the bed at night; neither could the *handmill,* essential in preparing food, be taken (24:6). But despite these merciful provisions of the law, hard-hearted creditors were found among the Hebrews who oppressed their debtors in this way (Prov. 20:16; 27:13; Eze. 18:12; 33:15; Hab. 2:6; cp. Job 22:6; 24:3). However, the pawning of personal property for debt was a very ancient custom (Gen. 38:17 sq.); and personal guarantees of faith, pledges, or hostages, are mentioned (II Ki. 14:14). Mohammed entirely forbids the practice of lending on interest, and the precepts of the Mosaic law (cp. Ex. 22:25-27) are generally so understood in the East. See *LENDER.*

PLE'-IA-DES.
The seven small stars at the end of the constellation Aries, which are in the left shoulder of the bull in the constellation Taurus, but so near the ram's tail that their position might properly be defined with reference to it. They were associated by the ancients with the return of spring. Job 9:9; 38:31.

PLOUGH, PLOW.—The plow employed by the Hebrews was a much simpler instrument than that now in use, and was one of the first implements used by them. From their agreement in so many other matters, it is very likely that the implements of the Egyptian and Hebrew nations were very nearly the same. The ancient Egyptian plow was entirely of wood, and consisted of a share, two handles, and a pole or beam, which last was inserted into the lower end of the stilt, or the base of the handles, and was strengthened by a rope connecting it with the heel. It had no coulter, but it is probable that the point was shod with a metal sock either of bronze or iron. It was drawn by oxen, driven and guided by the plowman with a long goad, without the assistance of reins, which are employed by the modern Egyptians. The plow now used in Palestine is lightly built, with the least possible skill or expense, and consists of two poles, which cross each other near the ground; the pole nearer the oxen is fastened to the yoke, while the other serves, the one end as the handle, the other as the plowshare. It is drawn by oxen, camels, cows, or heifers. "Earing," in Gen. 45:6; Ex. 34:21, means *"plowing"* (as in the R. V.), or *ploughing.*

PLOUGHSHARE.—Piece of iron, broad but not large, which tips the end of the plow-shaft. It may be easily converted into a short sword similar to that used by ancient warriors (see Isa. 2:4; Joel 3:10; Mic. 4:3). See *PLOUGH.*

PLOWER, PLOWMAN.—See *PLOUGH.* Psa. 129:3; Isa. 28:24.

PLUMB LINE, PLUMMET.—A line by which a leaden weight, or *plummet,* hangs; used to ascertain the exactness of perpendicularity. The use of the plumb-line in the measurement of superficial areas was known to the Egyptians at an early date, and is ascribed to their king Menes. In Zech. 4:10, the literal meaning of the word rendered "plummet" is *stone of tin.* Used figuratively in II Ki. 21:13; Isa. 28:17; Amos 7:7, 8.

POCH'-E-RETH OF ZE-BA'-IM—R. V., *"Pochereth-hazzebaim."*
A servant of Solomon whose descendants returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:57; Neh. 7:59.

POET.—Literally, *doer.* This word occurs but once in our version of the Bible. Acts 17:28.

POETRY.—In its nature, poetry is the language of the imagination stimulated by the passions; while, on the other hand, prose expresses the calm statements of memory and observation, or the deliberate conclusions of the judgment. Among the Hebrews, poetry and music were closely connected, and figured prominently in their domestic and social life as narrated in the Bible.

A characteristic feature of Hebrew poetry is the parallelism of members so called; that is, a correspondence of thought and diction, as the flapping of two wings. Poetry began, we may say, in Paradise, and pervades the first chapters of Genesis. It was cultivated by Moses, the great lawgiver, and continued till after the return from the Captivity. David, the greatest of the kings of the Jews, was also the greatest of their poets. Christian psalmody takes its rise, and more or less its form, from the Psalms of David. The chief subject of the poetry of the Hebrews was religion.

Exclusive of the historical books and the book of Daniel, the whole of the O. T. is poetry in the Hebrew, and it is so distinguished in the R. V. of the Psalms, the book of Job, and the Proverbs. There are also poetic pieces scattered through the historical books, as the song of Moses (Ex. 15), the prophecies of Balaam (Num. 24), the farewell and blessing of Moses (Deut. 32:1-43; 33:2-29), and the lament of David over Jonathan (II Sa. 1:19-27), etc. The Psalms belong to lyric poetry, Job and the Proverbs to didactic poetry; but Job and the Song of Solomon may also be classified with dramatic poetry.

In the N. T., the parables of Christ are poetic fictions taken from real life and illustrating spiritual truths. The book of Revelation is highly poetic in its imagery and diction. The Magnificat of the Virgin Mary, the Benedictus of Zacharias, and the anthem of the heavenly host, in the first and second chapters of Luke, strike the keynote of Christian psalmody and hymnody.

POISON.—The rendering in the A. V. of the Bible of two Hebrew and two Greek terms, which are so general as to throw little light upon the knowledge and application of poisons among the Hebrews. The word "poison" sometimes signifies the *"heat"* (as in the R. V.) produced by wine (Hos. 7:5), and the *false speech* of the wicked (Psa. 58:4; 140:3), as well as the burning venom of poisonous serpents (Deut. 32:24; Job 20:16). One of the Hebrew terms rendered "poison" (Deut. 32:33; Job 20:16) is elsewhere translated "gall" or "hemlock" in the A. V. In Mark 16:18, reference seems to be made to the custom of condemnation to death by means of poison.

POLE.—Flagstaff. The original of this word is elsewhere rendered "sign," "banner." Num. 21:8, 9 (R. V., *"standard"*).

POLL, POLLED.—When used as a noun, this word signifies the *head* (Num. 1:2, 18, 20, 22; 3:47); as a verb, to *"cut off"* (as in the R. V.), *shave. shear* (Eze. 44:20; Mic. 1:16). Absalom "polled" his hair at the end of each year, because of its great weight (II Sa. 14:26). See *HAIR.*

POL'-LUX. See *CASTOR.* Acts 28:11 (A. V.).

POMEGRANATE *(grained apple).*—The name of a tree or large bush, and also of its fruit, cultivated from early times in Syria, Persia, Egypt, etc. The tree rarely attains a height of more than ten feet; the fruit is the size of the orange, flattened at the ends like the apple, with a rind of a beautiful

brownish-red color, and there are both sweet and sour varieties. The inside of the pomegranate is of a bright pink, with membranous partitions similar to those of the orange. It abounds with juice of a delicious flavor, but has a multitude of seeds. Pomegranates ripen about the middle of October, and remain in good condition all winter. After leaving Egypt, the Israelites lamented the loss of the pomegranate-fruit, in the wilderness of Zin (Num. 20:5). It was evidently produced in Palestine at a very early time, for we are told that the spies sent out by Moses to investigate Canaan "[brought] of the pomegranates, and of the figs" (Num. 13:23; cp. Deut. 8:8). The villages or towns of Rimmon (Josh. 15:32), *pomegranate;* Gath-rimmon (21:25), *wine-press of Rimmon;* and En-rimmon (Neh. 11:29), *fountain of Rimmon,* probably derived their names from pomegranate-trees which grew in their vicinity. These trees sometimes suffered from the devastations of locusts (Joel 1:12; cp. Hag. 2:19). An "orchard of pomegranates" is mentioned in Song 4:13; and, in 4:3, the temples (R. V., *"cheeks"*) of the beloved are compared to a section of "pomegranate within the locks"—in allusion to the beautiful rosy color of the fruit. Carved figures of the pomegranate adorned the tops of the pillars in Solomon's Temple (I Ki. 7:18, 20, 42; II Ki. 25:17; II Ch. 3:16; 4:13); and similar representations, in blue, purple, and scarlet, were worked in the hem of the robe of the high-priest's ephod (Ex. 28:33, 34; 39:24). "Spiced wine of the juice of the pomegranate" is mentioned in Song 8:2; and pomegranate-wine is still used in the East. The later Jews used the pomegranate in some instances as a measure (Mishna, *Chelim,* 17:1, 4); and some of the properties which this plant possesses make it useful both as a drug and as medicine.

POMMELS.—Ball-shaped ornaments used to adorn the capitals of pillars; the same as "bowls" in I Ki. 7:41. II Ch. 4:12, 13 (R. V., *"bowls"*).

POND.—See *POOL.* Ex. 7:19; 8:5 (R. V., *"pools"*); Isa. 19:10 (A. V. only).

PON'-TIUS *(belonging to the sea).*
Roman governor of Judæa, A. D. 26-36. See *PILATE.* Mat. 27:2; Lu. 3:1; Acts 4:27; I Ti. 6:13.

PON'-TUS *(sea).*
The N. E. province of Asia Minor, having the Euxine Sea on the N., Cappadocia on the S., Colchis on the E., and Paphlagonia and Galatia on the W. It was originally a part of Cappadocia, and a satrapy of the Persian empire; in 480 B. C., it was given to Artabazes; in 112-110, Mithridates the Great greatly enlarged it, and assisted the Greeks against the Scythians; in 108-105, he formed connections as far W. as the Danube; in 89-85, he lost Bithynia, Cappadocia and Paphlagonia; in 84-81, he was still losing, and in 75-64, Pontus became a Roman province. Its kings were Ariobarzanes II., B. C. 363; Mithridates II., 337; Mithridates III., 302; Ariobarzanes III., 266; Mithridates IV., 240; Pharnaces I., 190; Mithridates V., 156; Mithridates VI., 120; Pharnaces II., 63. There appear to have been many Jews in this country, some of whom were present at Jerusalem upon the day of Pentecost (Acts 2:9). Aquila, the helper of Paul, was a native of Pontus (Acts 18:2), and Peter addressed his first Epistle "to the strangers scattered throughout Pontus" (I Pe. 1:1).

POOL, POND.—The Jews apparently constructed similar ponds to those of the Egyptians, who were noted for their fish-ponds; for, in describing his bride (Song 7:4), Solomon says, "Thine eyes are like the fish pools in Heshbon." The word "pool" is most frequently used to denote the large reservoirs of rain or spring water which supplied many of the cities of Palestine; while "cistern" is used for the smaller domestic tanks, of which every house had one or more. The former word is thus applied to the large public reservoirs, corresponding to the tanks of India, belonging to the towns of Gibeon (II Sa. 2:13), Hebron (4:12), Samaria (I Ki. 22:38), and Jerusalem ("the upper pool," II Ki. 18:17; Isa. 7:3, now the *Birket el-Mamilla;* "the lower pool," Isa. 22:9, 11, now *Birket es-Sultan;* "Hezekiah's pool," II Ki. 20:20, now *Birket el-Hammam;* "the king's pool," Neh. 2:14, now *the fountain of the Virgin;* "the pool of Siloah," Neh. 3:15, now *Birket Silwan;* and "the old pool," Isa. 22:11). Mention is also made of "pools" or cisterns made by Solomon to irrigate his gardens (Ecc. 2:6). In modern Palestine, the pools and cisterns are often very filthy, although in constant use (Thomson, *Land and Book,* I, 316). Following are the principal reservoirs mentioned in the Bible:—

Pool of Hezekiah (II Ki. 20:20); a basin which that king had opened in the city of Jerusalem, and fed by a watercourse, or "conduit," from the upper pool of Gihon (II Ch. 32:30) in the W. of the city. According to tradition, this pool is identical with that situated in the N. W. part of the modern city, not far E. of the Jaffa Gate; and this is doubtless the true location, since the waters of the upper pool of Gihon *(Birket el-Mamilla)* flow through small, roughly built aqueducts in the vicinity of the Jaffa Gate, and thus reach the Birket el-Hammam (see Robinson, I, 396; II, 134 sq.).

The *upper pool* (II Ki. 18:17; Isa. 7:3; 36:2) and the *lower pool* (Isa. 22:9); the former lying near the fuller's field, and on the road to it, outside of the city of Jerusalem, and connecting with a watercourse. In the west of the modern city are two water-basins, an upper and a lower; the one at the head of the valley of Gihon, and the other somewhat farther down the valley S., almost in a line with the S. wall of the city (Robinson, II, 129 sq.).

The *old pool* (Isa. 22:11); not far from the double wall, which was near the royal garden (II Ki. 25:4; Jer. 39:4), which in turn must be sought in the S. E. of the city of Jerusalem, near the fountain of Siloam (Neh. 3:15). Not far from the mouth of the Tyropœon, there are still two reservoirs or cisterns (Robinson, I, 384; II, 146), a smaller one hollowed out in the rock, and the other, somewhat larger, lying a short distance to the S. of the former, from which it receives its water. The water flows from an opening in the rock (the fountain of Siloam) a few feet N. of the lesser basin. The larger of these basins is no doubt the pool of Siloam, and the smaller is perhaps the "old pool," and identical with the artificial pool mentioned in Neh. 3:16 as in this vicinity.

The *king's pool* (Neh. 2:14); probably to be found in the fountain of the Virgin Mary, on the E. side of Ophel (Robinson, II, 102, 149), and perhaps the same as the pool of Solomon mentioned by Josephus (*War,* V, 4:2) as on this side of the city. However, Schultz *(Jerus.,* p. 58) understands the pool which lies S. of Siloam, and which is now half choked with earth, to be referred to in the above passage.

For the pools of Bethesda, Gibeon, Siloam, and Solomon, see those words respectively. See also *FOUNTAIN.*

POOR.—The poor were specially provided for in the law of Moses, which surrounded them with safeguards that prevented pauperism and insured them against unjust treatment. The gleanings (see *GLEANING*) of the harvest were to be left for the stranger, the fatherless, and the widow; so, also, if a sheaf was forgotten and left in the field, the owner was not to return for it, but was to leave it for them (Lev. 19:9, 10; Deut. 24:19, 21). A striking illustration of the practice in such cases in the times of the Judges is to be found in the story of Ruth (2:2, etc.). In sabbatical years, the poor and the stranger were to have their portion of the produce of the land (Ex. 23:11; Lev. 25:6). The ownership of land was to revert back to the original holder of the property, in the jubilee year (Lev. 25:30; see *JUBILEE*). Usury and retention of pledges were prohibited (Lev. 25:35, 37; Ex. 22:25-27; Deut. 15:7, 8; 24:10-13; see *LENDER; PLEDGE; USURY*). Permanent bondage was forbidden; and manumission of Hebrew bondsmen or bondswomen in the sabbatical and jubilee years, even when bound to a foreigner, was enjoined (Deut. 15:12-15; Lev.

25:39-42, 47-54). Portions from the tithes were to be shared by the poor after the Levites (Deut. 14:28; 26:12, 13). The poor were to partake in entertainments at the feasts of Weeks and Tabernacles (Deut. 16:11, 14; see also Neh. 8:10). Wages were to be paid daily (Lev. 19:13). On the other hand, the poor man was not allowed to take advantage of his position to obstruct the administration of justice (Ex. 23:3; Lev. 19:15). Principles similar to those laid down by Moses are inculcated in the N. T.; as, Lu. 3:11; 14:13; Acts 6:1; Gal. 2:10; Jas. 2:15. Notwithstanding this, however, the prophets often complain of the prevalent hardheartedness towards the poor, and particularly of judicial oppression practiced upon them (Isa. 10:2; Amos 2:7; Jer. 5:28; Eze. 22:29; Zech. 7:10). Though the word "poor" usually has its literal meaning in the Bible, it is sometimes used in the sense of *afflicted, humble,* etc.; as in Mat. 5:3.

POPLAR *(white).*—Probably the *white poplar;* though some think the *storax*-tree is intended. As the latter tree attains only a height of from nine to twelve feet, it does not well answer in Hos. 4:13, where the "poplar" is mentioned, with the oak and the terebinth (A. V., "elm"), as one under which idolatrous Israel used to sacrifice. Peeled rods of "poplar" were employed by Jacob in producing varicolored cattle (Gen. 30:37-43).

PO-RA'-THA *(having many chariots ?).*
One of the sons of Haman the Agagite; he was hanged with his father and brothers, B. C. 473. Esth. 9:8.

PORCH.—See *PALACE; TEMPLE.* I Ki. 7:6, 7.

POR'-CI-US.
The procurator of the Jews who succeeded Felix, A. D. 60, and who sent Paul to Rome. Acts 24:27.

PORT.—*"Gate"* (as in the R. V.), as the original is elsewhere rendered, twice in the same, and only, verse in which the word "port" occurs. Neh. 2:13.

PORTER.—This word, in the Bible, always refers to a *gate-keeper,* and does not bear its modern signification of a carrier of burdens. It is usually used in reference to the Levites who had charge of the entrances to the Sanctuary, but is also employed in other connections in II Sa. 18:26; II Ki. 7:10, 11; Mark 13:34; Jno. 10:3; 18:16, 17. In two passages (I Ch. 15:23, 24), the Hebrew original is translated "doorkeeper;" and in Jno. 18:16, 17, the Greek term often so rendered is "(she) that kept the door." A porter appears to have been sometimes stationed at the doors of sheepfolds (Jno. 10:3). In David's time, the porters of the Temple, who were *guards* as well as porters, were very numerous; for no less than 4000 are mentioned in I Ch. 23:5. They were divided into courses (I Ch. 26:1-19), had their post assigned to them by lot (v. 13), and were relieved every Sabbath-day by others who took their places (II Ki. 11:5; I Ch. 9:17-29; II Ch. 8:14; 23:4).

PORTION.—In ancient times, it was customary among the Hebrews, Greeks and Egyptians to set before each guest the portion of food intended for him. To set before a guest a greater portion than usual was to confer upon him a special honor (Gen. 43:34). In I Sa. 1:5, "worthy portion" is rendered *"double portion"* in the R. V.

POSSESSED WITH DEVILS.—Afflicted with disease; as, epilepsy (Mat. 17:15; Lu. 9:39), paralysis (Lu. 13:11, 16), dumbness (Mat. 9:32; 12:22), and especially with melancholy and insanity (Mat. 8:28; Mark 5:2 sq.; Lu. 8:27 sq.). Everything of this kind the Jews, like the Greeks and the Romans, attributed to evil spirits taking possession of men (see Acts 16:16; Lu. 13:16; cp. Josephus, *Ant.* VI, 8:2, on I Sa. 16:14, 23). It was very common to practice exorcism upon such persons, for the purpose of driving out the "demons" (see Mat. 12:22; Lu. 9:49; Acts 19:13 sq.; cp. Justin Mart. *Apol.* II, 7); the exorcists making use of magical formulæ, said to have descended from Solomon (Josephus, *Ant.* VIII, 2:5), in connection with certain roots, stones, etc. (ib. *War,* VII, 6:3; Mishna, *Gittin,* LXVII, 2). It is thought by many that Jesus merely adopted the popular mode of speech in his age in speaking of demoniac possession, and healed the unfortunate sufferers without sharing in the view commonly taken of their disease.

POSSESSOR.—One who occupies, holds, owns, or controls. God is the "possessor of heaven and earth" (Gen. 14:19, 22).

POST.—The ceremony of boring the ear of a voluntary bondsman was performed by placing the ear against the door-post of the house (Ex. 21:6). The posts of the doors of the Temple were of olive-wood (I Ki. 6:33). See *POSTS.*

POSTERITY.—Descendants, progeny. See *GENEALOGY.* I Ki. 16:3 (A. V. only); 21:21 (A. V. only).

POSTS.—Runners or messengers employed to carry special tidings. In very early times, the Persians made their public announcements by means of sentinels, who, stationed at certain distances apart, cried out the news one to the other, and so passed it along. Later, a system of posts was established that traveled night and day. Both the Persians and the Romans impressed men into this service, a work greatly disliked by the Jews (Mat. 5:41). See *POST.* II Ch. 30:6, 10; Jer. 51:31.

POT.—This term is applicable to so many kinds of vessels that it can scarcely be restricted to any one in particular. The pot of the Israelites was commonly made of clay (see Isa. 29:16; 45:9; Jer. 18:4), but there were also brazen pots (Lev. 6:28), especially in the Sanctuary (I Ki. 7:45; II Ki. 25:14). In making clay vessels, it was necessary first to work the clay with the feet, to make it plastic (Isa. 41:25), and then to shape it with the hand (Jer. 18:4, 6) and the Oriental potter's wheel (Jer. 18:3). The vessels were glazed (Prov. 26:23), and then placed in the oven to burn. Following are some of the significations borne by the words rendered "pot" in the Bible: —(1) A *vessel* (as the original is usually rendered) of any kind (Lev. 6:28). (2) Probably an earthen jar, deep and narrow, without handles, apparently similar to the Roman and Egyptian *amphora,* inserted in a stand of wood or stone (II Ki. 4:2). (3) Probably a bulging jar or bowl for liquids (Jer. 35:5; elsewhere rendered "bowl" or "cup"). (4) A vessel used for culinary purposes; mentioned (I Sa. 2:14) in conjunction with "caldron" and "kettle," and so perhaps similar to them, but of smaller size (Job 41:20; Psa. 81:6). (5) An earthen vessel for stewing or seething. Such a vessel was also used for baking (Eze. 4:9). It is contrasted in the same passage (Lev. 6:28) with a metal vessel used for the same purpose. (6) A *CALDRON* (which see). Frequently used in combination with other words to denote special uses; as, "seething pot" (Jer. 1:13), "flesh pot" (Ex. 16:3), "wash pot" (Psa. 60:8), "fining pot" (Prov. 27:21). (7) An open flat vessel, a pan (Judg. 6:19; I Sa. 2:14). (8) A covered vessel for preserving things (Ex. 16:33; cp. Heb. 9:4). (9) From the Greek word signifying a *sextarius,* or the sixteenth part of the *medius,* or "bushel"—nearly one English pint; hence, a cup generally (Mark 7:4). (10) An earthen jug or jar (Heb. 9:4; see No. 8). (11) A water-pot (Jno. 2:6, 7; 4:28). Those of Cana appear to have been large *amphoræ,* such as are in use at the present day in Syria, being of stone or hard earthenware. The water-pot of the Samaritan woman may have been a leathern bucket, similar to those used by the Bedouin women. Vessels of gold, silver, brass, or copper were also used for domestic and, with marked preference, for ritual purposes (I Ki. 7:45; 10:21; II Ch. 4:16; 9:20; Mark 7:4). "Ranges for pots" (Lev. 11:35) probably refers to the excavation for the fire, over which the pots were placed.

POTENTATE.—One that is powerful; ruler. 1 Ti. 6:15.

POT'-I-PHAR *(gift of the risen one ?).*
An officer of Pharaoh and captain of the guard, to whom Joseph was sold by the Midianites. See *JOSEPH;* also *OFFICER.* Gen. 37:36; 39:1.

POT'-I--PHE'-RAH *(gift of the sun-god)*—R. V., *"Poti-phera."*
A priest of On (or Heliopolis), father of Asenath, Joseph's wife. Gen. 41:45, 50; 46:20.

POTSHERD.—Broken piece of earthenware. Such pieces are very numerous among the ruins of ancient cities, and are used in various ways by the poor, who often use them to drink water from, or to carry coals of fire about from place to place. See *POT.* Job 2:8; Psa. 22:15; Prov. 26:23; Isa. 45:9.

POTTAGE.—The red pottage for which Esau profanely bartered his birthright was prepared by seething lentils in water (Gen. 25:29-34), but the common present-day pottage in the East is made by cutting their meat into small pieces and boiling them with flour, rice, and parsley. Another method sometimes used is to boil or stew the lentils with oil and garlic. See *LENTILES.* II Ki. 4:38-40; Hag. 2:12.

POTTER.—The trade of the potters was a separate pursuit, to which mysterious allusion is often made (Jer. 18:2 sq., etc.); and the making of earthenware was one of the earliest manufactures. See *POT.*

POTTER'S FIELD.—A burial-place called *ACELDAMA* (which see). Mat. 27:7.

POUND.—In the O. T. (I Ki 10:17; Ezra 2:69; Neh. 7:71, 72), the word "pound" is used as the translation of the Hebrew word *MANEH* (which see), and denotes a weight. In Jno. 12:3; 19:39, the word has the same significance *(weight)* in the Greek, but in Lu. 19:13, 16, 18, 20, 24, 25, it refers to a sum of money, about $17.50. See *WEIGHTS AND MEASURES.*

POURTRAY.—*"Portray"* (as in the R. V.), picture. Eze. 4:1; 8:10; 23:14.

POWDER.—Dust. The "powders" mentioned in Song 3:6 were doubtless pulverized spices used for incense and perfumes. Ex. 32:20; Deut. 28:24.

PRÆ-TO'-RI-UM.—In Mark 15:16, the headquarters of the Roman governor. The Greek word rendered "judgment hall" (R. V., *"palace"*) in Acts 23:35 is *Praetorium;* and in Phil. 1:13, *"praetorian guard"* is substituted for "palace," in the R. V. See *JUDGMENT HALL.*

PRAISE.—As used in the Bible, this word signifies an act of worship or thanksgiving. Ex. 15:11; Lev. 19:24; Psa. 42:4; 50:23—Lu. 18:43; I Co. 4:5.

PRATING.—Prattling; speaking idly, or with malice. Prov. 10:8, 10—III Jno. :10.

PRAYER.—The offering to God of petitions for mercies or blessings desired, and thanksgiving and praise for those received. See *"PRAYER"* in "SCRIPTURE QUOTATIONS."

PREACHER.—See *MINISTER.* Ecc. 1:1, 2, 12; 7:27—I Ti. 2:7; II Pe. 2:5.

PRECEPT.—A direction or command decreed by a superior, either human or divine. Psa. 119; Isa. 28:10, 13; 29:13—Mark 10:5 (R. V., *"commandment"*); Heb. 9:19 (R. V., *"commandment"*).

PREDESTINATE.—*"Foreordain"* (as in the R. V.) or elect in Christ to everlasting life. Rom. 8:29, 30; Eph. 1:5, 11.

PREPARATION *(DAY).*—The day preceding, and devoted to preparation for, any holy day—especially the Sabbath. Every feast, like the Sabbath, had a preparation-day before it; and it apparently so happened, at the time of Christ's death and resurrection, that the Sabbath-day coincided with the first day of the Passover. Mat. 27:62; Mark 15:42; Lu. 23:54; Jno. 19:14, 31, 42.

PRESBYTERY.—An assembly of elders or presbyters connected with a local Christian community, such as that at Lystra, which, along with Paul, ordained Timothy to the exercise of special gifts as an "evangelist" or apostolic assistant (I Ti. 4:14; cp. Acts 16:1, 2; II Ti. 4:5).

PRESENT.—"The giving and receiving of presents has in all ages been not only a more frequent, but also a more formal and significant proceeding in the East than among ourselves. It enters largely into the ordinary transactions of life: no negotiation, alliance, or contract of any kind can be entered into between states or sovereigns without a previous interchange of presents: none of the important events of private life, betrothal, marriage, coming of age, birth, take place without presents: even a visit, if of a formal nature, must be prefaced by a present. The extent to which the custom prevailed admits of some explanation from the peculiar usages of the East: it is clear that the term 'gift' is frequently used where we would substitute 'tribute' or 'fee.' The tribute of subject states was paid, not in a fixed sum of money, but in kind, each nation presenting its particular product—a custom which is frequently illustrated in the sculptures of Assyria and Egypt; hence the numerous instances in which the present was no voluntary act, but an exaction (Judg. 3:15-18; II Sa. 8:2, 6; I Ki. 4:21; II Ki. 17:3; II Ch. 17:11; 26:8); and hence the expression 'to bring presents'=to own submission (Psa. 68:29; 76:11; Isa. 18:7). Again, the present taken to a prophet was viewed very much in the light of a consulting 'fee,' and conveyed no idea of bribery (I Sa. 9:7; cp. 12:3; II Ki. 5:5; 8:9): it was only when false prophets and corrupt judges arose that the present was prostituted, and became, instead of a *minchah* (as in the instances quoted), a *shochad* or bribe (Isa. 1:23; 5:23; Eze. 22:12; Mic. 3:11). But even allowing for these cases, which are hardly 'gifts' in our sense of the term, there is still a large excess remaining in the practice of the East: friends brought presents to friends on any joyful occasion (Esth. 9:19, 22), those who asked for information or advice to those who gave it (II Ki. 8:8), the needy to the wealthy from whom any assistance was expected (Gen. 43:11; II Ki. 15:19; 16:8), rulers to their favorites (Gen. 45:22; II Sa. 11:8), especially to their officers (Esth. 2:18; Josephus, *Ant.* 12:2, 15), or to the people generally on festive occasions (II Sa. 6:19): on the occasion of a marriage, the bridegroom not only paid the parents for his bride (A. V. 'dowry'), but also gave the bride certain presents (Gen. 34:12; cp. Gen. 24:22), while the father of the bride gave her a present on *sending her away,* as is expressed in the term *shilluchim* . . . (I Ki. 9:16); and again, the portions of the sons of concubines were paid in the form of presents (Gen. 25:6).
"The nature of the presents was as various as were the occasions: food (I Sa. 9:7; 16:20; 25:18), sheep, and cattle (Gen. 32:13-15; Judg. 15:1), gold (II Sa. 18:11; Job 42:11; Mat. 2:11), jewels (Gen. 24:53), furniture, and vessels for eating and drinking (II Sa. 17:28), delicacies, such as spices, honey, etc. (Gen. 24:53; I Ki. 10:25; II Ki. 5:22), particularly in the case of persons inducted into high office (Esth. 6:8; Dan. 5:16; cp. Herod. III, 20). The mode of presentation was with as much parade as possible; the presents were conveyed by the hands of servants (Judg. 3:18), or, still better, on the backs of beasts of burden (II Ki. 8:9), even when such a mode of conveyance was unnecessary. The refusal of a present was regarded as a high indignity, and this constituted the aggravated insult noticed in Mat. 22:11, the marriage robe having been offered and refused (Trench, *Parables*). No less an insult was it not to bring a present when the position of the parties demanded it (I Sa. 10:27)" (Smith, s. v.).

PRESERVER.—One who watches over, or protects. Job 7:20 (R. V., *"watcher"*).

PRESIDENTS.—A word occurring only in Dan. 6:2-4, 6, 7, and meaning, literally, *heads*. Upon ascending the throne of Babylon, "it pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel [was] first: that the princes might give accounts unto them, and the king should have no damage" (Dan. 6:1, 2).

PRESS, PRESS FAT *(VAT)*.—Two reservoirs or large troughs arranged one higher than the other, usually on a hillside, and used in making wine. In the upper vat was put the fruit, which was trodden by the bare feet of men, and the expressed juice was collected in the lower vat. These vats were sometimes made in the ground and lined with masonry (cp. Mat. 21:33). Prov. 3:10; Isa. 16:10; Joel 3:13; Hag. 2:16 (R. V., *"winevat"*).

PRESSED IN THE SPIRIT.—In Acts 18:5, this expression is rendered *"constrained by the word"* in the R. V.

PREVENT.—In the A. V. of the Bible, this word never means, as at present, to *hinder*, but (from the Latin *prævenire)* to *go before; anticipate; "come upon"* (as usually in the R. V.). In I Th. 4:15, the rendering is changed to *"precede"* in the R. V. II Sa. 22:6, 19; Psa. 18:5, 18; 79:8.

PREY.—That which is or may be seized by animals or birds to be devoured; hence, a person given up as a victim. This word is frequently used in reference to captives or spoil taken in war; but more often denotes *victims of oppression*. Num. 14:3, 31; 31:32; Eze. 7:21; 29:19; 34:8, 22, 28.

PRICKS.—See *GOAD*. Acts 9:5 (A. V. only); 26:14 (R. V., *"goad"*).

PRIDE.—In Psa. 31:20, *"plottings"* in the R. V.

PRIEST (a contraction of *presbyter*—"elder").—In the Bible, the word "priest" denotes one who offers sacrifice. Previous to the Mosaic ritual, the offering of sacrifices pertained to private individuals. The father was the priest of his own family, and officiated at the domestic altar; being succeeded, at death, by his first-born son. Possibly a more general priestly office existed, such as that exercised by *MELCHIZEDEK* (which see). But when the Mosaic dispensation was introduced, a particular order of men was appointed to that special service (Ex. 28) with very solemn and imposing ceremonies; and from that time, the offering of sacrifices was restricted, in the main, to those who were duly invested with the priestly office (II Ch. 26:18). All the posterity of Aaron were priests (see *HIGH PRIEST*), except those who were disqualified by the special requirements laid down in the Mosaic law. The candidate for priesthood must prove his descent from Aaron; must be free from bodily defects (Lev. 21:16-23); must not mourn outwardly; must marry only a young woman. The priests were to keep the Sanctuary and altar (Num. 18:5); to keep the fire always burning on the altar (Lev. 1:7; 6:13); to prepare the burnt-offerings, and kill the passover (II Ch. 29:34; Ezra 6:20); to do the work of a certain part of the sacrifices generally (see *OFFERING*); to attend to the services of atonement; to blow the trumpets for all occasions; to prepare the ointment, or perfumed oil, and the water of separation; to act as assessors in judicial matters; to assist in the work of organizing and encouraging the army; and to keep the books of the law (Deut. 20:1-4; 21:5; 31:9). They were permitted to eat, at the Sanctuary, the flesh of the various offerings; and also to appropriate to their own use certain parts of offerings; and had a right to the first fruits of oil, wine, and grain, and certain parts of sacrifices (Deut. 18); the price of redemption of man and of unclean beasts; restitutions, and all devoted things; the skins of the sacrificed animals (which was a very rich perquisite); donations; and might own land (I Ki. 2:26; Jer. 32:7, 8). Their total income is supposed to have been about one-fifth of the entire national income (see Gen. 47:24). One-tenth of the tithes assigned to all of the priests, or Levites, was set aside for the support of the high-priest (Num. 18:28; Neh. 10:38). The priesthood was a perpetual inheritance, transmitted from father to son. After the Captivity, those who could not prove their descent from Aaron lost their privileges as priests. The corruption of the priesthood, by making their office a means of amassing wealth and intriguing for political power, hastened the ruin of the Jewish nation. Christ is described in the N. T. as the first-born king, the anointed, a priest after the order of Melchizedek (Heb. 7; 8).

PRIESTHOOD.—The priests' office, or the execution of it. Also, a class of priests; thus, the saints are a "holy" and "royal priesthood" (I Pe. 2:5, 9). Ex. 40:15; Josh. 18:7—Heb. 7:11, 12, 14, 24.

PRINCE.—Besides its usual meaning, this word is used in the A. V. to denote:—Local governors or magistrates (Ex. 2:14); governors of provinces, or *"satraps"* (as in the R. V., Dan. 6:1); guardian angels (Dan. 10:13, 21); *"a liberal man"* (Prov. 19:6), as rendered in the R. V.; and *"molten images"* (Dan. 11:8), as in the R. V. In Acts 3:15; 5:31; Rev. 1:5 (R. V., *"ruler"*), "prince" is applied as a title of honor to the Savior; while, in Mat. 9:34; Mark 3:22; Jno. 12:31, the word is used in reference to the ruling spirit of evil.

PRINCE OF PEACE.—A title given to the Messiah by the prophet Isaiah (9:6).

PRINCE OF PRINCES.—A title applied to Christ by Gabriel, in explaining to Daniel the vision of the ram and the he-goat. Dan. 8:25.

PRINCESS.—This word occurs but twice in the A. V. of the Bible (the Hebrew word so translated being elsewhere rendered "lady"), but the persons to whom it alludes, the daughters of kings, are frequently mentioned, and often with some reference to the splendor of their apparel. Thus, there is mention of Tamar's "garments of divers colors" (II Sa. 13:18); and the dress of the Egyptian princess, the wife of Solomon, is described as "raiment of needlework," and "clothing of wrought gold" (Psa. 45:13, 14). I Ki. 11:3; Lam. 1:1.

PRINCIPALITY.—In Eph. 1:21, this word is rendered *"rule"* in the R. V. "Principalities" is rendered *"headtires"* in Jer. 13:18, and *"rulers"* in Tit. 3:1, in the R. V.

PRINT.—Mark, impression; used in reference to the scars on the body of the resurrected Christ (Jno. 20:25). Lev. 19:28; Job 13:27 (R. V., *"bound"*).

PRINTED.—In Job 19:23, *"inscribed"* in the R. V.

PRIS'-CA *(ancient)*.
A female believer in Ephesus to whom Paul sends a salutation; the same as *PRISCILLA*. II Ti. 4:19.

PRIS-CIL'-LA.
The wife of Aquila of Pontus, who had been driven from Rome by Claudius, accompanied Paul for a while, and afterwards instructed Apollos of Alexandria. Acts 18:2, 18, 26; Rom. 16:3; I Co. 16:19.

PRISON, PRISONER.—Under the law of Moses, culprits were at once put on trial, and imprisonment was not used as a punishment. The Hebrew kings, however, had a prison connected with the palace (II Ch. 16:10). Later, the Romans made use of a tower in Jerusalem and the prætorium in Cæsarea as prisons, and the religious authorities also had a prison in Jerusalem. Gen. 39:20-23; 40:3, 5—Mat. 14:3, 10; Acts 5:19-25.

PRIVY.—Private, secret (Deut. 23:1; Eze. 21:14); acquainted with, secretly cognizant (I Ki. 2:44; Acts 5:2).

PRIZE.—Reward. See *PRESENT*. I Co. 9:24; Phil. 3:14.

PROCH'-O-RUS *(chorus leader)*.
One of the seven deacons chosen by the disciples and appointed by the apostles. Acts 6:5.

PROCLAMATION.—The laws of Moses, as well as the temporary edicts of Joshua, were communicated to the people by means of the genealogists, or "officers," but the laws and edicts (proclamations) of those who subsequently held the office of kings were proclaimed publicly by criers (Jer. 34:8, 9; Jon. 3:5-7) or "heralds" (Dan. 3:4; 5:29).

PROGENITORS.—Ancestors. See *FATHER; GENEALOGY*. Gen. 49:26.

PROGNOSTICATORS.—The Hebrew term rendered "monthly prognosticators" in Isa. 47:13 means literally, *making known as to the months;* and is used by the prophet Isaiah to designate those of the Chaldeans who professed to divine future events by the positions, aspects, and appearances of the stars, which they regarded as having great influence on the affairs of men and kingdoms.

PROMISE.—See *PLEDGE*. I Ki. 8:56; Neh. 5:12, 13—Lu. 24:49; Acts 1:4.

PROPER.—In Heb. 11:23, *"goodly"* in the R. V.

PROPHECY.—Foretelling of events through divine revelation. See *PROPHET*. Neh. 6:12.

PROPHET.—A person who acts as the organ of divine communication with men, especially with regard to the future. The prophet differs from the priest in representing the *divine* side of this mediation, while the priest rather acts from the *human* side. The term "prophet" is an Anglicized Greek word, and literally denotes one who speaks for another or in another's name. The Hebrew term rendered "prophet" is thought by some to signify one elevated or excited, so as to pour forth animated oracles; or, according to others, a person imbued with the Spirit of God. Strictly speaking, a prophet is one to whom the knowledge of secret things is revealed, whether past (Jno. 4: 19), present (II Ki. 5:26), or to come (Lu. 1:76-79).

Different modes appear to have been employed to convey to the prophets the knowledge of future events. Events seem to have passed before their minds like a picture or panorama—objects and symbols were presented to the prophetic eye, waking and sleeping, and perhaps there was sometimes an articulate audible voice; but in whatever form the communication was made, the impression was no doubt as distinct and vivid as were objects of ocular vision. The prophets did not always know the meaning of what was communicated to them; hence, Daniel and John found it necessary to make inquiries as to the meaning of certain portions of their revelations, and they were distinctly explained to them (Dan. 8:15 sq.; Rev. 17:7 sq.; cp. Dan. 12:8, 9; I Pe. 1:11). Their predictions were sometimes announced by the prophets to the people in assemblies as well as by writing (Isa. 8:2; 58:1; Jer. 7:2). At other times, they were posted up on the public gates, or announced by symbolic actions on the part of the prophets, which were afterwards explained to the people (Isa. 20; Jer. 19;27).

The term "prophecy" is sometimes used analogically (I Co. 11:4, 5; 14:1 sq.), probably because those who exercised these functions were regarded as under the direction of the Holy Spirit. So it is said that Judas and Silas were prophets; and, in Acts 13:1, that there were, in the church at Antioch, certain prophets and teachers—that is, official instructors (cp. I Co. 12:28; see also Acts 21:9; Eph. 2:20; Rev. 18:20). In the O. T., "prophet" is also applied to the sacred musicians (I Ch. 25:1); and it may be only because Miriam led the concert (Ex. 15:20, 21) that she was reckoned as a prophetess. So Deborah is called a "prophetess" (Judg. 4:4). Aaron is spoken of as a prophet (Ex. 7:1)—being one who delivered another's message. Abraham is also called a "prophet" (Gen. 20:7)—one who bore a near and peculiar relation to God. Isaiah, Jeremiah, Ezekiel, and Daniel are called the "greater" prophets, because of the size of their books and the extent and importance of their prophecies. Joel, Jonah, Amos, Hosea, Micah, Nahum, Zephaniah, Habakkuk, Obadiah, Haggai, Zechariah, and Malachi are called the "minor" or "lesser" prophets. For information concerning their writings, see *BIBLE, BOOKS OF THE*.

There existed among the Hebrews, as part of their system of priesthood, a regular order of prophets, a fixed institution in which prophets were educated. This institution was created by Samuel, who was highly praised for his work (Jer. 15:1; Acts 3:24). Schools were founded at Ramah (I Sa. 19:19), Bethel (II Ki. 2:3), Jericho (II Ki. 2:5) Gilgal (II Ki. 4:38), etc., and young men were there instructed in the interpretation of the law, in music, and in poetry, by some older prophet, who was called their "father" and "master." Of course there was, however, no connection between the prophetical education and the prophetical gift; doubtless many young men went through the prophetical school without ever receiving a message from God, and Amos was called by God, though he had not gone through any school.

Aside from the prophetesses, the Jews reckon forty-eight prophets. Two of the greatest of the prophets, Elijah and Elisha, have left no writings. John the Baptist was the last prophet of the old dispensation (Mat. 11:7-9; Lu. 7:28). The prophets were the divines, the philosophers, the instructors, and the guides of the Hebrews in piety and virtue. They usually lived a retired life, coming at intervals into public notice, and their habitations and mode of life were very plain, simple, and consistent. False prophets were to be visited with severe penalties; and it was a great sin to speak in God's name when there was no commission from Him (Deut. 18:20).

See separate articles upon each of the above-named prophets in their respective places; also see *FALSE PROPHETS*.

PROPHETESS.—Term used to denote not only the wife of a prophet (Isa. 8:3), but also a woman having the gift of prophecy. The most noted of the prophetesses mentioned in the Bible were *MIRIAM* (Ex. 15:20), *DEBORAH* (Judg. 4:4), *HULDAH* (II Ki. 22:14; II Ch. 34:22), *NOADIAH* (Neh. 6:14), and *ANNA* (Lu. 2:36). The four daughters of Philip (Acts 21:8, 9) also are said to have prophesied (probably meaning *preached*). It is probable that Miriam, Deborah, Huldah, and others were called "prophetesses," not so much because they were supposed to be gifted with a knowledge of futurity, like the seers, as because they possessed a poetical inspiration—inspired (especially sacred) poetry being always deemed of supernatural and divine origin. Jezebel, the consort of Ahab, king of Israel, who induced her weak husband not only to allow her to introduce the worship of her native idols, but also to himself become a worshipper of them (I Ki. 16:31 sq.), is mentioned as *calling* herself a prophetess (Rev. 2:20). See separate articles upon each of the above-mentioned characters in their respective places; also see *PROPHET*.

PROPHET, *FALSE*.—See *FALSE PROPHETS*. Mat. 7:15; 24:11, 24.

PROPITIATION.—The act of appeasing the wrath and conciliating the favor of an offended person; an atonement or atoning sacrifice. Christ is "the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world" (I Jno. 2:2; cp. 4:10). Rom. 3:25.

PROSELYTE.—A name given by the Jews to those who were converted from heathenism to the Jewish faith (the meaning of the word "proselyte" being *incomer*). The corresponding Hebrew term so rendered is translated "stranger" in the O. T. Two classes of proselytes are mentioned by the Jewish rabbis—"proselytes of righteousness," who fully embraced the Jewish religion, and were admitted to all its rites and ordinances; and "proselytes of the gate," who conformed in some respects to the Jewish religion, at the same time renouncing heathenism, but who were allowed only limited privileges. To the former class belonged Cornelius and Lydia, and many others of

the earliest and best members of the apostolic churches. Members of the latter class are described in Ezra 6:21. Mat. 23:15; Acts 2:10; 6:5; 13:43.

PROVENDER.—Mixed food for stock; fodder. The people of the East make little or no hay, and are therefore very careful of their straw, which they cut up into small bits, with an instrument which at the same time threshes out the grain; this chopped straw, mixed with barley, beans, or balls made of bean or barley meal, or of the pounded kernels of dates, forms the provender usually provided for domestic animals in Oriental countries (see I Ki. 4:28). See *HAY*.

PROVERB.—This word is derived from a Hebrew root meaning *to be like*, and the primary idea involved in it is that of likeness, comparison. Probably all proverbial sayings were at first of the nature of similes, but the terms so rendered in the Bible soon acquired a more extended significance; being applied to short, pointed sayings which do not involve a comparison directly, but still convey their meaning by the help of a figure (as in I Sa. 10:12; Eze. 12:22, 23; 17:2, 3); and finally being used to denote sententious maxims generally (as in Prov. 1:1; 10:1; 25:1; 26:7, 9; Job 13:12), many of which, however, still involve a comparison (Prov. 25:3, 11 sq.; 26:1 sq.). See *PARABLE*.

PROV'-ERBS, *BOOK OF*.—See *BIBLE, BOOKS OF THE*.

PROVIDENCE.—Forethought (Acts 24:2). In its modern sense, this term signifies the wisdom and power which God continually exercises in the preservation and government of the world, for the ends which He proposes to accomplish.

PROVINCE.—Properly, an outlying portion of an extended empire, such as the Persian or Roman. In the O. T., this term first appears in connection with the wars between Ahab and Ben-hadad (I Ki. 20:14-19), where "princes of the provinces" probably refers to the chiefs of tribes in Gilead, recognizing the supremacy of Ahab, and having a common interest with the Israelites in resisting the attacks of Syria. The word is most commonly used, however, to denote the divisions of the Chaldæan (Dan. 2:49; 3:1, 30) or the Persian (Ezra 2:1; Neh. 7:6; Esth. 1:1, 22; 2:3, etc.) kingdom.

Each Persian province had its own governor, who communicated more or less regularly with the supreme authority for instructions (Ezra 4 and 5). Each province had its own system of finance, subject to the king's direction (Herod. III, 89); and a given amount was to be spent upon the Israelites (Ezra 7:22), who were also to be exempt from all taxes (7:24). In all, the provinces numbered 127 (Esth. 1:1; 8:9); and the whole extent of the kingdom was served by something like a postal system. The king's couriers conveyed his decrees or letters (Esth. 1:22; 3:13). Concubines were collected from all provinces for his harem (2:3); horses, mules, or dromedaries being employed on this service (8:10). The word "province" is used to denote the smaller sections of a satrapy, rather than the satrapy itself; thus, while there were 127 provinces in the kingdom, the satrapies numbered but 20 (Herod. III, 89). The Jews who returned from Babylon had a separate governor of their own race (Ezra 2:63; Neh. 5:14; 8:9), yet they were subject to the satrap of the whole province west of the Euphrates (Ezra 5:6; 6:6).

In the N. T., "province" refers to those countries or districts conquered by the Romans and ruled according to their form of government, which was somewhat similar to that of the Persians. There were two classes of Roman provinces—those supposed to require military control, and therefore placed under the immediate jurisdiction of the Cæsar; and those still belonging theoretically to the republic, and administered by the senate. The latter were sub-divided into *proconsular* and *prætorian* (see Strabo, XVII, 840); the former being governed by a proconsul, the latter by a prætor, or "magistrate," as sometimes rendered in the A. V. Any Roman citizen was permitted to appeal from a provincial governor to the emperor, and this right was asserted by Paul (Acts 25:11). According to the strict letter of the law, governors of provinces were forbidden to take their wives with them, but this law had fallen into disuse at the time of Christ and Paul, as evidenced by the cases of Pilate's wife (Mat. 27:19) and Drusilla, the wife of Felix (Acts 24:24). Tacitus (*Ann.* III, 33, 34) mentions an unsuccessful attempt to revive this old practice. The authority of the legatus, proconsul, or procurator, extended to capital punishment (subject, in the case of Roman citizens, to the right of appeal), and, in most cases, the power of inflicting it belonged to him exclusively. Thus, it was necessary for the Sanhedrin to secure Pilate's consent to the execution of Christ (Jno. 18:31).

PROVISION.—Supply, ration, food; something provided. In I Ki. 4:22, 23, it is stated that "Solomon's provision (daily ration for his court) for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl." Gen. 42:25; 45:21; Dan. 1:5 (R. V., *"portion"*)—Rom. 13:14.

PROVOKED.—In II Co. 9:2, *"stirred up"* in the R. V.

PRUDENT.—In Mat. 11:25; Lu. 10:21, *"understanding"* in the R. V. In Acts 13:7, *"man of understanding"* is substituted for "prudent man," and in I Co. 1:19, *"discernment of the discerning"* for "understanding of the prudent," in the R. V.

PRUNING HOOK.—A knife used for pruning the vine. The manner of trimming the vine, and the singular instrument used for this purpose, were well known even in the time of Moses (Lev. 25:3, 4). The beating of pruning-hooks into spears was a sign of war (Joel 3:10); on the other hand, to predict the beating of spears into pruning-hooks was to predict peace (Isa. 2:4; Mic. 4:3). Isa. 18:5.

PSALM.—Hymn, song of praise. This word occurs in fifty-seven titles of Psalms, besides in numerous other passages. See *PSALMS, DATE AND ORIGIN OF THE*.

PSALMIST.—Writer of psalms. Of those mentioned in Scripture, David is by far the most noted. See *PSALMS, DATE AND ORIGIN OF THE*.

PSALMS, *BOOKS OF*.—See *BIBLE, BOOKS OF THE*.

PSALTERY.—The rendering, in the A. V., of two Hebrew words, both of which refer to stringed instruments of music to accompany the voice. According to Josephus (*Ant.* VII, 12:3), "the psaltery had twelve musical notes, and was played upon by the fingers." Its form is unknown, but it is probable that it had strings and somewhat resembled the harp. The psaltery was used for sacred music (Psa. 71:22), and is frequently mentioned in conjunction with the harp (I Ki. 10:12; I Ch. 13:8; 15:16, 28; 25:1, 6).

PTOL-E-MA'-IS.
A seaport in Asher, on the Mediterranean, between Carmel and Tyre; now called *Akka* or *St. Jean d'Acre*. The Hebrew name for it was *ACCHO* (Judg. 1:31). Acts 21:7.

PU'-A—R. V., *"Puvah."* See *PUAH*, No. 1. Num. 26:23.

PU'-AH *(mouth)*.
1. A son of Issachar (I Ch. 7:1); called *PUA* in Num. 26:23, and *PHUVAH* in Gen. 46:13.

2. The name of one of the midwives who were ordered by Pharaoh to kill all male children of the Israelites at birth. Ex. 1:15.

3. An Israelite of the tribe of Issachar, and the father of Tola, who judged Israel after Abimelech. Judg. 10:1.

PUBLICAN.—Under-collector of the Roman revenue. Of these subordinate officials, there appear to have been two classes—the "chief of the publicans," of whom Zacchæus is an example; and the ordinary publican, the lowest class of servants engaged in the collecting of the revenue, and of whom we have an instance in Levi, who was afterwards the apostle Matthew. The former were intrusted with the supervision of a collecting district, and it was their duty to see that, in that district, the inferior officers (the ordinary "publicans" of the Gospels) were faithful, and that the various taxes were regularly gathered in.

The publicans were hated as the instruments by which the subjection of the Jews to the Roman emperor was perpetuated, and the paying of tribute was looked upon as a virtual acknowledgment of his sovereignty. They were noted for their imposition, rapine, and extortion, to which they were, perhaps, more especially prompted by having a share in the farm of the tribute, as they were thus tempted to oppress the people with illegal exactions that they might the more speedily enrich themselves. The publicans of the N. T. were regarded as traitors and apostates, defiled by their frequent intercourse with the heathen, and willing tools of the oppressor. Hence, they were classed with sinners (Mat. 9:11; 11:19), with harlots (21:31, 32), and with the heathen (18:17). To eat and drink "with publicans" was, to the Pharisaic mind, incompatible with the character of a recognized rabbi (Mat. 9:11); and they spoke scornfully of the Lord as "a friend of publicans" (11:19). The casuistry of the Talmud enumerates three classes of men with whom promises need not be kept—murderers, thieves, and publicans *(Nedar.* III, 4). They were deemed unfit to sit in judgment, or even to give testimony (*Sanhed.* fol. 25, 2); and no money known to come from them was received into the alms-box of the synagogue or the corban of the Temple (*Baba Kama,* X, 1).

However, the class thus practically excommunicated furnished some of the earliest disciples, both of John the Baptist and of Christ; and, like the outlying, so-called "dangerous classes" of other times, they were at least free from hypocrisy —whatever morality they had was real, and not conventional. For instance, Zacchæus assured Jesus, upon the occasion of the Lord's visit to his house, that he was ready to give one-half of his goods to the poor, and if he had taken anything from any man by false accusation, to "restore him fourfold" (Lu. 19:8). Thus, there is no reason to suppose that either Zacchæus or Matthew had been guilty of unjust practices, or that there was any stain upon their characters beyond that of being engaged in an odious employment.

PUB'-LI-US *(common).*
The chief man of the island of Melita, in the Mediterranean Sea, at the time when Paul was shipwrecked. His father was healed of a fever by Paul, whom Publius received and lodged during his stay on the island. Acts 28:7, 8.

PU'-DENS *(shamefaced).*
A believer in Rome who unites with Paul in sending salutation to Timothy. II Ti. 4:21.

PU'-HITES—R. V., *"Puthites."*
A family in Kirjath-jearim, descended from Caleb, son of Hur. I Ch. 2:53.

PUL *(strong).*
1. A king of Assyria who invaded Israel in the days of Menahem, B. C. 771, and was bribed to depart. II Ki. 15:19; I Ch. 5:26.

2. A place or tribe in Africa, near Libya. Isa. 66:19.

PULPIT.—Properly, *tower;* an elevated stage, where Ezra read the law to the congregation. Neh. 8:4; cp. 9:4.

PULSE.—In reference to vegetables, the English word "pulse" denotes beans, peas, lentils, and the produce of similar podded plants; but in Dan. 1:12, 16, the word probably refers to vegetable food in general, and in II Sa. 17:28, parched peas.

PUNISHMENT.—The general law of recompense was the supreme principle of the law of Moses: "Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him [again]. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I [am] the Lord your God" (Lev. 24:20-22; see also 24:17-19). Moses, however, did not allow parents to be put to death for their children, nor children for their parents (Deut. 24:16), as did the Chaldæans (Dan. 6:24) and the kings of Israel (cp. I Ki. 21; II Ki. 9:26).

Among the offenses mentioned in the Mosaic law as liable to capital punishment are the following:—(1) Adultery (Lev. 20:10; Deut. 22:22; see Jno. 8:5; Josephus, *Ant.* III, 12:1). (2) Blasphemy (Lev. 24:14, 16, 23; see I Ki. 21:10; Mat. 26:65, 66). (3) False witness, in certain cases (Deut. 19:16, 19). (4) Idolatry, actual or virtual, in any shape (Lev. 20:2; Deut. 13:6, 10, 15; 17:2-7; see Num. 25:8; Josh. 7 and 22:20). (5) Incestuous and unnatural connections (Ex. 22:19; Lev. 20:11, 14, 16). (6) Man-stealing (Ex. 21:16; Deut. 24:7). (7) Rape (Deut. 22:25). (8) Sabbath-breaking (Ex. 31:14; 35:2; Num. 15:32-36). (9) Striking, or even reviling, a parent (Ex. 21:15, 17). (10) Unchastity—(*a*) previous to marriage, but detected afterwards (Deut. 22:21); (*b*) in a betrothed woman with someone not affianced to her (ibid. ver. 23); (c) in a priest's daughter (Lev. 21:9). (11) Witchcraft, and false pretension to prophecy (Ex. 22:18; Lev. 20:27; Deut. 13:5; 18:20; I Sa. 28:9). Some of the above-named offenses are mentioned as being in earlier times liable to capital or severe punishment, either by the hand of God or of man; as, (1) Gen. 12:17; 20:7; 39:19, (5) Gen. 19; 38:10, (9) Gen. 9:25, (10) Gen. 38:24. There is also a large number of offenses—some of them included in the above list—which are named in the law as involving the penalty of "cutting off from the people;" on the meaning of which expression some controversy has arisen. There are, in all, thirty-six or thirty-seven cases in the Pentateuch in which this formula is used.

Of capital punishments, properly Hebrew, the following only are prescribed in the Mosaic law:—(1) *Burning,* which was ordered in the case of a priest's daughter (Lev. 21:9), and also in case of incest (Lev. 20:14); but it is also mentioned as following death by other means (Josh. 7:25), and some think it was never used excepting after death. In pre-Mosaic times, this was the punishment for unchastity (Gen. 38:24). (2) *Death by the sword* or *spear* is named in the Mosaic law (Ex. 19:13; 32:27; Num. 25:7, 8), although two of the cases may be regarded as exceptional; but it occurs frequently in regal and post-Babylonian times (Judg. 9:5; I Sa. 15:33; 22:18; II Sa. 1:15; 4:12; 20:22). (3) *Hanging* is mentioned as a distinct punishment (Num. 25:4; II Sa. 21:6, 9), but is usually, in the case of Jews, spoken of as following death by some other means. *Hanging alive* was perhaps a Canaanitish punishment, since it appears to have been practiced by the Gibeonites on the sons of Saul (II Sa. 21:9). See *HANGING.* (4) *Stoning,* which was the ordinary mode of execution (Ex. 17:4; Lu. 20:6; Jno. 10:31; Acts 14:5), was ordered also in the case of an offending animal (Ex. 19:13; 21:29). In the case of idolatry, and, perhaps, in other cases also, the witnesses, of whom there were to be at least two, were required to cast the first stone (Deut. 13:9; 17:7; Jno. 8:7; Acts 7:58). After death by stoning, the body of the victim was to be suspended till sunset, but buried the same day (Deut. 21:23; Josh. 10:26; Josephus, *Ant.* 4:8, 24); not, however, in the family grave (*Sanhed.* VI, 5). See "LAWS OF THE BIBLE."

Various other capital punishments were introduced among the Jews, or became known to them through their intercourse with other nations; among which are the following:—*Crucifixion* (see Mat. 18:6; Mark 9:42; Jerome, *Com. on Mat.* lib. III, p. 138; also see *CRUCIFIXION*); *sawing asunder* or *crushing beneath iron instruments* (II Sa. 12:31; and perhaps Prov. 20:26; Heb. 11:37);

pounding in a mortar (alluded to in Prov. 27:22, but not as a legal punishment); and *precipitation,* casting or causing to leap from a highly elevated position—attempted in the case of Christ at Nazareth (Lu. 4:29), and carried out in that of captives from the children of Seir, the Edomites (II Ch. 25:12). Criminals executed by law were buried outside the city gates, and heaps of stones were flung upon their graves (Josh. 7:25, 26; II Sa. 18:17; Jer. 22:19).

Among the secondary punishments inflicted by the Jews may be mentioned the following:—*Retaliation,* "eye for eye," etc. (Ex. 21:24, 25; Lev. 24:19-22); *compensation,* payment for loss of time, power, property, etc. (Ex. 21:18-36; 22:1 sq.; Lev. 24:18-21; Deut. 19:21; 22:18, 19); *stripes,* whose number was not to exceed forty (Deut. 25:3), whence the Jews took care not to exceed thirty-nine (II Co. 11:24; Josephus, *Ant.* IV, 8:21)—this penalty was to be inflicted on the offender lying on the ground in the presence of a judge (Lev. 19:20; Deut. 22:18); *scourging with thorns* (Judg. 8:16) or with *scorpions,* i. e., a whip or scourge armed with knots or thorns (I Ki. 12:11). The *stocks* are mentioned (Jer. 20:2); also *passing through fire* (II Sa. 12:31); *mutilation* (Judg. 1:6; see also II Sa. 4:12); *plucking out hair* (Neh. 13:25; Isa. 50:6); in later times, *imprisonment* (Jer. 37:21; I Ki. 22:27; II Ch. 16:10; Acts 12:4), and *confiscation* or *exile* (Ezra 7:26; Jer. 37:15; 38:6; Acts 4:3; 5:18; 12:4).

Though the theory of a future state was known to the ancient Hebrews, yet temporal punishment and reward were the immediate motives held out to obedience; hence, the references in the O. T. to punishment in the life to come are very obscure and scanty. On the other hand, no one approaching the N. T. without preconceived opinions could get any other impression from its language upon this subject than that the wicked are to suffer everlasting punishment in hell (see Mat. 12:32; 25; 26:24; Mark 3:29; 9:43; Rev. 14:11; 20:10). Furthermore, aside from special passages upon the subject, the general tone of the N. T. indicates the final and irrevocable ruin of those who persist to the last in sin and unbelief.

PU'-NITES *(the Puni).*
The family of Pua, son of Issachar. Num. 26:23.

PU'-NON *(ore-pit).*
A city in the E. of Edom, between Selah and Zoar; the 35th station of the Israelites from Egypt, 24th from Sinai, and 4th from Ezion-geber; now *Phanon.* Num. 33:42, 43.

PUR, PU'-RIM *(lot, lots).*
A festival of the Jews commemorating their deliverance from Haman. See *ESTHER; FESTIVALS.* Esth. 3:7; 9:24, 26, 28, 29, 31, 32.

PURCHASE.—Acquisition, something bought; as the field and cave of Machpelah, purchased by Abraham (Gen. 23:3 sq.). See *MERCHANDISE; MONEY.* Gen. 49:32; Jer. 32:11, 12, 14, 16.

PURIFIER.—A word occurring only once in the A. V. (Mal. 3:3), where it is used figuratively in its ordinary sense of *cleanser.*

PU'-RIM. See *PUR.* Esth. 9:26 sq.

PURPLE.—Purple dye was obtained from a shellfish of the Mediterranean Sea, and purple was the royal color. The word "purple" appears to have been applied to every color in which red was mixed. The Roman soldiers mockingly clothed Jesus in a robe of purple (Mark 15:17) just before his crucifixion. Lydia was a "seller of purple" (Acts 16:14). See *DYED ATTIRE.*

PURSE.—The purse commonly used by the Hebrews was carried in the girdle which confined their outer garment about the waist (Mat. 10:9; Mark 6:8). Ladies wore ornamental purses (Isa. 3:23). The purse referred to in Prov. 1:14; Lu. 10:4; 22:35, 36 was probably a money-*bag.*

PURSUER.—One who follows in haste, with a view to overtake. Through the assistance and advice of the harlot Rahab, the two spies sent out by Joshua to investigate the Promised Land were enabled to evade their pursuers and return in safety (Josh. 2).

PURTENANCE.—In Ex. 12:9 (the only passage in which the word occurs in the A. V.), the word is rendered *"inwards"* in the R. V.

PUT. See *PHUT,* No. 1. I Ch. 1:8.

PU-TE'-O-LI (from Latin *puteus,* "a well").
A seaport of Campania in Italy, six miles W. of Naples; once called Dicæ-archia, now Pozzuoli; it was founded by a colony of Samians, B. C. 521; in 215, fortified against Hannibal; in 212, became the chief port of the Roman army. In A. D. 410, it was captured by Alaric; in 455, by Genseric; in 545, by Totila; in 1119, it was destroyed by an eruption of the Solfatara; and in 1538, by a volcanic disturbance of the Monte Nuova. In the early days, Puteoli contained hot springs, and was a favorite resort of the Romans. It was visited by Paul, who found Christians there, on his way to Rome (Acts 28:13, 14).

PU'-TI-EL *(afflicted of God).*
Father-in-law of Eleazar the priest, and grandfather of Phinehas. Ex. 6:25.

PYGARG.—Probably some kind of antelope, though it is by no means easy to identify it. The Hebrew word so rendered is derived from *dush,* "to tread," or perhaps *duts,* "to leap." The word "pygarg" occurs only in Deut. 14:5, in the list of "clean" animals.

Q

QUAILS.—Probably the common quail, which is abundant in all the temperate regions of Europe and W. Asia, migrating to and from Africa in the proper seasons, and, passing along the Syrian desert into Arabia, forming, especially at the spring season, innumerable flocks. However, the vast quantities miraculously thrown into the Israelitish camp in the wilderness (Ex. 16:13; Num. 11:31), sufficient to furnish food for the multitude for more than a month, were, without doubt, supernatural. Psa. 105:40.

QUARRIES.—The literal meaning of the Hebrew word so rendered is *graven images;* and it is so understood by the Septuagint (Greek) and Vulgate (Latin) translations of the text in which it occurs (Judg. 3:19, 26). We have no knowledge of any quarries at Gilgal, in the plain of Jericho; and it is possible that idols had been erected there by Eglon, and that the sight of them there inspired Ehud with new ardor to execute his purpose.

QUAR'-TUS *(fourth).*
A Christian resident at Corinth, and, from his name, apparently a Roman, whose greeting Paul communicated to the Roman Christians in his Epistle to them. Rom. 16:23.

QUATERNION.—A guard consisting of four soldiers—the usual number of a Roman night-watch. Two of them kept watch over the prisoner in the cell, and the other two guarded the doors. They were relieved by another quaternion every three hours, or at each successive "watch." The four quaternions mentioned in the text were therefore sixteen men, each of whom was on duty three hours during the day and three hours during the night. See *WATCH.* Acts 12:4.

QUEEN.—A title applied to a woman exercising regal power (I Ki. 10:1), to the wife of a king (Esth. 7:1), and also to the mother of a king (I Ki. 15:13); the latter of whom usually possessed great influence and power. As a result of the practice of polygamy, however, the wife of a king did not enjoy the distinction and authority that are usually associated with that position in the present day.

QUEEN OF HEAVEN.—The name given to the moon by idolatrous Hebrews, who burned incense,

poured out drink-offerings (Jer. 44:17), and offered up cakes (Jer. 7:18) to the "queen of heaven," in the streets of Jerusalem. The goddess *ASHTORETH* (which see) is commonly identified with *Astarte*, goddess of the moon.

QUICK.—In Num. 16:30; Psa. 55:15; 124:3, this word means *"alive"* (as in the R. V.). In Lev. 13:10, 24, it signifies having the life of living flesh. In Acts 10:42; II Ti. 4:1; Heb. 4:12; I Pe. 4:5, the word is rendered *"living"* in the R. V. (see also *APOSTLES' CREED*, "to judge the quick and the dead").

QUICKEN.—To *keep, preserve*, or *"give life"* (as frequently rendered in the R. V.), and not to hasten or accelerate. The context will suggest which meaning should apply. Psa. 71:20—Jno. 5:21.

QUICKSANDS.—A word referring to two gulfs on the N. coast of Africa, between Carthage and Cyrene, much dreaded by sailors because of the variations and uncertainties of the tides on a flat coast having many sand-bars, and also because of the drifting sands and intense heat along the shore itself. Acts 27:17 (R. V., *"Syrtis"*).

QUI-RIN'-I-US.
A Roman governor of Syria. The name occurs only in the R. V. in this form. See *CYRENIUS*. Lu. 2:2 (R. V.).

QUIT.—More properly, *acquit*, in I Sa. 4:9; I Co. 16:13.

QUIVER.—A case or sheath for arrows, which was slung over the shoulder in such a position that the soldier or huntsman could with ease draw out the arrows when wanted (Isa. 49:2; Jer. 5:16; Lam. 3:13). There is nothing in the Bible to indicate either its form or material. In passages other than those quoted above, the meaning of this word is doubtful. The Hebrew word so rendered in Gen. 27:3 is probably derived from a root which has the force of *hanging;* hence, it doubtless signifies either a quiver or a suspended weapon—for instance, such a sword as was formerly called a "hanger," in our own language. Another word so rendered is translated "bow" in one passage (Job 39:23) of the Septuagint Version.

R

RA'-A-MAH *(trembling)*.
1. Fourth, in order named, of the sons of Cush, son of Ham. Gen. 10:7; I Ch. 1:9.

2. A country which appears to have been named after Raamah, the son of Cush, and to have been settled by his descendants. It was probably in the S. E. of Arabia, or on the Persian Gulf. Eze. 27:22.

RA-A-MI'-AH *(whom Jehovah causes to tremble)*.
A chief that returned from Babylon with Zerubbabel, B. C. 536. Neh. 7:7.

RA-AM'-SES *(son of the sun)*.
A treasure-city built by the Israelites; i. e., *Belbeis* or *Pelusium*, a day's journey N. E. of Cairo, on the Syro-Egyptian road, and capital of the province Schaikyyah. Ex. 1:11.

RAB'-BAH, RAB'-BATH *(great)*—R. V., *"Rabbah."*
1. Chief city of Ammon, on the N. of Arnon; now *Amman*, 22 miles E. of Jordan, and 14 N. E. of Heshbon. It was called "Philadelphia" by the Greeks and Romans, because it was rebuilt by Ptolemy Philadelphus. This place is often mentioned in the history of David, and was one of the most important cities of Decapolis. Deut. 3:11; Josh. 13:25; II Sa. 11:1; 12:26-29; 17:27.

2. A town of Judah, near Kirjath-jearim. Josh. 15:60.

RAB'-BI *(master, teacher)*.—A title given by the Jews to the teachers of their law. It was also applied to Christ by his disciples and others. Mat. 23:7, 8; Jno. 1:38, 49; 3:2, 26; 6:25.

RAB'-BITH *(the great place)*.
A city in Issachar, near Kishion and Abez; now called *Arrabeh*. Josh. 19:20.

RAB-BO'-NI *(my master, teacher)*.—This word has the same meaning as *RABBI* ("teacher"), only in a higher sense. It was regarded by the Jews as the highest title of esteem or respect, and was employed by Mary Magdalene in addressing the resurrected Savior. Jno. 20:16.

RAB'-MAG *(head of the Magi)*.
An officer of Nebuchadnezzar, king of Babylon. Jer. 39:3, 13.

RAB-SA'-RIS *(head of the eunuchs)*.
1. An officer of Nebuchadnezzar, king of Babylon. Jer. 39:3, 13.

2. An officer of Sennacherib, king of Assyria. II Ki. 18:17.

RAB-SHA'-KEH *(head of the cup-bearers)*.
An officer of Sennacherib, king of Assyria, in the days of Hezekiah. II Ki. 18:17 sq.; 19:4, 8; Isa. 36:2 sq.

RA'-CA *(vain, worthless)*.—An expression of contempt or reproach. Mat. 5:22.

RACE.—In the N. T., this word refers to the Grecian contests in running on foot, horseback, or in chariots. The most laborious training and preparation were made for these contests, and to win the prize was considered among the greatest of earthly honors. The contestants divested themselves of all clothing that would interfere with freedom of movement, the prize was placed in full view, and the victor was crowned as soon as the result was announced. Very little mention is made in the Bible of athletic sports of any kind among the Hebrews. See *GAMES*. Psa. 19:5; Ecc. 9:11—I Co. 9:24; Heb. 12:1.

RA'-CHAB—R. V., *"Rahab."* See *RAHAB*. Mat. 1:5.

RA'-CHAL *(place of traffic)*—R. V., *"Racal."*
A city in Judah, near Eshtemoa. I Sa. 30:29.

RA'-CHEL *(a lamb)*.
The younger daughter of Laban. She became the favorite wife of the patriarch Jacob, to whom she bore Joseph and Benjamin. Her history is recorded in Gen. 29-36. She died at Ephratah, B. C. cir. 1732, soon after the birth of Benjamin. Jacob erected a pillar on her grave, near the road from Jerusalem to Bethlehem. Her reputed tomb is covered by a small Mohammedan mosque, and is a little over one-half mile N. of Bethlehem. See *JACOB*.

RAD'-DAI *(Jehovah subdues)*.
Fifth son of Jesse, father of David. I Ch. 2:14.

RAFTERS.—A word occurring only in Song 1:17, where it is used in its modern sense.

RA'-GAU—R. V., *"Reu."*
Father of Saruch, an ancestor of Jesus. The same as *REU* in Gen. 11:20, 21. Lu. 3:35.

RAGS.—Torn bits of cloth. Used figuratively to depict the poverty resulting from indolence. Prov. 23:21; Isa. 64:6; Jer. 38:11, 12.

RA-GU'-EL—R. V., *"Reuel."*
Father-in-law of Moses; called also *JETHRO* and *REUEL*. Num. 10:29.

RA'-HAB *(tumult)*.
A poetic and symbolic name for Egypt. Psa. 87:4; 89:10; Isa. 51:9.

RA'-HAB, RA'-CHAB *(breadth)*—R. V., *"Rahab."*
1. A woman in Jericho who received and concealed the two spies. Josh. 2:1, 3; 6:17, 23, 25; Heb. 11:31; Jas. 2:25.

2. The wife of Salmon, and mother of Booz. See *SALMON*. Mat. 1:5.

RA'-HAM *(pity, love)*.
Son of Shema, son of Hebron, descended from Caleb. I Ch. 2:44.

RA'-HEL—R. V., *"Rachel."* See *RACHEL.* Jer. 31:15.

RAILER.—Injurious speaker, *"reviler"* (as in the R. V.). I Co. 5:11.

RAIMENT.—See *GARMENTS.* Gen. 24:53—Mat. 3:4.

RAIN.—See *CLIMATE;* also *PALESTINE.* Gen. 7:12—Mat. 5:45.

RAINBOW.—The token of the covenant which God made with Noah when he came forth from the ark, that the waters should no more become a flood to destroy all flesh (Gen. 9:8-17). Rev. 4:3; 10:1.

RAISINS.—Dried grapes. They were often made into cakes, and thus preserved for food (Num. 6:3). See *GRAPES.*

RA'-KEM *(friendship).*
Son of Sheresh, grandson of Manasseh. I Ch. 7:16.

RAK'-KATH *(bank, flowing).*
A fenced city in Naphtali or Manasseh, near Hammath and Chinneroth; supposed by the Rabbins to have been afterwards the site of Tiberias. Now called *Kerak.* Josh. 19:35.

RAK'-KON *(well watered).*
A city in Dan, near Joppa; now called *Oyun Kara.* Josh. 19:46.

RAM *(high).*
1. Father of Aminadab, and son of Hezron, son of Pharez. Ruth 4:19; I Ch. 2:9, 10.

2. Son of Jerahmeel, brother of Ram. I Ch. 2:25, 27.

3. Head of the family of Elihu, who reasoned with Job. Job 32:2.

RAM.—The male of the sheep and allied animals. As this animal, fattened, was a favorite article of food (Gen. 31:38; Eze. 39:18), it was considered, when offered as sacrifice, of higher value than the female and lambs (Gen. 15:9; Num. 15:5, 6; 23:1 sq.), and the legal ritual gave exact directions concerning the sacrifice of them (Lev. 5:15, 18; 6:6; 8:18, 21; 9:2, 4, 18; 16:3). The use of ram's skins for covering is alluded to in Ex. 25:5; 26:14; 36:19; 39:34, and is still common in Palestine, where they are also "dyed red" (Ex. 25:5) for the use of the shoemakers (Thomson, *Land and Book,* I, 139). In Dan. 8, "ram" is used symbolically to signify the Persian empire (king).

RAM, *BATTERING.*—An engine of war consisting of a long beam suspended by slings in a framework, and used for battering the walls of cities. See *ENGINES.* Eze. 4:2; 21:22.

RA'-MA—R. V., *"Ramah."*
The Greek form of *RAMAH.* Mat. 2:18.

RA'-MAH *(the height).*
1. A city in Benjamin, half an hour W. of Gibeon, and forty stadia or two hours or five miles N. of Jerusalem; now called *el-Ram.* It formed the frontier hold between Israel and Judah (I Ki. 15:17). When Jerusalem was captured by Nebuchadnezzar, the captives, among whom was Jeremiah, were guarded at Ramah (Jer. 40:1); and Jeremiah's prophecy (Jer. 31:15) was fulfilled there.

2. A city in Naphtali, near Adamah and Hazor; now called *Rameh.* Josh. 19:29, 36.

3. A town in Mount Ephraim, near Bethel; also called *RAMATHAIM-ZOPHIM.* It was the birthplace, home, and burial-place of Samuel the prophet. Now called *Ramleh.* I Sa. 1:19; 2:11; 7:17; 8:4; 15:34; 16:13; 19:18-23.

4. A contraction of *RAMOTH-GILEAD.* II Ki. 8:29; II Ch. 22:6.

5. A place to which some Benjamites returned after the Captivity. Neh. 11:33.

RA'-MATH *(height)*—R. V., *"Ramah."*
A city in Simeon called Ramoth "of the south;" now called *Kurnab.* Josh. 19:8.

RA-MATH-A'-IM--ZO'-PHIM *(double height).*
A city in Mount Ephraim, where Samuel the prophet dwelt, and more commonly called simply *RAMAH.* I Sa. 1:1.

RA'-MATH-ITE.
An inhabitant of Ramah in Benjamin. I Ch. 27:27.

RA'-MATH--LE'-HI *(height of the jaw-bone).*
A place in Judah, near Dan. Judg. 15:17.

RA'-MATH--MIZ'-PEH *(height of the watch-tower).*
A city of Gad in Gilead, 15 miles N. W. of Rabbath-Ammon, at the Jabbok. Josh. 13:26.

RA-ME'-SES *(son of the sun).*
A city or district in Goshen, on the E. of the Nile. Perhaps *Pelusium* or *Belbeis.* See *RAAMSES.* Gen. 47:11; Ex. 12:37; Num. 33:3, 5.

RA-MI'-AH *(Jehovah is high).*
A son of Parosh who had taken a "strange" wife. Ezra 10:25.

RA'-MOTH *(heights).*
1. A Levitical city of Gilead in Gad; the same as Ramoth-*Gilead* and Ramoth-*mizpeh.* Deut. 4:43; Josh. 20:8; 21:38; I Ch. 6:80.

2. A Levitical city in Issachar; perhaps the same as *JARMUTH* in Josh. 21:29, and *REMATH* in Josh. 19:21. I Ch. 6:73.

3. One of the sons of Bani that had taken a "strange" wife. Ezra 10:29.

RA'-MOTH *(SOUTH).*
A city of Simeon in the Negeb or south country. See *RAMATH.* I Sa. 30:27.

RA'-MOTH--GIL'-E-AD *(heights of Gilead).*
One of the most important cities of Gad; a city of refuge. Called *RAMAH* in II Ki. 8:29; II Ch. 22:6. I Ki. 4:13; 22:4, 6, 12, 15, 20, 29; II Ki. 8:28; 9:1, 4, 14.

RAMPART.—A fortification or low wall surrounding and protecting a military trench. Lam. 2:8; Nah. 3:8.

RANGE.—In Lev. 11:35, apparently a cooking-furnace, perhaps of pottery (as it could be broken). In II Ki. 11:8, 15; II Ch. 23:14, a *"rank"* (as in the R. V.), or row, of soldiers, drawn up in cordon.

RANK.—In Gen. 41:5, 7, *fat,* or *firm;* elsewhere, *arrangement,* or *row,* as of soldiers. I Ch. 12:33, 38—Mark 6:40.

RANSOM.—The price paid to purchase the freedom of a captive or slave. When the Israelites were numbered, every one was required to give an offering to the Lord as a "ransom for his soul" (Ex. 30:12-16). Christ "gave himself a ransom for all" (I Ti. 2:6).

RA'-PHA *(fearful)*—R. V., *"Raphah."*
1. The fifth son of Benjamin. I Ch. 8:2.

2. A Benjamite of Saul's family. I Ch. 8:37.

RA'-PHU *(feared).*
A Benjamite, father of Palti, one of those sent out to spy the land of Canaan by Moses. Num. 13:9.

RASE.—Raze, utterly destroy. Psa. 137:7.

RAVEN.—A bird of prey very much resembling the crow, but larger in size, weighing about three pounds, and having a smaller head and larger bill. The raven is gifted with great sagacity; may be taught to articulate words; is naturally observant and solitary; lives in pairs; has a most acute scent; and flies to a very great height. A raven was sent out from the ark by Noah to see whether or not the waters had abated (Gen. 8:7). It was an "unclean" bird according to the Mosaic law (Lev. 11:15). Ravens were the means, under divine command, of supporting the prophet Elijah at the brook Cherith (I Ki. 17:4, 6). They are mentioned as instances of God's protecting love and goodness (Job 38:41; Psa. 147:9; Lu. 12:24);

but are also enumerated with the owl, the bittern, etc., as marking the desolation of Edom (Isa. 34:11). "The locks of the beloved" are compared to the glossy blackness of the raven's plumage (Song 5:11). The carnivorous habits of the raven, and especially its readiness to attack the eye, are alluded to in Prov. 30:17.

RAVENING.—In Lu. 11:39, this word means *"extortion"* (as in the R. V.); in Psa. 22:13; Eze. 22:25, 27, to *prey with rapacity.*

RAVIN.—In Gen. 49:27 (R. V., *"raveneth"*), this word means to *prey with rapacity;* in Nah. 2:12, *prey, plunder.*

RAZOR.—The practice of shaving the head after the completion of a vow, besides other usages, must have created among the early Jews a necessity for the special trade of a barber. The instruments of his work were probably, as in modern times, the razor, the basin, the mirror, and perhaps, also, the scissors. The Psalmist compares the tongue of Doeg to a sharp razor (Psa. 52:2). The word is used figuratively in Isa. 7:20, in the denunciation of the woes that were to be brought upon Judah in the time of Ahaz by the instrumentality of the Assyrians.

RE-A'-IAH, RE-A'-IA *(Jehovah sees)*—R. V., *"Reaiah."*

1. Son of Shobal, son of Judah. I Ch. 4:2.

2. Grandfather of Beerah, prince of Reuben when Israel was carried away to Assyria. I Ch. 5:5.

3. One of the Nethinim whose descendants returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:47; Neh. 7:50.

REALM.—Kingdom, jurisdiction. II Ch. 20:30; Dan. 1:20; 6:3; 9:1; 11:2.

REAPER.—Harvester. In the earlier times, the ripened grain was pulled up by the roots; later, sickles resembling those now in use were employed (Deut. 16:9; Joel 3:13). The harvest was carried to the threshing-floor, where the grain was separated from the ear. See *GLEANING; HARVEST.* Ruth 2:3-7, 14—Mat. 13:30, 39.

RE'-BA *(sprout, offspring).*
A king of Midian slain by Israel while they were in the plains of Moab. Num. 31:8; Josh. 13:21.

RE-BEC'-CA.
Greek form of *REBEKAH.* Rom. 9:10.

RE-BEK'-AH *(flattering).*
Daughter of Bethuel, nephew of Abraham. She became wife of Isaac, and mother of Esau and Jacob. Gen. 22:23; 24:15-67; 25:20, 21, 28; 49:31.

REBELS.—Those who renounce, and resist by force, the authority of the ruler or government to whom they owe obedience; a term applied to those who murmured in the wilderness (Num. 17:10; 20:10; cp. Eze. 20:38).

REBUKER.—Reproacher. Hos. 5:2.

RECEIVER.—A word occurring only once in the A. V. of the Bible (Isa. 33:18, where the R. V. reads, *"he that weighed* [*the tribute*]*"*).

RE'-CHAB *(companionship).*
1. A son of Rimmon the Beerothite; with the help of his brother Baanah, he assassinated Ish-bosheth, son of Saul, in his bed, and was put to death for it by David. II Sa. 4:2, 5, 6, 9.

2. Father of Jehonadab, and founder of a tribe whom he charged to abstain from wine, live in tents, etc., and who are still found N. E. of Medina. II Ki. 10:15, 23; Jer. 35:6, 8, 14, 16, 19.

3. A descendant of Hemath, a Kenite. I Ch. 2:55.

4. Father of Malchiah, a chief man who returned from Exile and helped to repair the wall after Nehemiah came, B. C. 445. Neh. 3:14.

RE'-CHAB-ITES.
The tribe or family of the preceding *RECHAB* (No. 2), and of Jonadab, or Jehonadab, his son. Jer. 35:2, 3, 5, 18.

RE'-CHAH *(declivity).*
A city in Judah; not yet identified. I Ch. 4:12.

RECOMPENSE.—Remuneration, deserving reward. Prov. 12:14; Isa. 35:4.

RECONCILIATION.—As implying the restoration of man to God's favor, "reconciliation" denotes a change on the part of both in their relations to and with each other. "Atonement," in Rom. 5:11, is better rendered "reconciliation," as in the R. V., since "atonement" now means *expiation.* Heb. 2:17.

RECORD.—In Jno. 1:32, 34, etc., *witness* or *testimony.* "Take you to record," in Acts 20:26, is rendered "I testify unto you" in the R. V. See *RECORDER.*

RECORDER.—An officer of high rank in the Jewish state, exercising the functions, not simply of an annalist, but of chancellor or president of the privy council (Isa. 36:3, 22). In David's court the recorder appears among the high officers of his household (II Sa. 8:16; 20:24; I Ch. 18:15). In Solomon's he is coupled with the three secretaries, and is mentioned last, probably as being their president (I Ki. 4:3). Under Hezekiah, the recorder, in conjunction with the præfect of the palace and the secretary, represented the king (II Ki. 18:18, 37); and under Josiah, the recorder, the secretary, and the governor of the city were entrusted with the superintendence of the repairs of the Temple (II Ch. 34:8). In Ezra 4:15, mention is made of "the book of the records," and in Esth. 6:1; 10:2, of "the book of records of the chronicles," written by officers of this nature.

REDEEMER.—The Hebrew term so rendered strictly means the *nearest kin;* and it is thus applied to Christ, as He is the avenger of man upon his spiritual enemy, and delivers man from death and the power of the grave, which the human avenger could not do. The right of *redeemer* was only in a relative—one of the same blood—and hence, the Savior's assumption of our nature is alluded to and implied under this term. Under the Mosaic code, hereditary property that had been sold could be redeemed by the original owner or any of his descendants. Thus the word is used in reference to the Lord's redeeming his people from bondage (Ex. 6:6), from sin and the law (Gal. 3:13; Tit. 2:14, etc.). It is under these views that Job (19:25) joyfully exclaims, "I know [that] my Redeemer liveth," etc.

RED HEIFER.—The ashes of "a red heifer without spot, wherein [is] no blemish, [and] upon which never came yoke" were used in purification (Num. 19:1-10).

RED SEA.
The sea between Egypt and Arabia; the Hebrew name is *Yam Suph,* the "sea of weeds." The upper part of it has two arms: the western one being called the Gulf of *Suez,* which is 190 miles long; while the eastern one is called the Gulf of *Akaba,* and is about 112 miles in length. The head of the former (over which Israel passed), is said to have retired 50 miles since the birth of Christ. The name "Red" is perhaps a translation of *Edom.* This sea is also called "the sea" (Ex. 14:2, 9, etc.) or "the Egyptian Sea" (Isa. 11:15).

The Red Sea derives its peculiar interest from the miracle wrought by God in dividing its waters, that the children of Israel might escape from the hand of Pharaoh. This dividing of the waters is attributed to the action of a strong east wind—supernaturally raised, and supernaturally directed. Many theories have been advanced as to the exact spot where the passage took place, but no definite conclusion has yet been arrived at.

On the eve of their deliverance, the Israelites were at Pi-hahiroth, encamped for the night after the fatiguing journey of the day from Etham. As the evening closed around them, the fearful tidings flew through their camp that the Egyptians were

pursuing them hard behind. But as the enemy pressed on, expecting soon to overtake the Israelites, that mysterious cloud by which Jehovah led Israel turned slowly round to the rear of the Israelitish encampment, forming there, towards the pursuers, a protecting cloud of darkness, into which even the boldest of the Egyptian warriors feared to venture; and, however chafed at the delay, they felt compelled to pitch their tents for the night.

Meanwhile, the people in the camp of Israel trembled and murmured at their leader, Moses. That noble leader, however, put his trust in God, and, at the divine command, lifted up his wondrous rod over the sea. Immediately, "the waters were divided, and the children of Israel went into the midst of the sea upon dry ground" (Ex. 14:21, 22). Though it was night, they could see clearly to order their march, for a cloud of light was to their rearward. Their ranks were long extended, for, supposing them to have gone one thousand abreast, they would have formed a line, with "their flocks, and herds, and very much cattle," nearly four miles in length; and by the morning watch they had all passed through the sea to the other shore.

Back in the Egyptian camp, as the night had worn on, Pharaoh's hosts had been aroused by their watchers, who informed them that the Israelites had moved from their encampment; and, venturing in the track of that impenetrable cloud, they eagerly pursued. The entire army, the pride and power of Egypt, was soon in the bed of the sea. The deep uttered not its voice to tell them of their imminent peril—they were thrown into confusion by the casting off of their chariot wheels; and at last, vexed, awed, and troubled, they would fain have turned from their dangerous enterprise, but it was too late. "Moses stretched forth his hand over the sea . . . and the waters returned, and covered the chariots, and the horsemen, [and] all the host of Pharaoh that came into the sea after them; there remained not so much as one of them" (Ex. 14:27, 28).

REED.—A plant of the grass family having a long, slender stalk, which was used in making musical instruments, paper, and writing-pens. The stalk of the reed was also used as a measuring-rod (Eze. 40:3-19; Rev. 21:16). The word is frequently used by the sacred writers to illustrate weakness and fragility (Mat. 11:7; Lu. 7:24). Three varieties of reeds are alluded to in the Bible:—(1) The water-reeds, found in pools, marshes, and on the shores of rivers, as of the Nile (Ex. 2:3, "bulrush") and of the Jordan (I Ki. 14:15; Isa. 19:6; 35:7). (2) The stronger reed, adapted for staves, canes, and measuring-rods, whose hard, woody stem attains a height of eight feet, and is thicker than a man's thumb. This, also, grows abundantly on the banks of the Nile (Forskal, *Flora*, p. 24). (3) The writing-reed, found growing in the marshes between the Euphrates and Tigris; at Hellah, in the Persian Gulf, etc. The stalks of this reed, after being first soaked, then dried and properly cut and split, make fairly good writing-pens. The writing-reed formerly grew in Egypt, in Asia Minor, and even in Italy (Pliny, XVI, 64; Martial, XIV, 36). The *papyrus*, or "paper-reed," is not properly a reed, but is said by Pliny (XXIV, 81) to be "akin to the reed." This plant, anciently so important, grew abundantly in the Egyptian swamps; it is now rarely met with in Egypt, but is occasionally found at the Jordan. It has a three-edged stalk, which below bears hollow, sword-formed leaves, out of which a thick body of hair-like shoots spring up. The papyrus is called "rush" or "bulrush" in the A. V.; it is now called *berde* or *berdi* by the Arabs. See *BULRUSH; ORGAN; PAPER; PEN; PIPE.*

REED.—A measure of length, probably equal to about 10 feet. See *WEIGHTS AND MEASURES.* Eze. 40:5.

RE-EL-A'-IAH *(whom Jehovah causes to tremble).* One of the principal men that returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:2.

REFINER.—This word is used with peculiar force in Mal. 3:3, from the fact that the refiner of silver sat with his eyes fixed steadily upon the furnace, watching the process, which was only complete and perfect when he could see his own image in the melted mass—which, during the process, had been covered with a film of the oxide of lead, which gradually grew thinner and thinner as the refining approached completion, and then suddenly disappeared, revealing the brilliant surface of the pure silver.

REFORMATION, *THE.*—The Reformation was an important movement in the sixteenth century which caused a division in the Western Church. It originally aimed at reform within the Church; but when it became obvious that this was impossible, a considerable and rapidly increasing number of members withdrew and organized the Protestant Church. The foremost leaders of the movement were Luther in Germany, Calvin in France, Cranmer in England, and John Knox in Scotland.

The seeds of reform had long been germinating in the Church; but the signal for united action was given by Luther in 1517 when he nailed to the Chapel door at Wittenberg a parchment containing ninety-five theses in which he proclaimed his dissent from certain papal propositions and prevalent customs as being contrary to the Scriptures. Among these were, particularly, the supremacy of the Pope, Mariolatry, indulgences for sin, transubstantiation, and justification by works. The Protest affirmed, on the contrary, the sole headship of Christ, the supreme authority of the Scriptures with the personal right of interpretation, justification by faith, and the universal priesthood of believers. By this last was meant the equal right of all believers to approach Christ without mediation and to participate in ecclesiastical affairs.

The sound of Luther's hammer sent the thunders of the Reformation rolling around the world. The Protest was heralded by multitudes, not only in Germany but in France, Switzerland, Holland, Bohemia, Poland, Hungary, Scandinavia and England. It is estimated that there are now approximately one hundred and twenty millions of Protestants in the world.

The three principal branches of the Protestant Church are the Lutheran, Anglican, and Calvinistic. There are, however, many subdivisions, or "denominations," all holding to the Apostles', Nicene, and Athanasian creeds and all claiming a common bond of union in Christ. The one doctrine which they unite in emphasizing as of supreme importance is Justification by Faith, which Luther called "the doctrine of a standing or a falling church."

In the public square of Wittenberg stands a monument to Luther, on the base of which is inscribed, *Ist's Gottes Werk, so wird's bestehen; ist's Menschen Werk wird's untergehen* ("If it be God's work, it will stand; if man's work, it will go down"). The increasing influence of Protestantism for the past three centuries would seem to indicate that the divine approval has been upon it.

—*DAVID JAMES BURRELL.*

REFUGE, *CITIES OF.*—See *CITIES OF REFUGE.* (Josh. 20.)

REFUSE.—Waste or worthless matter; excrement, scum. I Sa. 15:9; Lam. 3:45; Amos 8:6.

RE'-GEM *(friendship, association).* A son of Jahdai, of the family of Caleb the spy. I Ch. 2:47.

RE'-GEM--ME'-LECH *(friendship of the king).* One whom the people sent into the Temple to pray and to consult the priests and prophets regarding a day of humiliation in memory of the destruction of the Temple. Zech. 7:2.

REGENERATION.—This word occurs only twice in the Bible. In Mat. 19:28, it refers to the restoration of all things at the second coming of Christ; in Tit. 3:5, it signifies the new birth through the Holy Spirit. There are other words in the N. T. which convey the same meaning (Jno. 3:3; I Pe. 1:23).

REGION.—District, country, vicinity. Deut. 3:4, 13—Mat. 3:5.

REGISTER.—In ancient times, public registers were in the form of tablets of wood, ivory, or other substance, which folded together and contained a coating of wax on the interior, upon which the records were inscribed. Private letters were sometimes written in the same manner, in which case the tablets were bound with a cord and sealed with wax. The sacred registers, or *diptychs*, contained on one side names of the living, on the other of the dead. Ezra 2:62; Neh. 7:5, 64.

RE-HA-BI'-AH *(whom Jehovah enlarges).*
One of the sons of Eliezer, son of Moses. I Ch. 23:17; 24:21; 26:25.

RE'-HOB *(width).*
1. A Levitical city in Asher, near the source of the Jordan, the farthest place N. to which the spies went; now called *Hunin.* Num. 13:21; Josh. 19:28, 30; 21:31; Judg. 1:31.

2. Father of Hadadezer, king of Zobah in the days of David. II Sa. 8:3, 12.

3. A Levite that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:11.

RE-HO-BO'-AM *(freer of the people).*
Son and successor of Solomon. The ten tribes of Israel, under Jeroboam, revolted from him. After a reign of seventeen years, B. C. 975-958 (new dates 931-914), he died and was buried in the "city of David." I Ki. 11:43; 12; 14; 15:6.

RE-HO'-BOTH *(enlargement).*
1. A city in Assyria, built in Nimrod, near Nineveh and Calah, on the Euphrates. Gen. 10:11; 36:37; I Ch. 1:48.

2. A well which Isaac digged; perhaps *Ruchaibah,* three miles S. of *Elusa.* Gen. 26:22.

RE'-HUM *(pity).*
1. A chief man that returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:2; Neh. 12:3.

2. A chancellor of Artaxerxes. Ezra 4:8, 9, 17, 23.

3. A Levite that helped to repair the wall, B. C. 445. Neh. 3:17.

4. A person that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:25.

RE'-I *(Jehovah is a friend).*
A friend of David when Adonijah attempted to become king, B. C. 1015. I Ki. 1:8.

REIGN.—See *KINGS.* I Ki. 6:1.

REINS.—The kidneys or that part of the body which covers the kidneys. The word is frequently used figuratively (Psa. 7:9; 16:7; 26:2, etc.), signifying the inward impulses; the reins at one time being considered the seat of the affections and the passions. Prov. 23:16 (R. V., *"heart"*); Jer. 11:20—Rev. 2:23.

RE'-KEM *(friendship).*
1. A prince of Midian, slain by Phinehas when in the plains of Moab. Num. 31:8.

REM-A-LI'-AH *(Jehovah increases).*
Father of Pekah, who slew Pekahiah and reigned in his stead. II Ki. 15:25, 27, 30, 32, 37; 16:1, 5.

RE'-METH *(height).*
A Levitical city in Issachar, near Engannim; now called *Yarmuth.* Josh. 19:21.

REM'-MON—R. V., *"Rimmon."*
A city in Judah or Simeon, near Ain and Ether; now called *Romaneh.* See *RIMMON.* Josh. 19:7.

REM'-MON--ME-THO'-AR — R. V., *"Rimmon which stretches unto Neah."*
A city in Zebulun, N. of Nazareth; now called *Rummanah.* Josh. 19:13.

REM'-PHAN—R. V., *"Rephan."*
An idol worshipped by Israel in the wilderness; perhaps the same as *CHIUN* (Amos 5:26) or *Saturn.* Acts 7:43.

REND.—To rend or tear the garments was from very ancient times a sign of great sorrow, or of contrition (Josh. 7:6; II Ki. 19:1). In Jer. 4:30, "rentest thy face" is rendered *"enlargest thine eyes"* in the R. V.

RENT.—Torn place. See *REND.* Isa. 3:24 (R. V., *"rope"*); Jer. 41:5—Mat. 9:16; Mark 2:21.

REPAIRER.—A mender, fixer; used figuratively by the prophet Isaiah (58:12) in enumerating the rewards of godliness.

REPENTANCE.—In its theological sense, this word denotes a sense of guilt, an apprehension of God's mercy, sorrow for sin, and a turning from sin to righteousness. The Greek word most commonly rendered "repent" in the N. T. indicates a change of mind, and is equivalent to *conversion.* Hos. 13:14—Mat. 3:8.

RE'-PHA-EL *(God is a healer).*
A Kohathite, son of Shemaiah the first-born of Obed-edom, and a gatekeeper of the Tabernacle. I Ch. 26:7.

RE'-PHAH *(healing, support).*
A grandson of Ephraim, through Beriah. I Ch. 7:25.

RE-PHA'-IAH *(Jehovah heals).*
1. A head of a family of the house of David. I Ch. 3:21.

2. A captain of Simeon when they smote the Amalekites. I Ch. 4:42.

3. A son of Tola, son of Issachar. I Ch. 7:2.

4. A Benjamite; called, in I Ch. 8:37, *RAPHA.* I Ch. 9:43.

5. One who helped to repair the wall of Jerusalem after Nehemiah came from Shushan, B. C. 445. Neh. 3:9.

REPH'-A-IM, REPH'-A-IMS *(strong)*—R. V., *"Rephaim."*
1. A race dwelling around the S. of Jerusalem, and beyond Jordan in Bashan, Ammon and Moab, in Ashteroth Karnaim and Shaveh Kiriathaim, variously called *ZAMZUMMIM, ZUZIM,* and *EMIM,* also *ANAKIM.* Gen. 14:5; 15:20.

2. A valley S. W. of Jerusalem and N. of Bethlehem; now called *el Bukaa.* This was the boundary between Judah and Benjamin (Josh. 15:8). II Sa. 5:18, 22; 23:13; I Ch. 11:15; 14:9; Isa. 17:5.

REPH'-I-DIM *(plains).*
The last station of the Israelites before reaching Sinai, and situated, according to Num. 33:14 sq., between Alush and the wilderness of Sinai. It was here that the people murmured for water, and Moses, striking a rock "in Horeb" by divine command, supplied their need (Ex. 17:3-6). Here also the Amalekites attacked Israel, but were repulsed (Ex. 17:8 sq.).

REPROBATE.—In the Bible, this word usually means *disapproved; despised; rejected.* Jer. 6:30 (R. V., *"refuse"*)—Rom. 1:28; II Co. 13:5-7.

REPROVER.—One who points out another's fault to him, and blames him. There should always be *proof* before *reproof.* Prov. 25:12; Eze. 3:26.

REPTILE.—A word not used in the A. V., which designates this class of animals by the term "creeping thing," but covers thereby a much wider range of creatures. The reptiles named in the Bible consist mostly of various unknown species of serpents and lizards. Of course both of these classes were unclean to the Hebrews. Following are the true *reptilia* mentioned in Scripture: — *Crocodile* — "dragon," "leviathan." *Frog*—"frog." *Lizard* — "chameleon," "lizard," "mole," "snail," "spider," "tortoise." *Serpent*— "adder," "asp," "cockatrice," "dragon," "viper."

REQUIRE.—In Ezra 8:22; Prov. 30:7, this word means *"ask,"* as rendered in the R. V.

REREWARD.—*"Rearward,"* as in the R. V. In Isa. 52:12; 58:8, the word is used in the sense

of *rear-guard*. Num. 10:25; Josh. 6:9, 13; I Sa. 29:2.

RE'-SEN *(fortress)*.
A city built by Asshur; situated in Assyria, between Nineveh and Calah. It is now called *Kuyyundshite;* formerly, *Mespila*. Gen. 10:12.

RE'-SHEPH *(haste)*.
A son of Rephah, grandson of Sarah the daughter of Ephraim. I Ch. 7:25.

RESIDUE.—In Eze. 23:25, *posterity*. Elsewhere, *remnant, residuum; those remaining*. Isa. 44:17; Jer. 8:3—Mark 16:13 (R. V., *"rest"*); Acts 15:17.

RESPECTER OF PERSONS.—"God is no respecter of persons" (Acts 10:34); and He commanded that the judges should pronounce sentence without respect of persons (Lev. 19:15; Deut. 16:19). The Jews complimented Christ for telling the truth, without fear, and without respect of persons (Mat. 22:16; cp. Isa. 32:1-9). It is said that "God had respect unto the children of Israel" (Ex. 2:25), meaning that He had *compassion* and *sympathy* for them; and when it is said that "God had respect unto Abel and to his offering" (Gen. 4:4), it is meant that He looked upon him with *satisfaction* and accepted his offering *favorably*.

REST.—In Acts 9:31, *"peace"* in the R. V.

RESTITUTION.—In case of injury done intentionally or by accident, restitution was strictly enjoined by the Mosaic law (Ex. 22:1; see also Ex. 21:22, 32-36; 22:6; Lev. 24:18; Deut. 22:19, 29). Nehemiah prevailed upon all Israelites who had taken interest of their brethren to make restitution (Neh. 5:10, 11), and Zacchæus promised a fourfold restitution to all from whom he had extorted in his office as publican (Lu. 19:8).

RESURRECTION.—The resurrection of the dead, both of the just and of the unjust, is a fundamental doctrine of the Christian faith; and the resurrection of Christ, a fact most clearly and unquestionably proved, was the crowning demonstration of the truth and divinity of his mission and character. Isaiah may be regarded as the first Scripture writer to whom an allusion to the revivification of the human body after it has been forsaken by the soul, or the reunion of the soul hereafter to the body which it had occupied in the present world, can be traced. He compares the restoration of the Jewish people and state to a resurrection from the dead (26:19, 20); and he is followed in this by Ezekiel (ch. 37), at the time of the Exile. These passages, however, are not very clear; but, in Dan. 12:2, we at length arrive at a clear and unequivocal declaration that those who lie sleeping under the earth shall awaken—some to eternal life, and others to everlasting shame and contempt.

In the time of Christ, the belief in a resurrection, in connection with a state of future retribution, was entertained by the Pharisees, and also by the mass of the Jewish people, being disputed only by the Sadducees. The Pharisees taught that the future body would be so refined as not to require the indulgences which were necessary in the present life; and they assented to Christ's assertion that the risen saints would not marry, but would be as the angels of God (Mat. 22:30; cp. Lu. 20:39). So Paul, in I Co. 6:13, is thought by some to intimate that the necessity of food for subsistence will be abolished in the after-life. See Mat. 22; Lu. 20; Jno. 11:24; Acts 23:6-8; 24:15.

The raising of the dead is everywhere ascribed to Christ, and is represented as the last work to be undertaken by Him for the salvation of man (Jno. 5:21; 11:25; I Co. 15:22 sq.; I Th. 4:15; Rev. 1:18). But although the human body will be so raised as to preserve its identity, yet it must undergo certain purifying changes to fit it for the kingdom of heaven, and to render it capable of immortality (I Co. 15:35 sq.), in order that it may become a glorified body like that of Christ (v. 49; Rom. 6:9; Phil. 3:21); and the bodies of those whom the last day finds alive will undergo a similar transformation without tasting death (I Co. 15:51, 53; II Co. 5:4; I Th. 4:15 sq.; Phil. 3:21). See *RESURRECTION, THE*.

RESURRECTION, *THE*.—The religious yearning of mankind has developed, from the earliest ages, both in the mind of the seer and in the heart of the multitude, the universal question which fell from the lips of Job: "If a man die, shall he live again?" As a natural sequence to the hope of the future life sprang forth the question of which St. Paul took cognizance: "How are the dead raised up; and with what body do they come?" Then followed swiftly, at the altars of every creed, the inevitable cry of Love: "Shall we know each other in the heavenly life?" And, whether in the earliest dawn or in the latest noonday of Revelation, humanity has not failed to realize, in response to its own spiritual longings, the answering hope of immortality and eternal life. In mountain heights of pagan literature, we hear the unquestioning voice of a Socrates, as translated into the doctrine of the immortality of the soul through the more coherent message of Plato.

Though the Old Dispensation, embodying the ethics of Sinai, concerned itself with the Kingdom of God as affecting the life that now is, rather than the life which is to come, yet the Hebrew prophets touched the keynote of Divine Revelation, and proclaimed an unwavering faith in the future life. The Lord spake through Isaiah, saying: "Thy dead shall live! . . . Awake and sing, ye that dwell in the dust, . . . for the earth shall cast forth the dead" (Isa. 26:19). The psalmist David exclaimed: "God will redeem my soul from the hand of the grave; for He shall receive me."

But the hope of the resurrection is pre-eminently a Christian hope, and the doctrine of eternal life in a state of perpetual happiness found at once its early dawn and its noonday fullness in the Gospel of the Son of God, and this hope was realized in the resurrection of Jesus Christ, "the first-begotten of the dead, and the ruler of the kings of the earth" (Rev. 1:5). This supreme event in the world's history is evidenced by the risen Savior's glorious appearance in a manifold visitation to his Disciples. The risen Lord was seen of Mary Magdalene and others of the holy women; seen of the two Disciples on their way to Emmaus; seen of the ten Disciples in the Upper Room; seen of the Eleven, including the doubting Thomas; seen of the Disciples on the familiar shores of Galilee; seen of five hundred believers in the one great company; seen of Peter, James and Paul, in separate, personal visitation; seen once again of the Eleven in the final vision that ended with the Lord's Ascension. In all these appearances, the person of the risen Savior was indeed visible and tangible; and yet these were the manifestations of a spiritual body, an exalted and glorified Being, freed from the hindering limitations of the Flesh, and adapted to the environment of the Lord's native home in Heaven, and yet capable of readjusting itself to human functions.

Jesus proclaims himself to the Beloved John, saying: "I am He that liveth, though I was dead; and behold I am alive forever more; and I have the keys of death and the grave" (Rev. 1:18). St. Paul took up this one glorious theme, proclaiming it to the ends of the earth. And when at Athens he "preached unto them Jesus and the Resurrection," he expressed at once the new-born hope of all humanity and the supreme and final message of every Christian sermon.

This blessed Creed of Immortality, with its accompanying Doctrine of the Resurrection, was proclaimed by the Savior himself in the intimate and all-comforting words of his farewell sermon to the Disciples (Jno. 14:2, 3). We hear therein his wonderful revelation of the heavenly home: "In my Father's House are many mansions." We hear therein his blessed assurance of a true Habitation for the resurrection body: "I go to prepare a Place for you." We hear therein, last of all, his glorious promise of a safe conduct to the Heavenly Father's House: "I will come again and receive you unto Myself."

—*LYMAN EDWYN DAVIS.*

RE'-U *(friendship)*.
A son of Peleg, the fourth from Shem, and father

of Serug. B. C. 2217-1978. Gen. 11:18-21; I Ch. 1:25.

REU'-BEN *(behold a son!).*
1. The eldest son of Jacob and Leah (Gen. 29:32); and one of the "twelve patriarchs" (Acts 7:8), who were the ancestors of the Jewish nation. B. C. 1752. See *JACOB.*

2. This name is frequently applied to the tribe descended from Reuben (Num. 1:5; Deut. 27:13, etc.). Their territory was E. of the Jordan River and of the Dead Sea; and was bounded on the E. by the Syrian desert, on the S. by the river Arnon, and on the N. by the territory of the tribe of Gad. Its boundaries are given in Josh. 13:15-21. Following are the most important localities in the territory of Reuben:—Abarim, Aroer, Ashdoth-Pisgah, Bamoth (Baal), Beon, (Beth-)-Baal-Meon, Beth-Jeshimoth, Beth-Peor, Bezer, Dibon, Elealeh, Heshbon, Jahaza, Kedemoth, Kirjathaim, Medeba, Mephaath, Nebo, Sebam, (Shibmah or Sibmah), Zareth-Shahar, etc. See *REUBENITES.*

REU'-BEN-ITES.
The descendants of Reuben. With the tribe of Gad and Manasseh, they applied to Moses for an inheritance on the E. of the Jordan, and obtained it; they were consequently the first of the ten tribes that were carried to Assyria by Tiglath-pileser. See *REUBEN.* Num. 26:7; Deut. 3:12, 16; 4:43; 29:8; Josh. 1:12; 12:6.

RE-U'-EL *(God is friend).*
1. A son of Esau by Bashemath, daughter of Ishmael. Gen. 36:4, 10, 13, 17; I Ch. 1:35, 37.

2. Father-in-law of Moses; called also *JETHRO* and *RAGUEL.* Ex. 2:18.

3. Father of Eliasaph, a captain of Gad; called, in Num. 1:14, *DEUEL.* Num. 2:14.

4. A Benjamite in Jerusalem. I Ch. 9:8.

REU'-MAH *(pearl, coral).*
A concubine of Nahor, Abraham's brother. Gen. 22:24.

REVEALER OF SECRETS.—A term of praise applied to God by Nebuchadnezzar, after the interpretation of one of his prophetic dreams by Daniel. Dan. 2:47.

REV-E-LA'-TION or A-POC'-A-LYPSE. — See *BIBLE, BOOKS OF THE.*

REVENGER.—Though, as a check to the crime of murder, the law of Moses permitted the family of the victim to revenge his death upon the slayer (Num. 35:19-27), the spirit of the law was opposed to revengeful feelings and actions (Lev. 19:17, 18). Likewise, the teachings of the N. T. condemn the spirit of revenge (Mat. 5:39; Rom. 12:17; I Pe. 3:9). See *AVENGER OF BLOOD; PUNISHMENT.*

REVENUE.—Income, increase. "In the house of the righteous [is] much treasure: but in the revenues of the wicked is trouble" (Prov. 15:6). See *PUBLICAN.*

REVILERS.—They are enumerated among those who are not to inherit the kingdom of God (I Co. 6:10); but those reviled are included among the blessed (Mat. 5:11). While upon the cross, Christ was reviled by passers-by (Mat. 27:39), and also by the two thieves that were crucified with Him (Mark 15:32).

REVOLTERS.—Insurgents, rebels; literally, those who *turn aside.* Ten of the twelve tribes of the Hebrew nation revolted from the rule of King Rehoboam, B. C. 975 (or 931), and formed a separate kingdom *(ISRAEL)* under Jeroboam (I Ki. 12:16 sq.).

REWARD, REWARDER.—"The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man *according to his works"* (Mat. 16:27). God is a "rewarder of them that diligently seek him" (Heb. 11:6).

RE'-ZEPH *(stronghold).*
A city in E. Syrian Palmyrene, between Racca and Emesa, near Haran and Gozan, and taken by Sennacherib. II Ki. 19:12; Isa. 37:12.

RE'-ZI-A *(Jehovah is pleasing)*—R. V., *"Rizia."*
An Asherite, a son of Ulla. I Ch. 7:39.

RE'-ZIN *(dominion).*
1. The last king of Syria, in the days of Jothan, king of Judah, and slain by Tiglath-pileser. II Ki. 15:37; 16:5, 6, 9; Isa. 7:1, 4, 8; 8:6; 9:11.

2. One of the Nethinim whose descendants returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:48; Neh. 7:50.

RE'-ZON *(prince, noble).*
Son of Eliadah, and a subject of Hadadezer, king of Zobah, from whom he fled to Damascus, where he founded a kingdom and opposed Solomon. I Ki. 11:23.

RHE'-GI-UM *(breach).*
A port in the S. W. of Italy, opposite Messina in Sicily; here Paul landed on his way to Rome. It is now called *Reggio,* and is the capital of Calabria. Acts 28:13.

RHE'-SA *(head).*
An ancestor of Jesus. Lu. 3:27.

RHO'-DA *(a rose).*
A damsel in the house of Mary the mother of John Mark, and who opened the door for Peter. Acts 12:13.

RHODES *(rose).*
An island, 120 miles in circumference, in the Mediterranean Sea, 13 miles S. W. of the coast of Asia Minor, and 75 miles E. of Crete. It was visited by Paul upon his return from his third missionary journey (Acts 21:1). The Island of Rhodes was held by a branch of the Doric race about the time of the Trojan war, B. C. 1184; in 408, its capital city was built; in 431, it was compelled to pay tribute to Athens; in 412, it changed sides; in 396, it changed sides again; in 390, the aristocrats recovered power; in 357-355, it opposed Athens; in 323, it submitted to Alexander; in 304, it was besieged by Demetrius Poliorcetes; in 108, it fought against Mithridates; in 50, it helped Cæsar against Pompey, but in 42 was subdued. In A. D. 330, it was made the capital of the Provincia Isularium; in 616, it was taken by the Persians; in 651, by the Saracens; in 1300, by the Knights of St. John; in 1480, it repelled Mohammed II.; in 1522, it was taken by Soliman II. It was noted for its colossal statue of Apollo, 70 cubits or 105 feet high (built by Chares, a pupil of Lysippus, and by Laches), which was completed B. C. 280; it was erected over the entrance of the harbor, and was overthrown by an earthquake, B. C. 224. Herod the Great built a beautiful temple, dedicated to Apollo, in Rhodes.

RIB.—According to Gen. 2:21, 22, the first woman was formed from a rib taken from the body of the first man. The Hebrew word rendered "rib" in the foregoing passages is often translated "side."

RI'-BAI *(Jehovah contends).*
Father of Ittai, one of David's valiant men, from Gibeah of Benjamin. II Sa. 23:29; I Ch. 11:31.

RIBBAND.—A part of the fringe of garments worn by the Hebrews in accordance with divine command. Num. 15:38 (R. V., *"cord"*).

RIB'-LAH *(bare place.)*
A city in the N. E. part of Canaan. It is thought to be the same as *DIBLATH* (Eze. 6:14); and has been identified with the modern town of *Ribleh,* on the river Orontes, 35 miles N. E. of Baalbec. Num. 34:11; II Ki. 23:33; 25:6, 20, 21.

RICHES.—The wealth of the Hebrews in the patriarchal age consisted chiefly in flocks and herds. Hence, as a cause of the separation of Esau and Jacob, it is said that "their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle" (Gen. 36:7). It was not until the reign of Solomon that the Jews possessed any great abundance of the precious metals; and, as the nation never became commercial, its rich men, after the settlement in Canaan, must have been the great land-holders.

Holders of land in the East have ever been noted for exacting very disproportionate shares of the produce of the soil from the actual cultivators, and this is the reason why "the rich" are so often and so severely denounced in the Scriptures (Prov. 28:20; Mat. 19:23, 24; Lu. 6:24). "Riches" is frequently used metaphorically (Prov. 13:7; 14: 24; 22:1, 4), signifying intellectual endowments or the gifts and graces of the Holy Spirit, which constitute the treasure to be "laid up in heaven" (Mat. 6:19-21).

RIDDLE.—The Hebrew word so rendered in the Bible means *hidden saying*. Many passages of the Bible, although not definitely propounded as such, may be regarded as riddles—e. g., Prov. 26:10, a verse in the rendering of which every version differs from all others. The "riddles" which the queen of Sheba came to ask of Solomon (I Ki. 10:1; II Ch. 9:1) were rather *hard questions* referring to profound inquiries. However, Solomon is said to have been very fond of the riddle proper (Josephus, *Ant.* VIII, 5:3); and we know that all ancient nations, especially those of the East, were fond of riddles. There are traces of them among the Arabs (Koran, XXV, 35), and they were also known to the ancient Egyptians (Jablonski, *Pantheon Ægypt.* p. 48). Riddles were usually proposed in verse, like the celebrated riddle of Samson (Judg. 14:12-19), which, however, was properly no riddle at all, because the Philistines did not possess the only clue upon which the solution *could* depend. For this reason, Samson had carefully concealed the fact, even from his parents. There is but one instance of a riddle occurring in the N. T.—viz., *the number of the beast* (Rev. 13). This is described as "the number of a man" (i. e., humanly computed, or according to some usual standard or mode), and being 666 (v. r., 616). The Beast is the world-power in its hostility to the kingdom of God; and the "number" of the name is plainly the number made up by the numerical power of the letters composing the name added together. Many theories regarding the probable solution of this enigma have been advanced by different authorities, the best affirmed of which appears to be that suggested by Irenæus (*C. H.* 1, v. c. 29, 30), which is one of the (but not *the)* oldest; viz., *Latin* (i. e., beast, or kingdom), the numerical value of the Greek term for which is 666. Others think the emperor Nero is referred to; and still others suppose the 666 refers to the number of years the Beast was to exercise his dominion.

RIDER.—See *CAMEL; HIGHWAY; HORSE.* Gen. 49:17; Ex. 15:1, 21.

RIDGES.—The words "ridges" and "furrows," as occurring in Psa. 65:10 of the A. V., are transposed in that passage of the R. V.

RIE.—Rye; more correctly *"spelt,"* as in the R. V. The latter grain closely resembles wheat, but yields an inferior quality of flour. Spelt was extensively cultivated by people of the East in early times. "Fitches," in Eze. 4:9, means *"spelt;"* it is translated from the same word, and is so rendered in the R. V. Ex. 9:32; Isa. 28:25.

RIGHTEOUSNESS.—As an attribute of God, "righteousness" signifies holiness, justice, and rightness. When applied to man, it denotes the possession of the Christian virtues, faith, hope, and charity, or *love,* and a conformity of life with the divine law. Gen. 15:6; 30:33—Mat. 5:6, 10, 20.

RIGHT HAND.—In ancient times, as now, the right hand was the symbol of power and strength (Ex. 15:6; Psa. 77:10). It is said the Jews swore by their right hand, and that this is implied in Isa. 62:8. To give the right hand was a mark of friendship (Gal. 2:9). To be seated on the right hand of one higher in position or authority was a token of great honor (I Ki. 2:19), and as applied to Christ standing on the right hand of God (Acts 7:55), it implies his unequaled dignity and exaltation. Instead of the right hand denoting the *east,* as is common with us, it usually denoted the *south,* among the Hebrews. See *HAND.*

RIM'-MON *(pomegranate).*
1. A city in Simeon; now called *Um-er-Rumamim.* Josh. 15:32; Zech. 14:10.

2. A rock or rocky region in Benjamin, near Gibeah, to which the surviving Benjamites fled after the slaughter of most of their tribe. Now called *Rummon* or *Rammun.* Judg. 20:45, 47; 21:13.

3. Father of two captains of Ish-bosheth, from Beeroth in Benjamin. II Sa. 4:2, 5, 9.

4. A Syrian god, representing a certain aspect of Adonis. II Ki. 5:18.

5. A city in Simeon, near Tochen. I Ch. 4:32.

6. A Levitical city in Zebulun; Heb. *"Rimmono"* (as in the R. V.). I Ch. 6:77.

RIM'-MON--PA'-REZ *(pomegranate of the breach)* —R. V., *"Rimmon-perez."*
The fifteenth station of Israel from Egypt, and fourth from Sinai, between Rithmah and Libnah. Num. 33:19, 20.

RING.—The ring was regarded as an indispensable article of a Hebrew's attire, inasmuch as it contained his signet; and it even owed its name to this fact, the term most frequently so rendered in the Bible being derived from a root signifying *to impress a seal.* It was hence the symbol of authority, and, as such, was presented by Pharaoh to Joseph (Gen. 41:42), by Ahasuerus to Haman (Esth. 3:10), and by the father to the prodigal son, in the parable (Lu. 15:22). It was valued accordingly, and became a proverbial expression for a most precious object (Jer. 22:24; Hag. 2:23). It is probable, from Ex. 28:11, that the rings contained a stone engraved with a device, or with the owner's name. Such rings were worn not only by men, but also by women (Isa. 3:21), and are enumerated among the articles presented by both men and women for the service of the Tabernacle (Ex. 35:22). The signet-ring was worn on the right hand (Jer. *loc. cit.*). As ornaments, rings were worn on the fingers, in the ears and nose, and around the wrists and ankles (Isa. 3:20, 21, etc.).

RINGLEADER.—The chief or leader of a number of persons acting together. This term was applied to Paul, in connection with the Nazarenes, by Tertullus, when the apostle was arraigned before Felix (Acts 24:5).

RINGSTRAKED.—*"Ring-streaked"* (as in the R. V.); having circular lines or streaks on the body. Gen. 30:35, 39, 40; 31:8, 10, 12.

RIN'-NAH *(a shout, strength).*
A son of Shimon, a descendant of Caleb, son of Jephunneh. I Ch. 4:20.

RIOTING, RIOTOUS.—Revelling, squandering; extravagant. Rom. 13:13; Lu. 15:13.

RI'-PHATH.
A son of Gomer, son of Japheth, and his descendants, the Celts, who marched across the Riphaen mountains, i. e., the Carpathian, into the farthest regions of Europe. Gen. 10:3; I Ch. 1:6.

RIS'-SAH *(heap of ruins).*
The 17th Station of Israel from Egypt, and 6th from Sinai, between Libnah and Kehelathah. Num. 33:21, 22.

RITE.—In general, an external sign or action employed in religious services, and designed either to express or to incite a corresponding internal religious feeling. In Num. 9:3, "rite" is used in the sense of *"statute,"* as rendered in the R. V.

RITH'-MAH *(broom).*
The 14th station of Israel from Egypt, and 3d from Sinai, between Hazeroth and Rimmon-parez; perhaps the same as *KADESH* (Num. 13:26). *(Ertharіah?).* Num. 33:18, 19.

RIVER.—Perennial streams of any considerable size are much rarer objects in the East than in the West. The majority of the inhabitants of Palestine at the present day have probably never

seen a river, in the sense in which we employ the word. With the exception of the Jordan and the Litany, the streams of the Holy Land are either entirely dried up in the summer months, and converted into hot lanes of glaring stones, or else reduced to very small streamlets deeply sunk in a narrow bed, and concealed from view by a dense growth of shrubs. The cause of this is two-fold: on the one hand, the hilly nature of the country—a central mass of highland descending on either side to a lower level—and on the other, the extremely intense heat of the climate during the summer. Hence, most of the so-called "rivers" of the Bible are mere rivulets or winter torrents. Exceptions are to be found in the instances of the *EUPHRATES*, the *NILE*, and the *JORDAN* (see each). See *PALESTINE; RIVER OF EGYPT*.

RIVER OF E'-GYPT.
Designation improperly applied to a stream which flows into the Mediterranean Sea, and which formed the old boundary between Palestine and Egypt. It must not be confounded with the Nile, which is properly *the* river of Egypt. The R. V. renders the term more properly *"brook* of Egypt." It is usually dry, or nearly so, in the summer, and is now called *Wady el-Arish*. See *RIVER*. Num. 34:5; Josh. 15:4, 47; I Ki. 8:65; II Ki. 24:7.

RIZ'-PAH *(variegated)*.
A daughter of Aiah, and concubine of Saul; whom Abner took after Saul's death, and whose two sons were given up by David to the Gibeonites and hanged. II Sa. 3:7; 21:8, 10, 11.

ROAD.—In I Sa. 27:10, this word means *"raid"* (as in the R. V.). What we now call a road is rendered in the Bible "highway," "path," or "way." See *HIGHWAY*.

ROBBERS.—From the earliest times, even until now, might has been right among the wandering tribes of the East, and robbery has consequently been their chief pursuit; and for a robber to carry out his object successfully, instead of being considered disgraceful, is regarded as in the highest degree creditable (Gen. 16:12). Predatory inroads, on a large scale, are to be seen in the incursions of the Sabæans and Chaldæans on the property of Job (Job 1:15, 17); the revenge, coupled with plunder, of Simeon and Levi (Gen. 34: 28, 29); the reprisals of the Hebrews upon the Midianites (Num. 31:32-54); and the frequent and often prolonged invasions of "spoilers" upon the Israelites, together with their reprisals, during the period of the Judges and Kings (Judg. 2:14; 6:3, 4; I Sa. 11; 15; II Sa. 8:10; II Ki. 5:2; I Ch. 5:10, 18-22). Individual instances, indicating an unsettled state of the country during the same period, are to be seen in the "liers-in-wait" of the men of Shechem (Judg. 9:25), and the mountain retreats of David in the cave of Adullam, the hill of Hachilah, and the wilderness of Maon, and his abode in Ziklag, invaded and plundered in like manner by the Amalekites (I Sa. 22:1, 2; 23:19, 25; 26:1; 27:6-10; 30:1). The corrupt administration of some of the Roman governors, who accepted money in redemption of punishment, produced formidable bands of robbers, who found shelter in the caves of Palestine and Syria, and who infested the country, even in the time of Christ, almost to the very gates of Jerusalem (Lu. 10:30; Acts 5:36, 37; 21:38). Likewise, the native tribes in Asia Minor gave the Roman government much trouble, so that the roads were often unsafe for travelers (II Co. 11:26). So, also, in the later history of the Hebrew nation, a band of robbers, led by John of Gischala, played a conspicuous part (Josephus, *War*, IV, 2:1; 3:4; 7:2). "Robbery," in Phil. 2:6, means *prize*, or *"a thing to be grasped,"* as in the R. V.

ROBE.—See *GARMENTS*. I Ki. 22:10, 30; Jon. 3:6—Mat. 27:28, 31.

RO-BO'-AM—R. V., *"Rehoboam."*
Son of Solomon. and father of Abijah, kings of Judah. See *REHOBOAM*. Mat. 1:7.

ROCK.—This word is used metaphorically in the Bible to designate the Lord, Who is the Rock of safety and strength to his people (Deut. 32:4; I Sa. 2:2; II Sa. 22:2; Psa. 18:31, 46; 28:1; also in many other Psalms, and Isa. 17:10). In Isa. 44:8, "there is no God," in the A. V., is rendered *"there is no Rock"* in the R. V.; and in Hab. 1:12, "O mighty God" is rendered *"O Rock."* In Deut. 32:31, 37, the word "rock" means the object of false confidence of the nations. A number of the rocks mentioned in the Bible have great historic importance:—The rock in Horeb, which Moses smote, and out of which "the water came out abundantly" (Ex. 17:5-8); the rock Etam, where Samson dwelt for a while after slaughtering the Philistines (Judg. 15:8); the rock Rimmon, to which the Benjamites fled (Judg. 20:45-47); and the rock out of which Christ's tomb was hewn (Mat. 27:60). Simon, the brother of Andrew, was given the name "Peter," which means *rock*, by Christ when He called him to the apostleship (see *PETER*).

ROD.—This word is applied figuratively to Christ, in the sense of a *branch* or *shoot* of a tree (Isa. 11:1); and to the tribes of Israel, as springing from one root (Psa. 74:2; Jer. 10:16). It is also used in the sense of a staff (Psa. 23:4); as a symbol of power and authority (Rev. 2:27); and to convey other meanings which are plain by the context. In Eze. 20:37, "passing under the rod" perhaps refers to the custom of having the sheep pass under a rod that had been dipped in red ochre, and with which every tenth sheep was touched, thereby becoming "holy unto the Lord" (Lev. 27:32).

ROE, ROEBUCK.—Probably the gazelle, a species of antelope that abounds in Syria, Arabia, and the adjacent countries, and which is noted for its graceful form and its fleetness of foot. It was a "clean" animal among the Hebrews, and was highly prized as food. The "fallow deer," mentioned in Deut. 14:5; I Ki. 4:23, has been identified by some as closely allied to the European *"roebuck"* (as in the R. V.). Deut. 12:15, 22; 14:5; 15:22; II Sa. 2:18.

RO-GE'-LIM *(fullers' place)*.
A town of Gilead, in Gad or Manasseh. II Sa. 17:27; 19:31.

ROH'-GAH *(outcry, alarm)*.
A son of Shamer, grandson of Beriah, son of Asher. I Ch. 7:34.

ROLL.—See *BOOK*. Ezra 6:1, 2; Jer. 36:2-32; Eze. 2:9; 3:1-3.

ROLLER.—In Eze. 30:21 (the only passage of the A. V. in which the word occurs), *"bandage,"* as in the R. V.

RO-MAM-TI-E'-ZER *(highest help)*.
A son of Heman, appointed by lot over the service of song in the Tabernacle in the days of David. I Ch. 25:4, 31.

RO'-MANS.
A people named from their chief city, Rome. Jno. 11:48; Acts 16:21, 37, 38; 22:25-27, 29; 23:27.

RO'-MANS *(people of Rome)*, *EPISTLE TO THE*.—See *BIBLE, BOOKS OF THE*.

ROME.
The capital of Italy, on the Tiber, about fifteen miles from its mouth; founded about 750 B. C., and covered seven hills; in 716, Romulus, its founder, was killed; in 615, the Capital was founded; in 578, the first Roman money was coined; in 566, the first census was taken, and its citizens were reckoned at 84,700; in 550, Servius Tullius divided them into six classes, and instituted the Comitia Centuriata; in 520, the Sibylline books removed from Cuma to Rome; in 510, the Tarquins expelled and consular government established; in 499, the Dictatorship instituted; 493, the Comitia Tributa instituted; in 486, the first law proposed; in 451, the Decemviri appointed; in 433, temple of Apollo dedicated; in 406, the army first received regular pay; in 403, all bachelors taxed; in 400, the first public banquet of the gods celebrated; in 390, Rome burnt by the Gauls; in 387, the Capitoline games estab-

lished; in 269, the first silver coinage struck at Rome; in 235, the temple of Janus closed; in 181, discovery of the Sacred Books of Numa Pompilius; in 167, the first public library opened; in 102, the eagle became the standard; in 100, Julius Cæsar born; in 64, Pompey annexed Syria; in 55, Cæsar invaded Britain; in 29, temple of Janus again closed; in 12, Augustus made Supreme Pontiff. In A. D. 17, Cappadocia annexed to Rome; in 44, Judæa annexed; in 50, Caractacus carried to Rome; in 64, Rome nearly burnt by Nero; in 65 (?), Paul, Peter, Seneca, and Lucan put to death; in 71, Titus and Vespasian received a triumph, and the temple of Janus closed; in 75, the temple of peace completed; in 131-135, war with the Jews; in 274, Aurelian founded the temple of the Sun; in 313, Constantine established Christianity as the religion of the state; in 330, it was again formally recognized at Constantinople; in 360, Julian abjured Christianity; in 364, division into the Eastern and the Western Empires; in 410, Rome taken by Alaric; in 600, according to Gibbon, Rome had reached its lowest point; in 728, it came under the sovereignty of the Pope; in 846, threatened by the Arabs; in 1155, Arnold of Brescia burnt for heresy and sedition; in 1278, Charles of Anjou compelled to abdicate by the Pope; in 1309, the Pope removed to Avignon; in 1434, the Romans revolted against the Pope; in 1626, dedication of St. Peter's at Rome; in 1773, the Jesuits expelled; in 1798, the Pope deprived of his temporal power; in 1814, he returned to Rome; in 1846, Pius IX. elected Pope; in 1878, Leo XIII.; in 1903, Pius X. and in 1914, Benedict XV.

At the time of Christ, Rome was, from her size, splendor, wealth, and power, and from her position as capital of the Roman empire, the heart of the civilized world. From this city radiated the influences that controlled that mighty empire, which then extended from the Atlantic on the W. to the Euphrates on the E., and from the Rhine, the Danube, and the Black Sea on the N. to the African Desert and the Nile Cataract on the S. Consequently, this city offered the most favorable condition for the spreading of the Christian religion; thus, though Christianity was born at Jerusalem and grew up in the Greek language, it was Rome that gave it to the world at large. Many Jews lived in Rome (Acts 28:17), and it was visited by Paul, and perhaps by Peter also. Just prior to this time, the republic and the frightful civil wars had given place to a monarchy, and peace reigned at Rome and throughout the empire; in consequence of which the people were prosperous and susceptible to new influences. Before the close of the first century, Christian churches had been established in Rome and in the other important cities under its jurisdiction and were busy spreading the gospel throughout the empire.

Nothing is known of the first founder of the Christian Church at Rome. Roman Catholics assign the honor to Peter; however, there is no sufficient reason for believing that Peter was even so much as within the walls of Rome. It is possible, and some think probable, that Christianity was introduced into the city, not long after the outpouring of the Holy Spirit on the day of Pentecost, by the "strangers of Rome" who were then at Jerusalem (Acts 2:10). At any rate, it is clear that there were many Christians at Rome before Paul visited the city (Rom. 1:8, 13, 15; 15:20). The names of twenty-four Christians of Rome are given in the salutations at the end of the Epistle to the Romans. Whether the Roman church consisted mainly of Jews or of Gentiles, is a difficult question; but the view adopted by some, that they were a Gentile church, but with many Jewish converts, seems most in harmony with such passages as Rom. 1:5, 13; 11:13, and with the general tone of the epistle.

The relations between the Romans and the Jews were very singular. The Romans were usually inclined to be liberal in their dealings with religions other than their own; not from indifference, but from policy. When, however, a religion aspired to become a regulator in state matters, the Romans at once became intolerant beyond description. The fury and stubbornness with which the Jews opposed them, time after time, especially in Palestine, created a hatred among the Romans that finally resulted in the complete dissolution and dispersion of the Hebrew race. The Romans at first considered the Christians merely a Jewish sect, and protected or persecuted them together with the Jews. But the Jews themselves considered the Christians a mere sect, and stirred up the Roman authorities to persecute them. Finally, when the Romans discovered that the Christians represented a new religion, very different from Judaism both in spirit and in practice, and that Christianity was antagonistic to the Roman social organization as it then existed, frightful persecutions followed until the time of Constantine the Great, when Christianity gradually became the established religion of the Roman empire.

In January, 313, Constantine published the memorable edict of toleration in favor of the Christians, by which all the property that had been taken from the Christians during the persecutions was restored to them; and Christians were also made eligible to public offices. This edict has accordingly been regarded as marking the triumph of Christianity and the downfall of paganism. Towards the close of his life, however, Constantine favored the Arians (followers of Arius, who taught a doctrine concerning the person of Christ inconsistent with the Savior's divinity), in consequence of which he banished many orthodox bishops. Though he professed Christianity, he was not baptized till he fell sick in 337, in which year he died in Nicomedia. Whether Constantine embraced the Christian religion because of personal convictions or for political purposes only, has been the subject of much discussion; but whatever may have been the true character of his conversion to the Christian faith, its consequences were of vast importance, both to the Roman empire and to the Church of Christ. It opened the way for the unobstructed propagation of the gospel to a wider extent than at any former period of its history. All impediments to an open profession of Christianity were removed, and it became the established religion of the empire.

Some of the localities in and about Rome which are especially connected with the early Christians are:—*The Appian Way*, by which Paul approached Rome (Acts 28:15). *The palace* or *Cæsar's court* (Phil. 1:13), which may have been either the great camp of the Prætorian guards which Tiberius established outside the walls on the N. E. of the city (Tacitus, *Ann.* IV, 2), or, more probably, a barrack attached to the imperial residence on the Palatine. The mention of "Cæsar's household" (Phil. 4:22) confirms the notion that Paul's residence was in the immediate neighborhood of the emperor's house on the Palatine. *The gardens of Nero* in the Vatican, not far from the spot where St. Peter's Cathedral now stands. Here Christians, wrapped in the skins of beasts, were torn to pieces by dogs, or, clothed in inflammable robes, were burned to serve as torches during the midnight games. Others were crucified (Tacitus, *Ann.* XV, 44). *The Coliseum* or *Colosseum*, an immense theatre built by Vespasian to accommodate 100,000 spectators, and used for various games and for conflicts between gladiators. Christians were obliged to fight wild beasts there, and many suffered martyrdom in that place. The ruins of the Coliseum are very imposing. *The Catacombs;* subterranean galleries, or passages, commonly from eight to ten feet in height, and from four to six in width, and extending for miles, especially in the vicinity of the old Appian and Nomentan ways. These underground excavations were undoubtedly used as places of refuge, of worship, and of burial by the early Christians. It is impossible here to enter upon the difficult question of their origin, and their possible connection with the deep sand-pits and subterranean works at Rome mentioned by classical writers. They contain many devotional symbols and a large number of inscriptions, the earliest of those bearing dates being one of A. D. 71. A very complete account of the Catacombs may be found in G. B. de Rossi's *Roma Sotteranea Christiana* (1864 sq.). Rome, under the name of "Babylon," is set forth in the Revelation (14:8; 16:19; 17:5; 18:2) as the centre and representative of heathenism; while Jerusalem appears as the symbol of Judaism.

Allusion is clearly made, in 17:9, to the Septicollis, the seven-hilled city—"seven mountains on which the woman sitteth." The description of this woman, in whom the profligacy of Rome is vividly personified, is given in ch. 17. In ch. 13, Rome (?) is represented as a huge, unnatural beast, whose name or number "is the number of a man, and his number is six hundred threescore [and] six." However, this beast has been most variously interpreted (see *RIDDLE*).

ROOF.—See *HOUSE*. Deut. 22:8; Josh. 2:6, 8—Mat. 8:8; Mark 2:4.

ROOM.—In Psa. 31:8; Lu. 14:8-10; 20:46; I Co. 14:16, this word is rendered *"seat"* or *"place"* in the R. V. See *HOUSE*.

ROOT.—This word is frequently used in a figurative or metaphorical sense to signify *progenitor*, or one from whom the race derives its name (Isa. 11:10; 14:29, I Ti. 6:10; Heb. 12:15). In Job 19:28, "root of the matter" denotes a *ground* or cause of controversy. The "root" may also refer to the race, the posterity, as in Prov. 12:3; Jer. 12:2. In Daniel (also in the Maccabees), Antiochus Epiphanes, the persecutor of the Jews, is represented as a young sprout or sucker, or root of iniquity, proceeding from the kings, the successors of Alexander the Great. Christ, in his humiliation, is described as a root ill nourished, growing in a dry and barren soil (Isa. 53:2). Paul uses the word in the contrary sense, in Rom. 11:16-18. Jesus Christ is the root on which Christians depend, and from which they derive their spiritual life and nourishment (Col. 2:7).

ROPES.—The putting of ropes on the head (I Ki. 20:31, 32) or neck was significant of great distress or earnestness, among the Hebrews, and may also have denoted submission, as ropes or cords were used for binding prisoners (Judg. 15:13). See *CORD*.

ROSE.—The Hebrew word so rendered in Song 2:1; Isa. 35:1 probably refers to the *polyanthus narcissus*, a beautiful and fragrant flower that grows in the plain of Sharon. True wild roses are seldom found in Palestine, except in the N. extremity of the country.

ROSH *(head)*.
A son of Benjamin. Gen. 46:21.

ROW.—Rank, line, *"course"* (as sometimes rendered in the R. V.). For a description of the rows of precious stones adorning the breastplate of the high-priest, see Ex. 28:17 sq. I Ki. 6:36; 7:2-4, 12, 18, 20, 24, 42.

ROY'-AL CIT'-Y.
A part of the chief city of the Ammonites; called also *RABBAH*, and the "City of Waters." II Sa. 12:26.

RUBBISH.—A word occurring only twice in the A. V. (Neh. 4:2, 10), in which instances it is applied to the wreckage of the demolished walls of Jerusalem.

RUBIES.—The Hebrew term so rendered in Job 28:18; Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7 denotes *red corals* or *pearls*. The ruby is a precious stone of a rose-red color, and next to the diamond in hardness, beauty, and value.

RUDDER BANDS.—In ancient times, ships were steered by means of two large paddles near the stern of the vessel. When at anchor, these paddles, or rudders, were lashed to the side of the vessel by ropes called "rudder bands." Acts 27:40.

RUDIMENT.—Element, first step or principle. Col. 2:8, 20.

RUE.—An herb having a strong odor and a bitter taste. The hypocritical Pharisees tithed rue and left more important things undone (Lu. 11:42). The rue grows wild in Palestine, and is also cultivated for use as a medicine and disinfectant.

RU'-FUS *(red)*.
1. A son of Simon, the Cyrenian who was compelled to bear the cross after Jesus. Mark 15:21.
2. A believer in Rome to whom Paul sends a salutation. Rom. 16:13.

RU-HA'-MAH *(pitied)*.
A symbolic name of Israel. Hos. 2:1.

RULER.—See *GOVERNOR; KING; JUDGES*. Gen. 41:43; I Sa. 25:30.

RU'-MAH *(height)*.
The native place of Pedaiah, father of Zebudah the mother of Jehoiakim, king of Judah. II Ki. 23:36.

RUMP.—In Ex. 29:22; Lev. 3:9; 7:3; 8:25; 9:19, this word means *"fat tail"* (as in the R. V.), and refers to the tail of a broad-tailed variety of sheep, which sometimes weighs about ten or fifteen pounds.

RUSH.—The expression "branch and (or) rush," in Isa. 9:14; 19:15, is used in the sense of *top and (or) bottom*, or *utterly*. In Job 8:11; Isa. 35:7, "rush" refers to a plant, evidently the same as the bulrush *(papyrus)*, or so-called "paper-reed." See *BULRUSH; PAPER; REED*.

RUST.—In Mat. 6:19, 20, this word is thought by some to refer to the larva of some kind of moth injurious to corn, or grain. In Jas. 5:3, "rust" is used to express rather the *tarnish* which overspreads silver than "rust," by which we now understand *oxide of iron*.

RUTH *(friendship)*.
A Moabitess who became the wife of Mahlon, elder son of Elimelech and Naomi, and afterwards of Boaz, to whom she bore Obed, father of Jesse, father of David. The author of the book bearing her name, and recording the events of her life, is unknown. Ruth is mentioned only in the book of Ruth and in Mat. 1:5. B. C. 1312.

RUTH, *BOOK OF*.—See *BIBLE, BOOKS OF THE*.

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SA-BACH'-THA-NI *(thou hast forsaken me)*.—Part of the exclamation spoken by Christ on the cross, expressing the acuteness of his sufferings, and his horror at the hiding of his Father's countenance. Mat. 27:46; Mark 15:34.

SA-BA'-OTH *(hosts)*.
An appellation of the Lord as Ruler over all. Rom. 9:29; Jas. 5:4.

SABBATH.—"The Sabbath was made for man, and not man for the Sabbath: Therefore the Son of Man is Lord also of the Sabbath" (Mark 2:27, 28).

The Pharisees, the religious leaders of the day, placed more importance on keeping the Sabbath than on mercy and the needs of men (Mat. 12:1-8). A man might be approved of God, but if he did not keep the Sabbath according to their idea of it, he deserved death. They condemned Jesus as worthy of death because He did not keep the Sabbath according to their notions (Jno. 5:18). Jesus here teaches, first, that "The Sabbath was made for man," and therefore minute prescriptions as to the manner of its observance should be subordinated to man's interests and necessities. Second, that He is "Lord even of the Sabbath," thus plainly affirming that He has authority to abrogate, change or modify it.

As circumcision after the manner of Moses, in Paul's day, was a burning question, so is the question of "Ought we to keep the Sabbath?" in our day. We find that the Scriptures free us from the old yoke of bondage, and clearly show the liberty we enjoy wherein Christ hath set us free (Gal. 5:1).

First: *The old Sabbath Law is plainly a Jewish practice.* Deut. 5:12-15, "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded *thee*. Six days shalt thou

labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God, etc." It is to be noted that in the Ten Commandments as given in Ex. 20:3-17, they apply specifically to the Israelites. Eternal moral principles underlie them, and we find every one of them except the Sabbath commandment reaffirmed in the New Testament. Read also Ex. 31:13-17; Eze. 20:12, 13. Many times the Bible states that the Sabbath as given in the law is *a sign between God and the children of Israel*, and it is to be noted that the Sabbath as given in the Ten Commandments is an institution distinctly Jewish. We need not here discuss whether the Sabbath was kept in the times between Eden and Sinai; we are concerned with the Sabbath-law as given in the Ten Commandments; for it is upon this Sabbath-law that the Seventh Day people rest the weight of their argument. The law, as given at Sinai, repeated in Deuteronomy, and in subsequent references to it, will be found distinctly a *law for Israel*. After the creation, "God blessed the seventh day, and sanctified it; because that in it He had rested from all his work which God had created and made" (Gen. 2:3). But it should be emphasized that there is absolutely no indication in the text or context that He on that occasion gave it *as a law* for future observance, and it must be further emphasized that where the law is given, as already cited, it is distinctly made a *law for Israel*. Further light may be found in Isa. 56:2-7; 58:12, 13; 66:22, 23; Eze. 46:1-3. These references plainly refer to future Jewish times when God was to again deal with Israel, and then the Sabbath and other Jewish ceremonials will be in force again for Israel. When Israelitish times are taken up again, the Sabbath will be renewed for Israel. The Seventh Day people overlook one of the basic principles of Scriptural interpretation, that we must differentiate between the Jew, the Gentile and the Church of God (I Co. 10:32). Another vital point of Biblical interpretation is that there are in the Bible both Jewish times and church times. Jewish times being when God dealt with Israel, and the church times of the Gentiles supplanting that of the Jew when set aside for a time (Rom. 11:25; Lu. 21:24). When the mission of the Church shall be complete and the times of the Gentiles fulfilled, then God will again deal with Israel, and Jewish times will recommence, and the Sabbath, the Jewish institution, will be restored. The prophetic passages referred to above point out the times when God is to again deal with Israel in mercy.

Second: The Mosaic law as "engraven on the stones," which includes the old Sabbath-law, is set aside. The Bible affirms this in positive words (II Co. 3:7-11). This passage makes plain that, "For if *that which is done away* was glorious, much more that which remaineth is glorious." The law was engraved on the stones, but instead of binding us to its observance, is abolished. It is said by the Seventh Day observers that it is "the glory" that was done away, but not the law. This can be said of the seventh verse, but the eleventh verse tells us that it was that which was "*with* glory" (see R. V.) that was done away; that is, the law itself was done away. The laws of the Ten Commandments forbidding murder, theft, adultery, etc., are not abrogated as is the law of the old Sabbath observance, as we shall presently see. In Rom. 10:3-9, we read: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For *Christ is the end of the law* for righteousness to every one that believeth, etc." It must be emphasized that "Christ is *the end* of the law;" here is a fundamental principle of the Gospel.

Third: In Rom. 7:1-4, it is shown that Christians are become dead to the law of Moses through Christ. Paul affirms that the law of Moses has no more claim upon a Christian than the dead husband upon a wife, for we are married to Christ, and in our union with Him *and not by our obedience to the Mosaic law* we bear fruit unto God.

Fourth: The new commandment is that we are to love one another (Jno. 13:34), and (I Jno. 2:7-10) teaches us that *"He that loveth his brother* abideth in the light," and that we know Him by keeping his commandments. This is frequently interpreted by our Seventh Day friends to mean the Sabbath commandment, though the Holy Spirit plainly shows it is the commandment to "believe in the name of his Son Jesus Christ and love one another" (I Jno. 3:22, 23). Love, not Sabbath-keeping, is the law of Christ (Gal. 6:2). Mark well Rom. 13:8-10, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and ■ there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore *love is the fulfilling of the law.*" Note that here five commandments are reaffirmed, not because given by Moses, but because they sprang from the law of love, which is the law of Christ. The commandment to honor parents is declared binding in Eph. 6:1, 2. The commandment not to take the name of the Lord in vain is reaffirmed in Jas. 5:12, and I Jno. 5:21 tells us that we are to have no other gods besides Him. So, we find all commandments, as given on the tables of stone, reaffirmed in the New Testament, except the old Sabbath-law.

Fifth: Conclusive proof is found in Col. 2:16, 17: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, *or of the Sabbath days;* which are a shadow of things to come; but the body is of Christ."

Sixth: The Christian is on resurrection ground, the proper day to keep is resurrection day, the first day of the week, the Lord's day. In Col. 3:1, we find that we are risen with Christ, placing us on resurrection ground, and our consequent freedom from the Mosaic law has additional emphasis in Rom. 7:4. In fact, this is emphasized throughout the New Testament after the resurrection of Christ. The Seventh-day Sabbath belongs to the old dispensation; the first day, or the Lord's day, belongs to the new dispensation. We have no Christian Sabbath as a law, but as a privilege, and not so much a Sabbath as a "Lord's day." The Sabbath of the Old Testament is emphasized as a day of rest, while with the Lord's day, the resurrection and spiritual work is the outstanding purpose. The Christian keeps the day of the Lord in the joyous liberty of a child of God.

Seventh: Acts 20:7 tells us that the disciples came together to break bread on the first day of the week; I Co. 16:2 informs us that the disciples were to set aside their offerings on the first day of the week; while in Rev. 1:10, there is plain mention of "the Lord's day." Other Scriptures bearing on this subject are:—Jno. 20:1, 19; Lu. 24:1, 13, 33; Jno. 20:19-23, 26-29; I Co. 15:20; Lev. 23:9-11, 15-17.

Eighth: Ignatius, of about 100 A. D., wrote, "Those who were concerned with old things have come to newness of confidence, *no longer keeping Sabbaths, but living according to the Lord's day,* on which our life as risen again through Him depends;" Barnabas, of Apostolic times, says, "We keep the eighth day with joy, on which day Jesus also arose from the dead, and having appeared, He ascended into Heaven;" Justin Martyr, in 140 A. D.; Clement of Alexandria, in 194 A. D.; and Tertullian of Carthage, in 200 A. D., give testimony for the Christian practice of observing the first day, the Lord's day. The statement so often made that the observance of the first day of the week is either of pagan or Roman Catholic origin contradicts the plain and indisputable facts of history.

—*R. A. TORREY.*

SABBATICAL YEAR.—The septennial rest for the land from all tillage and cultivation, enjoined by the Mosaic law in accordance with the direct command of Jehovah (Lev. 25:3-7). During this year, the land was not to be tilled, and whatever the ground might bring forth was to be left for the poor and the beasts of the field (Ex. 23:11). Anything planted wittingly or unwittingly had to

be plucked up by its roots (Mishna, *Terum.* II, 3). It was also enjoined that the poor Jew was to be released from his debts (Deut. 15:1, 2). A very similar law, and one that is often confused with that pertaining to the sabbatical year, is that which provides that if a Hebrew man or woman serve a countryman for six years, he shall be allowed to go free in the seventh year (Deut. 15:12 sq.). In the Mosaic legislation, the sabbatical year is called, in the A. V., (1) "a sabbath of rest" (Lev. 25:4), because the land is to have complete rest from tillage and cultivation; (2) "a year of rest" (Lev. 25:5), because the rest is to extend through the year; (3) "the seventh year" (Deut. 15:9), because it occurred every seventh year; and (4) "the year of release" (ibid.), because at this time debts were remitted. See *JUBILEE.*

SA-BE'-ANS.
1. The descendants of Seba (the eldest son of Cush, or of Sheba, his grandson) in N. Ethiopia, including Meroe. Isa. 45:14.

2. The descendants of Sheba, son of Jokshan, son of Abraham, in Edom, Syria and Arabia. Job 1:15; Joel 3:8.

3. In Eze. 23:42, "Sabeans" should be *"drunkards,"* as rendered in the R. V.

SAB'-TA, SAB'-TAH.
Third son of Cush; his descendants dwelt in the middle of S. Arabia, N. of Kane (Periplus). Gen. 10:7; I Ch. 1:9.

SAB-TE'-CHA, SAB-TE'-CHAH—R. V., *"Sabteca."*
Fifth son of Cush, son of Ham; and his descendants on the E. side of the Persian Gulf, in Carmania, or on the E. of Ethiopia. Gen. 10:7; I Ch. 1:9.

SA'-CAR *(hired).*
1. Father of Ahiham, one of David's valiant men (in II Sa. 23:33, *SHARAR*). I Ch. 11:35.

2. A Kohathite, son of Obed-edom, and a gatekeeper of the Tabernacle in the days of David. I Ch. 26:4.

SACK.—A word occurring only in Lev. 11:32; Josh. 9:4 and in the account of the visits of Joseph's brethren to Egypt for the purpose of procuring corn, during the great famine (Gen. 42-44); in which passages it is used in its ordinary sense of *bag.*

SACKBUT.—A musical instrument mentioned in Dan. 3:5, 7, 10, 15. "Sackbut" does not here refer to a wind instrument (as at present), but to a stringed instrument played with the fingers, like the harp. It was triangular in form, and had a very penetrating sound.

SACKCLOTH.—A coarse, dark fabric made of goats' hair and other materials. It is usually mentioned in conjunction with "ashes," and was worn as a sign of extreme grief, mourning or repentance. Gen. 37:34; Jer. 4:8—Mat. 11:21; Lu. 10:13; Rev. 6:12.

SACRAMENT.—A word derived from the Latin *sacramentum* (a military oath of enlistment), and adopted by the writers of the Latin Church to denote those ordinances of religion by which Christians come under an obligation of obedience to God; which obligation, they supposed, was equally sacred with that of an oath. The great majority of Protestant churches admit of but two sacraments—baptism and the Lord's Supper. To these, the Roman Catholics add five others—confirmation, penance, extreme unction, orders, and matrimony. The Greek Church, including the Russian, also teaches that there are seven sacraments—baptism, unction with chrism, the eucharist, penitence, the priesthood, lawful marriage, and extreme unction. The Armenian and Coptic churches have substantially the same views upon the subject as the Greek Church. The orthodox Nestorians, however, including the Christians of St. Thomas, believe, with Protestants, in two sacraments only—baptism and the Lord's Supper—but the "Chaldean" branch, of course, concurs in the Roman view. See *BAPTISM; LORD'S SUPPER.*

SACRIFICE.—The solemn infliction of death upon a living creature, usually by effusion of its blood, in a way of religious worship; and the presenting of this act to the Deity as a supplication for the pardon of sin, and a supposed medium of compensation for insult and injury thereby offered to his majesty and government. The "oblation" differed from the sacrifice in that it was but a simple offering or gift, whereas the sacrifice consisted in changing or destroying the thing offered. Among the Hebrews, the sacrifice was an offering made to God on his altar by the hand of a lawful minister, usually a priest. See *OFFERING.* Gen. 31:54; Ex. 12:27—Lu. 2:24.

SACRILEGE.—The sin or crime of violating or profaning sacred things. "Commit sacrilege," in Rom. 2:22, is rendered *"rob temples"* in the R. V., and perhaps refers to the guilt of the Jews in withholding the tithes and offerings which God required of them (Mal. 3:8-10).

SADDLE.—Saddles were unknown for many ages after the custom of riding had been introduced. Those who did not ride bareback were content to place a piece of leather or cloth between them and their mount. As luxury advanced, a soft cushion came into use, to which were added various ornamental trappings, and these were soon carried to a ridiculous excess of ostentation. Saddles, properly so called, were in all probability invented by the Persians. Pack-saddles must have been a much earlier invention, for something was obviously necessary to prevent the backs of animals bearing heavy burdens from being chafed by the loads. The ordinary pack-saddle of the camels was high, and made of wood; carpets, cloths, etc., were heaped upon it, to form a comfortable seat for ladies who did not use the cradle, or hamper, while traveling. In Lev. 15:9, "saddle" signifies a *seat* in a chariot or other vehicle, or the *"carriage"* itself, as rendered in the marginal notes of the R. V.

SAD'-DU-CEES.
A sect of the Jews who derived their name and origin from Sadok (or Zadok), a follower of Antigonus of Socho, and a president of the Sanhedrin, B. C. 250. In the time of Christ, the Sadducees were a small but powerful sect, very wealthy and in high position; but their interest in religion was scarcely anything more than a superficial ritualism. In doctrine they were strongly opposed to the *PHARISEES* (which see). They denied the divinity of the oral law, accepted only the teachings of Moses, and did not believe in the resurrection (Mat. 22:23), or in angels or spirits (Acts 23:8). Though they are not spoken of in the N. T. so severely as the Pharisees, they were determined adversaries of our Lord.

SA'-DOC *(just).*
Son of Azor, and father of Achim; an ancestor of Joseph, husband of Mary. Mat. 1:14.

SAFFRON.—A plant belonging to the flag or iris order, and growing abundantly in Palestine. Besides being valuable as a perfume, it possesses other properties which make it a suitable ingredient in dyes and medicines, and it is also used for flavoring food and drink. Song. 4:14.

SAIL.—The incorrect rendering in Isa. 33:23; Eze. 27:7, of a Hebrew word *(nes),* usually signifying a *standard* or *flag-staff;* and in the passages in question, the *flag* of a ship. In Acts 27:17, "sail" is the rather vague rendering of a Greek term signifying a *vessel* or *implement* of any kind, which in this instance designates the *tackling,* or sailing-apparatus in general, of a ship (in this passage, "strake sail" is rendered *"lowered the gear"* in the R. V.).

SAINT.—One set apart for the service of God. The word is used by Paul as applying to all Christians (Rom. 1:7; 15:26; Phil. 1:1, etc.). The special application of the word to apostles, evangelists, and those eminent for piety and virtue dates from the fourth century. The blessed in heaven are sometimes spoken of as "saints," also.

SA'-LA, SA'-LAH *(sprout ?)*—R. V., *"Salah."*
Son of Arphaxad, third son of Shem, and father of Eber; he was one of the postdiluvian patriarchs. Also called *SHELAH*. B. C. 2311-1878. Gen. 10:24; 11:12-15; Lu. 3:35.

SAL'-A-MIS.
A chief city in the S. E. of Cyprus; afterwards called *Constantia*, and *Famagusta*, and now *Kebres*. Acts 13:5.

SA-LA'-THI-EL, SHE-AL'-TI-EL—R. V., *"Shealtiel."*
Son or grandson of Jeconiah, son of Jehoiakim, king of Judah. I Ch. 3:17; Ezra 3:2, 8; Hag. 1:1, 12, 14; 2:2—Mat. 1:12; Lu. 3:27.

SAL'-CHAH, SAL'-CAH *(wandering)*—R. V., *"Salecah."*
A city of Gad in the N. E. of Bashan; now called *Zalchat*, or *Sulkhad*, seven miles E. of Bostra. Deut. 3:10; Josh. 12:5; 13:11; I Ch. 5:11.

SA'-LEM *(summit)*.
The city of Melchizedek, who met Abraham; supposed to be Jerusalem; but perhaps the same as the following *(SALIM)*. Gen. 14:18; Psa. 76:2—Heb. 7:1, 2.

SA'-LIM *(completeness)*.
A city near Ænon, on the W. of Jordan; now called *Shalem*. Jno. 3:23.

SAL'-LAI *(rejecter)*.
1. A leading Benjamite, son of Meshullam, dwelling in Jerusalem. Neh. 11:8.

2. A priest that returned from Babylon with Zerubbabel; also called *SALLU*, in 12:7. Neh. 12:20.

SAL'-LU *(contempt, rejection)*.
A priest that returned with Zerubbabel, B. C. 536; also called *SALLAI*. Neh. 12:7.

SAL'-LU *(weighed, dear)*.
A Benjamite, grandson of Joed, dwelling in Jerusalem after the Exile. I Ch. 9:7; Neh. 11:7.

SAL'-MA *(strength, firmness)*.
A son of Caleb, son of Hur, and father of Bethlehem. I Ch. 2:51, 54.

SAL'-MON, SAL'-MA.
The father of Boaz, husband of Ruth, and great-grandfather of Jesse, father of David. Ruth 4:20, 21; I Ch. 2:11—Mat. 1:4, 5; Lu. 3:32.

SAL'-MON *(terrace, ascent)*—R. V., *"Zalmon."*
A mount in Samaria, near Shechem; also called *ZALMON*. Psa. 68:14.

SAL-MO'-NE.
A promontory at the E. of Crete. Acts 27:7.

SA-LO'-ME *(perfect)*.
One of the women who followed Jesus from Galilee, and who stood afar off witnessing his crucifixion. Mark 15:40; 16:1.

SALT.—An article used very extensively among the Hebrews, not only as a seasoning and preservative, but also in the sacrifices that were offered to God (Lev. 2:13). New-born children were rubbed with salt (Eze. 16:4). A "covenant of salt" (Num. 18:19; II Ch. 13:5) indicated a most sacred obligation and a perpetual agreement. Salt abounds in Palestine, and excellent table-salt is obtained from the waters of the Dead Sea.

SALT, *CITY OF.*
A city in the S. E. part of Judah, near the Dead Sea. Josh. 15:62.

SALT, *PILLAR OF.* See *LOT*. Gen. 19:26.

SALT SEA.
The sea into which the Jordan empties; better known as the "Dead Sea," and called by the Arabs *Bahr Lut*. Its water is more intensely salt than that of any other sea known. See *"DEAD SEA"* in "RECENT PHOTOGRAPHS OF BIBLE LANDS." Josh. 3:16; 12:3.

SALT, *VALLEY OF.*
A valley at the S. W. extremity of the Dead Sea, the soil of which is wholly covered with salt. II Sa. 8:13; I Ch. 18:12.

SA'-LU *(miserable, unfortunate)*.
A Simeonite, and father of Zimri, who was slain by Phinehas, son of Aaron. Num. 25:14.

SALUTATION.—Among the Hebrews and other people of the East, salutations were usually accompanied with much ceremony. They addressed one another with an exclamation, as "The Lord be with thee," or "Peace be with thee." There was also repeated bowing, kissing of the beard, etc. (Gen. 33:3, 4), which often occupied considerable time. This will account for the advice given in Lu. 10:4.

SALVATION.—The act of saving; preservation or deliverance from destruction, danger or great calamity—particularly, the redemption of man from the bondage of sin and liability to eternal death, and the conferring upon him of everlasting happiness. See *"SALVATION"* in "SCRIPTURE QUOTATIONS." Gen. 49:18; Ex. 14:13—Lu. 1:69, 77; 2:30; 3:6.

SA-MA'-RI-A *(watch)*.
1. A hill and city in Ephraim, the capital of the ten tribes of Israel, 42 miles N. of Jerusalem; built about B. C. 925 by Omri, the sixth king of Israel; its inhabitants were carried away to Assyria by Shalmanezer, B. C. 720, and their place supplied by persons from Babylon, Cuthah, Ava, Hamath, and Sepharvaim, who brought their gods with them. Samaria is six miles N. W. of Shechem, and 19 miles E. of the Mediterranean; the small village of *Sebustieh* (a corruption of the Greek *Sebaste*, which Herod called it in honor of Cæsar Augustus) now occupies part of the ancient site. I Ki. 16:24, 28, 29, 32; II Ki. 1:2; 2:25; 3:1, 6; 5:3; 6:19, 20, 24, 25.

2. The territory or kingdom of the Samaritans. In O. T. times, the kingdom of Samaria and the kingdom of Israel were essentially the same; but in N. T. times, Samaria embraced only the land of Ephraim and Manasseh W. of the Jordan, having Galilee on the N., the Jordan on the E., Judæa on the S., and the Mediterranean on the W. When the "king of Assyria" (II Ki. 17:6) took the city of Samaria, B. C. 720, and carried the ten tribes of Israel away as prisoners, the land was repeopled by Assyrian colonists, and from them descended the Samaritans of the N. T. Probably the colonists were not of purely foreign blood. At all events, they obtained a Jewish priest to teach them "the manner of the God of the land" (II Ki. 17:25-41). But when the Jews returned from the Captivity, they would have nothing to do with the Samaritans. An offer to help the Jews in the rebuilding of the Temple at Jerusalem was rejected, and the Samaritans set up a rival temple on Mount Gerizim. It stood for 200 years, but was destroyed by the Jews under John Hyrcanus. In the time of our Lord, the hatred between the Jews and the Samaritans was still so bitter that the Galileans, when going up to Jerusalem, avoided passing through Samaria. See the parable of the good Samaritan, the healing of the ten lepers, and the account of Christ's conversation with the woman of Samaria at Jacob's well (Lu. 10:30-37; 17:11-19; Jno. 4:1-42). The gospel was preached successfully in Samaria (Acts 1:8; 8:5-26).

SA-MAR'-I-TANS.
The inhabitants of what was afterwards the central province of Palestine, or Ephraim and Manasseh W. of the Jordan; they were of heathen origin and tendencies, and would hold no religious fellowship with the Jews, yet many of them gladly embraced the gospel. At present, the name "Samaritan" is restricted to about 200 persons residing at *Nablous*, the ancient *SHECHEM*, who still retain some very ancient MSS. of the Pentateuch in Samaritan characters, and rigidly observe the Passover on a sacred spot on Mount Gerizim. See *SAMARIA*. II Ki. 17:29—Mat. 10:5; Lu. 9:52; 10:33; 17:16.

SAM'-GAR--NE'-BO *(be gracious, Nebo ?)*.
A prince of the king of Babylon who sat in the middle gate of Jerusalem. Jer. 39:3.

SAM'-LAH *(garment)*.
The fifth of the ancient kings of Edom, of the city of Masrekah. Gen. 36:36, 37; I Ch. 1:47, 48.

SA'-MOS *(a height ?)*.
An island in the Ægean Sea, 9 miles off the coast of Lydia, in Asia Minor, a few miles S. W. of Ephesus, and about 72 miles in circumference; noted for its worship of Juno, its valuable pottery, and as the birthplace of Pythagoras. Acts 20:15.

SAM-O-THRA'-CI-A—R. V., *"Samothrace."*
A small island in the N. E. of the Ægean Sea, above the Hellespont, and 10 miles S. of Thrace, 17 miles in circumference; once called Dardana, Leucania, and also Samos; now called *Samandrachi* or *Samothraki*. Acts 16:11.

SAM'-SON *(distinguished, strong)*.
A Danite, son of Manoah, a native of Zorah; he judged the S. W. of Israel 20 years; his birth was foretold, also his manner of life; his great strength enabled him to kill a lion, thirty Philistines, to break the strongest bands, to smite 1000 men, to carry off the gates of Gaza, and at last to pull down the house of Dagon. B. C. 1120. The account of his life is given in Judg. 13:24; 14-16; and he is mentioned once in the N. T. (Heb. 11:32).

SAM'-U-EL *(heard of God)*.
A Levite, son of Elkanah and Hannah, of Ramathaim-Zophim in Mount Ephraim; the last of the judges, and the first of the prophets (after Moses), a class of men who continued till Malachi and John; he was asked of God, and for Him, was devoted to Him from childhood, and was spoken to by Him; persuaded Israel to abandon idolatry at Mizpah; had two wicked sons; explained the usages of kings; received Saul, and anointed him king; but when Saul proved unworthy on account of disobedience, Samuel anointed David king, and shortly after that died. B. C. 1171-1060. Samuel is called *SHEMUEL* in I Ch. 6:33. The events of his life are recorded in I Samuel, beginning with 1:20.

SAM'-U-EL, *FIRST AND SECOND BOOKS OF.*—See *BIBLE, BOOKS OF THE.*

SAN-BAL'-LAT *(Sin*—the moon—*giveth life ?)*.
A Horonite (from Bethhoron in Ephraim, or Horonaim in Moab), an enemy of the Jews who opposed Nehemiah in the days of Artaxerxes Longimanus. Neh. 2:10, 19; 4:1, 7; 6:1, 2, 5, 12, 14; 13:28.

SANCTIFICATION.—The preparing or setting apart of a person or thing to a holy use (Ex. 13:2). When applied to men, "sanctification" signifies the effect of God's spirit upon the soul, which is manifested in the exercise of faith, love, and humility toward God and man. I Co. 1:30; I Th. 4:3, 4. See *"SANCTIFICATION"* in "SCRIPTURE QUOTATIONS."

SANCTUARY.—A holy or sanctified place. This word usually denotes the most secret part of the Temple, in which was the "Ark of the Covenant" (see *ARK*). No one was allowed to enter this place except the high-priest, and he only once a year, on the day of solemn expiation (Lev. 4:6). "Sanctuary" is sometimes also applied to the Temple or Tabernacle (Josh. 24:26); to the apartment that contained the golden candlestick, the altar of incense, etc. (II Ch. 26:18); and to the furniture of the Tabernacle (Num. 10:21).

SAND.—In Palestine, sand is rarely found anywhere except along the sea-shore. The desert wastes consist mostly of parched soil and gravel. Much sand, however, is to be found in Egypt, and some parts of the Nile Valley are constantly menaced by the shifting sands of the great desert on the west. The word is frequently used figuratively in the Bible to signify a countless number (Gen. 32:12; 41:49; Judg. 7:12, etc.).

SANDALS.—The sandal commonly used in the East consists of a sole made from the hide of the camel, with two straps, or "latchets" (Gen. 14:23), to fasten it to the foot. One strap passes between the great and the second toe, the other from the heel over the instep. In the early days, some sandals had the sole-piece made of wood. They were easily removed, and were never worn in the house. With such simple foot-wear, the necessity for washing the feet after a journey is very evident; hence, to offer water for this purpose was one of the first tokens of hospitality (Gen. 24:32; Lu. 7:44). To take off the shoes (Josh. 5:15) was an act of reverence; it also denoted humiliation and subjection (II Sa. 15:30; Isa. 20:2-4). To pluck off one's shoe and give it to another signified the surrendering of a privilege (Ruth 4:7).

SAN'-HE-DRIN *(council)*.
Less properly, *Sanhedrim*. The Sanhedrin was the supreme privy council of the Jews, and was not only a court of final appeal and last resort, but also an executive and legislative assembly. It consisted of seventy-one members, composed of chief priests, scribes and elders, and met in a room adjoining the Temple, in which the seats were arranged in a semi-circle.

The origin of the Sanhedrin is obscure. The Jews trace it back to the seventy elders appointed by Moses (Num. 11:16); but it is very probable that Moses' seventy were merely temporary, no traces of them being found in Deut. 17:8-11, nor under Joshua, the judges, and the kings. The fact that Jehoshaphat called together a sort of supreme court (II Ch. 19:8) favors this theory. Elders are again mentioned in Ezra 5:5; 6:7; 10:8, but these, also, passed away. The first mention of the Sanhedrin is found in II Maccabees, 1:10; 4:44; 11:27; hence, its origin was probably under the Greek supremacy.

Whatever its origin, however, the Sanhedrin did not become conspicuous in Jewish history until after the Babylonian captivity, and derives its chief interest to students of the Bible from its connection with the persecution and death of Christ. Although but one head was recognized by the Roman authorities, the judgment of the aged high-priests was sought by the Jewish officers (Jno. 18:12-14). Their power ranged from government of cases of minute contempt (Mat. 5:22) to those of blasphemy of Jehovah (Mark 14:61-63), and their authority was recognized in all matters except condemning to death (Jno. 18:28-31). The Sanhedrin plotted the death of Jesus (Mat. 26:14, 15; Mark 14:10, 11; Lu. 22:3-5; Jno. 11:47-53), and caused his arrest (Jno. 18:2, 3). They tried the Lord in order to kill Him, not to learn of his guilt or innocence (Mat. 26:59, 60; Mark 14:55, 56); and it was their insistence that led to the Savior's death (Jno. 18:29, 30).

This council also thrust itself between the apostles and the people (Acts 4:15-17). The Sadducees brought the apostles before the Sanhedrin (4:1-7; 5:17, 18); but Peter defied them (5:29-32). They had Stephen arrested and tried (6:12, 13; 7:1). Saul acted under the authority of the Sanhedrin in his persecution of the disciples (9:2, 14; 26:12); but it was afterwards a constant vexation to the apostle Paul (22:30; 23:1, 6, 15, 20, 28; 24:20; 25:12), finally forcing him to Rome (25:9-12)—for their power extended to Jews of foreign cities (9:2). Paul skilfully divided the Sanhedrin over his case (23:6-10).

After the destruction of Jerusalem by the Romans, A. D. 70, the Sanhedrin was moved to Tiberias, where it continued till A. D. 425, when it became extinct. Besides the *Great* Sanhedrin, the name generally given to the council described above, almost every Jewish town had its own provincial Sanhedrin, the number of whose members varied according to the population of the place.

SAN-SAN'-NAH *(instruction)*.
A city in S. of Judah, near Madmannah. Josh. 15:31.

SAPH *(preserver)*.
A descendant of Rapha, the progenitor of the giants or Rephaim; called *SIPPAI* in I Ch. 20:4. II Sa. 21:18.

SA'-PHIR *(beautiful, thorny)*—R. V., *"Shaphir."*
A city in Ephraim or Judah; now *el-Savafir*. Mic. 1:11.

SAP-PHI'-RA *(sapphire)*.
Wife of Ananias; she joined with him in trying to

impose on the church, and was subjected to the same punishment. Acts 5:1.

SAPPHIRE.—A gem, blue in color (Ex. 24:10; Eze. 1:26), and noted for its great beauty, hardness, and lustre. One of the stones in the high-priest's breastplate was a sapphire (Ex. 28:18).

SA'-RA—R. V., *"Sarah."*
The same as *SARAH*. Heb. 11:11; I Pe. 3:6.

SA'-RAH *(princess)*.
1. The name which God gave to Sarai, the wife of Abram, when the latter's name was changed to Abraham (Gen. 17:15). She was the mother of Isaac (who was born when his mother was above ninety years of age), and died at Kirjath-arba, or Hebron, aged 127 years, and was buried at Machpelah, B. C. 1859. She was a subject of special promises (Gen. 17:16), and her faith is commended in Heb. 11:11; I Pe. 3:6, where she is called "Sara." The account of her life is found in Gen. 11:29 to 23:20.

2. A daughter of Asher; called *SERAH* in Gen. 46:17; I Ch. 7:30. Num. 26:46.

SA'-RAI *(Jehovah is prince)*.
The original name of Sarah, wife of Abraham and also his half-sister on his father Terah's side (Gen. 20:12). See *SARAH*. Gen. 11:29-31; 12:5, 11, 17; 16:1-8; 17:15.

SA'-RAPH *(burning)*.
A descendant of Shelah, son of Judah, who had dominion in Moab. I Ch. 4:22.

SARDINE, SARDIUS.—A stone of a blood-red or flesh color, capable of receiving a high polish, and well suited for engraving. It received its name from Sardis, in Asia Minor, where it was first found; and is similar to our Cornelian, or, more properly, Carnelian. The sardius was one of the stones in the high-priest's breastplate (Ex. 28:17; 39:10). Eze. 28:13—Rev. 4:3; 21:20.

SAR'-DIS.
The capital of Lydia in Asia Minor, which had Smyrna on the W., Thyatira on the N., and Philadelphia on the E., at the foot of Mount Tmolus on the river Pactolus; it was taken by the Cimmerians about 635 B. C.; in 617, they were expelled; in 584, it was taken by the Persians; in 504, by the Ionians, assisted by the Athenians; in 395, the Greeks defeated the Persians in its vicinity; in 334, it surrendered to Alexander; in 283, it was taken by Seleucus; in 214, Antiochus the Great seized it; in 189, it was given up to the Romans. In A. D. 14-37, it was destroyed by an earthquake, and rebuilt by Tiberius; it was taken by the Turks in the 11th century, and again in the 14th; it was also taken by Tamerlane. Sardis was the seat of one of the seven churches of Asia (Rev. 3:1-5). Its ruins are now called *Sert-Kalessi*. Rev. 1:11.

SAR'-DITES—R. V., *"Seredites."*
The family of Sered, a son of Zebulun. Num. 26:26.

SARDONYX.—A precious stone combining the qualities of the *SARDIUS* and *ONYX* (which see), whence its name. It is found in Judæa. Rev. 21:20.

SA-REP'-TA—R. V., *"Zarephath."*
A city midway between Tyre and Sidon; now called *Sarfend* or *Surafend*. See *ZAREPHATH*. Lu. 4:26.

SAR'-GON *(God appoints the king ?)*.
A king of Assyria, B. C. 720-705, successor of Shalmanezer, and predecessor of Sennacherib, and whose general was *TARTAN*. Isa. 20:1.

SA'-RID *(refuge)*.
A city in Zebulun or Issachar. Josh. 19:10, 12.

SA'-RON—R. V., *"Sharon."*
The sea-coast between Joppa and Cæsarea. Acts 9:35.

SAR-SE'-CHIM *(chief of the eunuchs)*.
A prince of Babylon when Nebuchadnezzar took Jerusalem, and who sat at the gate. Jer. 39:3.

SA'-RUCH—R. V., *"Serug."*
Father of Nachor, and son of Ragau, an ancestor of Jesus. "Saruch" is the Greek form of *SERUG*. Lu. 3:35.

SA'-TAN *(adversary)*.
In Scripture, this word is commonly applied to the devil, who is the enemy of God and the great tempter of man, the adversary of goodness and the author of evil. He is also called "the prince of this world," "the wicked one," "the tempter," "the old serpent," "the dragon," "the evil one," "Apollyon" (Rev. 9:11), "Abaddon" (ibid.), "Belial" (II Co. 6:15), "Beelzebub" (Mark 3:22; cp. ver. 23), etc. The use of the word "Satan" in Mat. 16:23 denotes the influence under which Peter acted. In the book of Job, Satan is represented as still having access to the presence of the Supreme Being.

SATYR.—*"He-goat,"* as in the marginal notes of the R. V. Isa. 13:21; 34:14.

SAUL *(desired)*.
1. The sixth of the ancient kings of Edom, from Rehoboth on the Euphrates. He is called *SHAUL* in I Ch. 1:48, 49. Gen. 36:37, 38.

2. A Benjamite, son of Kish (Cis), and the first king of Israel, B. C. 1095-55. Saul was first anointed privately by Samuel (I Sa. 10:1), and was afterwards chosen by lot in a solemn assembly at Mizpah (10:17 sq.). He was remarkably tall, and of a courageous disposition (9:2; 10:23); and his first act upon his election was to head an army and oppose the invasion of the Ammonites, meeting them, led by their king, Nahash, at Bezek, and totally routing them (11:11). He was then publicly proclaimed king at Gilgal (11:15).

From this period, Saul's reign was marked by a series of transgressions: He assumed upon the priestly office, disregarding God's injunction by ordering the offering up of sacrifices (13:9) during his contest with the Philistines; rebelled against Jehovah in regard to the destruction of the Amalekites (14:48); behaved with the utmost cruelty to David—twice attempting his life (18:10, 11; 19:10); committed a great atrocity in the murder of Ahimelech, a priest who had befriended David, and of eighty-four other priests, as well as the remaining inhabitants of their city, Nob, with the exception of Abiathar, a son of Ahimelech, who escaped (chs. 21, 22). He forced David into opposition, who twice spared his life (24:3-7; 26).

His kingdom being invaded by the Philistines, Saul, who appears to have lost that spirit of dauntless courage which characterized his actions at the beginning of his reign, became afraid, "and his heart greatly trembled." Failing to receive encouragement from the Lord, the king then consulted the witch of Endor, although he had previously expelled all practicers of magical arts from his kingdom. At this interview, he was informed that he and his sons were to die the following day (ch. 28). Upon that day, he met the Philistines at Mount Gilboa, in the plains of Esdrælon; and, after seeing the utter rout of his army and the death of his sons, Jonathan, Abinadeb, and Melchishua, the heartbroken king fell upon his own sword, rather than fall into the hands of the Philistines, and died.

The bodies of Saul and his sons were exposed by the enemy upon the wall of Bethshan, but were secretly removed by the men of Jabesh-Gilead, who, in remembrance of their former obligations to Saul (ch. 11), first burned the bodies, then buried the remains under a tree at Jabesh (ch. 31). Their remains were afterwards removed by David to Zelah, in Benjamin, and buried in the sepulchre of Kish (II Sa. 21:12-14).

3. The original name of PAUL, a native of Tarsus in Cilicia, first a persecutor, and afterwards an apostle of Jesus Christ. See *PAUL*. Acts 7:58; 8:1, 3; 9:1, 4, 8, 11, 17, 19, 22, 24, 26.

SAVIOUR.—See *CHRIST*; also *JESUS*. Lu. 2:11; Jno. 4:42; Acts 5:31; 13:23.

SAVOUREST.—In Mat. 16:23; Mark 8:33, *"mindest"* in the R. V.

SAW.—A tool probably similar to the saw used by the Egyptians, which was, so far as has yet been discovered, single-handed (though Jerome has been thought to allude to circular saws), usually having the teeth inclined toward the handle instead of away from it, like ours. No evidence exists of the saw being used by the Egyptians for cutting stone, nor does it seem that this should be the case without the double-handed saw; but mention is made of stones "sawed with saws" being used in the Temple (I Ki. 7:9). Prisoners of war, especially leaders and princes, were sometimes executed with iron saws (II Sa. 12:31; I Ch. 20:3; cp. Heb. 11:37). The expression in II Sa. 12:31 does not necessarily imply torture, but the word "cut" in I Ch. 20:3 can hardly be understood otherwise. According to tradition, the prophet Isaiah was executed by means of the saw, under King Manasseh.

SCAB.—In Lev. 13:6-8, a harmless cutaneous eruption; in Lev. 13:2; 14:56, the mange, a disease of the hair which causes it to fall out; in Lev. 21:20; 22:22, an itching or tetter in the skin; in Deut. 28:27, *"scurvy,"* as in the R. V.; in Isa. 3:17, premature baldness.

SCABBARD.—The "sheath" (as the original word is elsewhere rendered) in which the sword is carried. The word occurs but once in the A. V. (Jer. 47:6), where it is used in a figurative sense.

SCAFFOLD.—Platform. Solomon stood on a brazen scaffold during the dedication of the Temple (II Ch. 6:13).

SCALES.—Fishes having "fins and scales" were adjudged "clean" by the Mosaic law (Lev. 11:9). In Acts 9:18, the word refers to the flakes, or incrustations, which fell from the eyes of Saul. Used as a verb (Prov. 21:22), to "scale" means to *climb up on, mount.* In Isa. 40:12, the word refers to balances. Before the introduction of coins, balances were of the utmost importance for the weighing of gold and silver in commercial transactions (Gen. 23:16; 43:21; Isa. 46:6; Jer. 32:9), so that a balance was required to be of great delicacy; an allusion to which is found in Isa. 40:15. All dishonesty in the treatment of scales is expressly forbidden and denounced in the Bible (Lev. 19:35; Prov. 11:1; 16:11; Hos. 12:7; Amos 8:5; Mic. 6:11). We have no information as to the material of which the balance was made.

SCALL.—A scurf or scabby disease, especially of the scalp; hence, probably the *mange*, or diseased falling-out of the hair of the head or beard. Lev. 13:30-37; 14:54.

SCALP.—Crown of the head; pate. Psa. 68:21.

SCAPEGOAT.—One of the two goats set apart upon the day of Atonement, the other of which was sacrificed to the Lord for a sin-offering, while the high-priest laid his hands on the scape-goat's head, confessed "all the iniquities of the children of Israel" (Lev. 16:21), and sent it away into the wilderness. The sins of the people were regarded as transferred to the scape-goat, which became a type of Christ who bore "the iniquity of us all" (Isa. 53:6). Lev. 16:8, 10, 26 (R. V., *"Azazel"*).

SCARLET.—A tint, or hue, mentioned by Pliny (*Hist. Nat.* IX, 65; XXI, 22) as a red color much esteemed, which he distinguishes from purple, and describes as a gay, red, lively bright, approaching the color of fire. The ancients obtained the dye of this color from two sources—viz., the female of the *coccus* insect, and a sort of little grains which were gathered from the holm-oak. This color was known at a very early period in Canaan (Gen. 38:28); it was one of the colors of the high-priest's ephod (Ex. 28:6), and of its girdle (ver. 8), of the breastplate (ver. 15), and of cloths for sacred uses (Num. 4:8); it was used in cleansing the leper (Lev. 14:4), perhaps to indicate that a healthy complexion was restored to him. Scarlet was a prominent color in the dress of females in the time of Saul (II Sa. 1:24); of opulent persons in later times (Lam. 4:5); of the Babylonian and Median soldiers, who also wore red shields (Nah. 2:3). The final reference to scarlet is in regard to pagan Rome, which, like all cities, is represented as a female; and, since everybody wore scarlet in Rome, especially during the war, she is described as being arrayed in that color. In Prov. 31:21, we read, "She is not afraid of the snow for her household: for all her household are clothed with scarlet;" since there is no connection between the color and a defense from the cold, *"double garments"* would be a better rendering, as in the marginal notes of the R. V. In Jer. 4:30, "crimson" should be *"scarlet,"* as in the R. V.

SCEPTRE.—A staff or baton borne by a sovereign, as a ceremonial badge or emblem of authority. The sceptre is thought by some to have originated in the shepherd's staff, since the first kings were mostly nomad princes (Strabo, XVI, 783; cp. Psa. 2:9). A golden sceptre—perhaps one washed or plated with gold—is mentioned in Eze. 4:11. Inclining the sceptre was a mark of kingly favor (Esth. 4:11), and kissing it signified submission (5:2). No instance of the sceptre being actually handled by a Jewish king occurs in the Bible; the allusions to it are all of a metaphorical character, and describe it simply as one of the insignia of supreme power (Psa. 45:6; Zech. 10:11, etc.).

SCE'-VA *(fitted).*
A Jewish priest at Ephesus, father of seven sons who attempted to cast out a demon in the name of Jesus, but who were wounded by it and had to flee. Acts 19:14.

SCHOLAR.—In Mal. 2:12, the R. V. correctly substitutes *"him that answereth"* for "scholar," which is the A. V. rendering.

SCHISM.—This word is thought by some to be used (I Co. 12:25) to denote any lack of sympathy or any contention that disturbs the harmony and union that should exist between Christians, without an outward break or separation.

SCHOOL.—This word occurs but once (Acts 19:9) in the A. V., as the rendering of the Greek word from which the English word is derived, meaning originally *leisure;* hence, a place of tuition. Schools existed among the Hebrews from a very early period. They were established under the prophets to fit young men for priestly and prophetical offices (I Sa. 19:20; II Ki. 2:3, 5, 7). While parental instruction was relied upon to a great extent, the higher schools provided instruction in the law and traditions. The schoolmaster also exercised a careful supervision over his scholars, forming their manners, etc. Every synagogue was a school of religious and moral instruction, and hence Jewish servant-girls, as Josephus says, knew more about religion than heathen priests. See *PROPHET.*

SCHOOLMASTER.—See *SCHOOL.* Gal. 3:24, 25.

SCIENCE.—In I Ti. 6:20, *"the knowledge"* in the R. V.

SCOFFERS.—*"Mockers"* in the R. V. II Pe. 3:3.

SCORPION.—A well-known venomous insect of hot climates which is shaped very much like the lobster. It lives in damp places under stones, in clefts of walls, cellars, etc.; and in summer nights even creeps about in streets and on steps. The scorpion is capable of inflicting a painful wound, which is sometimes fatal, by means of its sting, which is situated at the extremity of the tail and has at its base a gland that secretes a poisonous fluid, which is discharged into the wound by two minute orifices at its extremity. The scorpion of Palestine attains a length of from one to three inches, but in the tropical climates they are occasionally found six inches long. The apostles were endowed with the power to resist the stings of serpents and scorpions (Lu. 10:19). A scorpion for an egg (Lu. 11:12) was probably a proverbial expression. In the vision of St. John (Rev. 9:3, 10), the locusts that came out of the smoke of the bottomless pit are said to have had "tails like unto scorpions," while the pain resulting from this

creature's sting is alluded to in ver. 5. The "scorpions" of I Ki. 12:11, 14; II Ch. 10:11, 14, have clearly no connection whatever with the animal, the allusion being to some instrument of scourging, unless, indeed, the expression is a mere figure.

SCOURGE.—A severe kind of whip. The punishment of scourging was very common among the Jews. According to the Mosaic law (Deut. 25:1-3), if an offender were found worthy to be beaten, the judge was to cause him to lie down, and to be beaten before his face, according to his fault, by a certain number of stripes—not exceeding forty. The punishment of scourging was specially prescribed by the Mosaic code in the case of a betrothed bond-woman guilty of unchastity, and perhaps in the case of both the guilty persons (Lev. 19:20). There were two methods of scourging—one with thongs or whips made of rope-ends or straps of leather, the other with rods or twigs. The apostle Paul informs us (II Co. 11:24) that at five different times he received thirty-nine stripes from the Jews; and also clearly shows that correction with rods was different from that with a whip, for he says, "Thrice was I beaten with rods" (ver. 25). The Savior, in speaking of the pains and ignominy of his passion, commonly puts his scourging in the second place (Mat. 20:19; Mark 10:34; Lu. 18:33). Under the Roman method, the culprit was stripped, stretched with cords or thongs on a frame, and beaten with rods. After the Porcian law (B. C. 300), Roman citizens were exempted from scourging, but slaves and foreigners were liable to be beaten, even to death. This infliction, as a means of extorting a confession, was common among the Romans, and was sometimes practiced by the Jews. The same penalty was also occasionally imposed for ecclesiastical offenses (Mat. 10:17; Acts 26:11), and sometimes as an instant mode of chastisement (Jno. 2:15).

SCRABBLED.—*"Made marks,"* in the marginal notes of our edition of the R. V. I Sa. 21:13.

SCREECH OWL.—This term may refer to a member of the owl family that utters a disagreeable cry at night; however, a more proper rendering of the original term would be *"night-monster,"* as in the R. V. Isa. 34:14.

SCRIBE.—In O. T. times, the scribe was probably a person employed in handling correspondence and in keeping accounts. Four men are mentioned as successively filling the office of scribe under David and Solomon (II Sa. 8:17; 20:25; I Ki. 4:3, in the last instance, two simultaneously). Their functions are not specified, but the high place assigned to them, side by side with the high-priest and the captain of the host, implies power and honor. The zeal of Hezekiah led him to foster the growth of a body of men whose work it was to transcribe old records, or to put in writing what had been handed down orally (Prov. 25:1). To this period, accordingly, belongs a new significance of the title; it being no longer used to designate only an officer of the king's court, but a class, students and interpreters of the law, boasting of their wisdom (Jer. 8:8). The scribes mentioned in the N. T., and occasionally in the later books of the O. T., were originally merely writers or copyists of the law, who followed this business as a mode of livelihood; but they eventually rose to the rank of a learned profession—becoming the doctors of the law and interpreters of the Scriptures. In the time of Christ, the scribes had attained great influence and power as a class, and were regarded with great respect; they were awarded the best places at feasts, and the chief seats in synagogues (Mat. 23:5; Lu. 14:7).

SCRIP.—A small bag or satchel, usually carried suspended from the shoulder, and used for containing food. I Sa. 17:40—Mat. 10:10; Mark 6:8.

SCRIPTURE.—In theological language, the books of the Old and the New Testaments, or of either of them; the Bible;—used by way of eminence or distinction, chiefly in the plural, and often with the adjective *Holy*. In Dan. 10:21, where the A. V. has "the scripture of truth," the words probably do not mean more than *a true writing* (R. V., *"writing of truth"*). The thought of *the* Scripture as a whole is hardly to be found there—the statement there given was certainly not a quotation from any biblical book. No doubt the allusion is to the divine purposes, which are figuratively represented as a book of destiny (cp. Psa. 139:16; Rev. 5:1). See *BIBLE;* also *BIBLE, BOOKS OF THE.*

SCROLL.—The roll, or ancient form of book. See *BOOKS.* Isa. 34:4—Rev. 6:14.

SCULL.—*SKULL* (which see). II Ki. 9:35 (R. V., *"skull"*).

SCUM.—More properly, *"rust"* (as in the R. V.) of a pot. Eze. 24:6, 11, 12.

SCURVY.—The disease known by this name in modern times is usually caused by long confinement in cold and damp climates, without fresh provisions and a due quantity of vegetable food. It causes the skin to become dry and scaly, livid spots appear, and the sufferer experiences great debility. It is perhaps this appearance of the skin that is referred to in Lev. 21:20; 22:22.

SCYTH'-I-ANS.
A name anciently applied to a particular people, and sometimes to all the nomad tribes which had their seat to the N. of the Black and Caspian seas, stretching indefinitely E. into the unknown regions of Asia. Thus, it had much the same latitude as "Tartars," and was in like manner synonymous with *Barbarian*. So, the word is used by Paul (Col. 3:11) as a generalized term for a rude, ignorant, degraded person.

SEA.—In Gen. 1:10, "seas" refers to all the waters of the earth. The term "sea" is also applied to a great collection of water caused by the overflowing of the river Nile (Isa. 19:5) or of the river Euphrates (Jer. 51:36). "The sea" occurs frequently, and the particular sea to which it refers is usually made clear by the context. The following designations are also applied to the several seas of the East:—

East Sea.—The Dead Sea. Eze. 47:18; Joel 2:20.

Egyptian Sea.—The Red Sea. Isa. 11:15.

Former Sea.—Dead Sea. Zech. 14:8 (R. V., *"eastern sea"*).

Great Sea.—Mediterranean Sea. Num. 34:6; Josh. 15:47.

Hinder Sea.—Mediterranean Sea. Zech. 14:8 (R. V., *"western sea"*).

Salt Sea.—Dead Sea. Gen. 14:3; Num. 34:12; Josh. 18:19.

Sea of Cilicia and Pamphylia. — The sea *off* Cilicia and Pamphylia; i. e., that part of the Mediterranean between those provinces and the island of Cyprus. Acts 27:5.

Sea of Joppa.—Mediterranean Sea. Ezra 3:7.

Sea of the Philistines.—Mediterranean Sea. Ex. 23:31.

The Sea.—In Ex. 14:2, 9; Josh. 24:6, 7, the Red Sea; in Josh. 15:46; 16:3; Acts 10:6, the Mediterranean Sea; in Isa. 9:1; Mat. 4:13, 15; 17:27, the Sea of Galilee; in Eze. 47:8, the Dead Sea.

Utmost Sea.—Mediterranean Sea. Joel 2:20; Deut. 34:2.

Uttermost Sea.—Mediterranean Sea. Deut. 11:24.

SEA OF A'-DRI-A. See *ADRIA.* Acts 27:27.

SEA OF CHIN'-NE-RETH, or CHIN'-NE-ROTH. See *GALILEE, SEA OF.* Num. 34:11; Josh. 12:3.

SEA, *DEAD.* See *SALT SEA.*

SEA OF GAL'-I-LEE. See *GALILEE, SEA OF.* Mark 1:16.

SEA OF JA'-ZER. See *JAZER, SEA OF.* Jer. 48:32.

SEA OF THE PLAIN. Same as the *SALT SEA.* Deut. 3:17.

SEA OF TI-BE'-RI-AS. See *GALILEE, SEA OF.* Jno. 6:1.

SEA, *THE MED'-I-TER-RA'-NE-AN.*
The modern name of that immense body of water between Europe, Asia, and Africa, usually styled by the Romans *Mare Internum,* and bounding Palestine on the W. It has, from Tyre to Ptolemais, a high and rocky shore, which farther S. becomes low and sandy; at Mount Carmel, it forms a great bay (that of Accho or Ptolemais), but elsewhere affords very few good harbors (chiefly those of Cæsarea, Joppa, and Gaza). Its surface lies higher than that of the Dead Sea. Certain portions of this vast body of water are designated by special names, but of these only the Adriatic ("sea of Adria," Acts 27:27) is distinctively named in the Bible. Vague mention, however, is made also of the Ægæan Sea, the modern Archipelago (Acts 17:14, 18), the sound between Cilicia and Cyprus (27:5), and the Syrtis of the Lybian Sea (v. 17). The whole of the coast, from the Nile to Mount Carmel, was anciently called the "Plain of the Mediterranean Sea;" the tract between Gaza and Joppa was called simply "the Plain." Any lengthy notice here of the sea itself would be superfluous, the Hebrews having never been a maritime people. See *SEA.*

SEA, The *MOLTEN* or *BRAZEN.*—The huge round laver or basin, cast of metal ("brass"—i. e., copper or bronze), placed in the priests' court of Solomon's Temple (I Ki. 7:23-26; II Ch. 4:2-5), and designed for the ablution of the priests (II Ch. 4:6). It was 5 cubits (7½ ft.) high, and had at the brim a circumference of 30 cubits (45 ft.). The rim was finished off with the cups of flowers (lilies), and below these ran a double row of gourd-shaped bosses ("knobs"). The edge was a hand-breadth in thickness, and the vessel was capable of containing 2000 (according to II Ch. 4:5, 3000) baths (see *WEIGHTS AND MEASURES*). This great basin was supported by twelve bullocks, also cast of "brass," their hinder parts being turned inward in a radiate form. At the destruction of the Temple, B. C. 587 (or 586), it was broken into pieces by the Chaldæans, and so taken in fragments to Babylon (II Ki. 25:13; Jer. 52:17).

SEA, *THE RED.* See *RED SEA.* Ex. 10:19.

SEA, *THE SALT.* See *SALT SEA.* Gen. 14:3.

SEAL.—See *RING.* I Ki. 21:8; Job. 38:14; 41:15—Rev. 5:1 sq.

SEAM.—A word occurring only once in the A. V. (Jno. 19:23), in the expression "without seam," applied to the Savior's inner garment ("coat"), which the soldiers at his crucifixion accordingly cast lots for.

SEA MONSTER.—The Hebrew word so rendered (Lam. 4:3) is derived from a root meaning *to stretch out;* hence, it seems to designate a slim creature that extends itself, and some think it to mean a kind of serpent. Others would render it *"jackal"* (as in the R. V.). It is variously rendered in the A. V. ("whale," "serpent," etc.), and it is very probable that the term was not at all definite in its application.

SEASON.—A word frequently used in the Bible to denote an indefinite period of time (Gen. 40:4; II Ch. 15:3). See *CLIMATE; PALESTINE.*

SEAT.—*Chairs* are not mentioned in the O. T., but *seats* of various kinds are named. Orientals usually seat themselves upon mats or carpets on the floor. In the houses of the wealthy, there are spread pillows, or cushions, stuffed with cotton; and sometimes broad, low sofas, or divans, richly ornamented, are used. However, the ancient Egyptians had chairs and ottomans in great variety and of the most elegant forms, similar to those of modern times; and doubtless the wealthier class of Hebrews imitated them. In later times, the Hebrews adopted the custom of reclining upon couches when dining (I Sa. 9:22; Amos 6:4; Esth. 7:8; Mat. 23:6; Lu. 7:37, 38). A particular kind of chair was used by the Roman magistrates when administering justice, and this was called the "judgment-seat" (Mat. 27:19; Acts 18:12, 16; Rom. 14:10). The word rendered "seat" in Job 23:3 means rather *dwelling, abode.*

SE'-BA.
1. Eldest son of Cush, son of Ham. Gen. 10:7; I Ch. 1:9.

2. His land, the N. part of Ethiopia, including Meroe. Psa. 72:10; Isa. 43:3.

SE'-BAT—R. V., *"Shebat."*
The eleventh month of the Jewish year, beginning with the new moon of February. See *MONTH.* Zech. 1:7.

SE-CA'-CAH *(enclosure).*
A city in the plain of Judah, near Middin. Josh. 15:61.

SE'-CHU *(watch-place)*—R. V., *"Secu."*
A city in Benjamin, near Ramah. I Sa. 19:22.

SECT.—A word signifying, primarily, *choice, party,* and referring to the religious and political parties of the Jews. There were five sects among the Jews, who, though of one communion and united as a nation, held distinct opinions and practiced them. They were known as the *Pharisees,* the *Sadducees,* the *Essenes,* the *Herodians,* and the *Zealots.* The first three were religious, the last two were political parties. The Pharisees and Sadducees are frequently mentioned in the Gospels; the Essenes (a mystical and ascetic sect) lived retired on the shores of the Dead Sea, and are not mentioned in the New Testament. The early Christians were regarded as a new sect of Judaism, and were called "the sect of the Nazarenes" (Acts 24:5). See *HERESY.*

SE-CUN'-DUS *(second).*
A believer of Thessalonica, and companion of Paul on his return from Greece on his way to Syria. Acts 20:4.

SEDITIONS.—In Gal. 5:20, *"divisions"* in the R. V.

SEDUCERS.—In II Ti. 3:13, *"impostors"* in the R. V.

SEED.—Aside from its ordinary sense, this word is used in a great many passages of the Bible to mean *progeny, descendants, offspring.* Gen. 3:15; 12:7; 13:15, 16.

SEED TIME.—In Palestine, this season extends over a period of about two months, from October to December. Gen. 8:22.

SEER.—One who foresees events. See *PROPHET.* II Sa. 24:11; II Ki. 17:13; I Ch. 21:9; 25:5; 29:29.

SE'-GUB *(might, protection).*
1. The younger son of Hiel the Bethelite, who rebuilt Jericho in the time of Ahab, king of Israel, B. C. 918. I Ki. 16:34.

2. A son of Hezron, grandson of Judah. I Ch. 2:21, 22.

SE'-IR *(rough, wooded).*
1. A hilly region S. of the Salt (Dead) Sea, and reaching to the Elanitic Gulf; it was occupied in succession by the Horites (Deut. 2:12), the Esaurites (Gen. 32:3), and the Edomites (Deut. 2:4). Gen. 14:6; 32:3; 33:14, 16; 36:8, 9, 30; Eze. 35:2, 3, 7, 15.

2. The grandfather of Hori, ancestor of the Horites. Gen. 36:20, 21; I Ch. 1:38.

SE'-I-RATH *(the wooded)*—R. V., *"Seirah."*
A city in Ephraim, near Gilgal. Judg. 3:26.

SE'-LA, SE'-LAH *(the rock* or *cliff).*
The capital of Edom, called also *Petra,* in the valley *Wady Musi,* between the Salt (Dead) Sea and the Elanitic Gulf; called *JOKTHEEL* by Amaziah, king of Judah, after his taking it. II Ki. 14:7; Isa. 16:1.

SE'-LA--HAM-MAH-LE'-KOTH *(rock of the separations).*
A hill in the wilderness of Maon, in the S. of Judah. I Sa. 23:28.

SE'-LAH.—Beyond the fact that "Selah" is a musical term, we know absolutely nothing about it, and are entirely in the dark as to its meaning. The general drift of modern interpretation of the word inclines toward the theory that it denotes a pause in the vocal performance at certain emphatic points, while the accompanying instruments carried on the music. It may be remarked of this, however, as of all other explanations of the word, that it is mere conjecture. The word "Selah" appears seventy-one times in thirty-nine Psalms, and three times in the book of Habakkuk (3:3, 9, 13), usually in places where very warm emotions have been expressed.

SE'-LED *(exultation).*
A descendant of Jerahmeel, grandson of Pharez, son of Judah. I Ch. 2:30.

SE-LEU'-CI-A.
A city of Syria, 14 miles W. of Antioch, and 5 miles N. of the mouth of the Orontes; called also *Seleucia Pieria* (from Mount Pierius) and *Seleucia ad mare* (from the proximity to the sea, and to distinguish it from others of the same name). Strabo says it was founded by Seleucus Nicator, B. C. 280; in 245, it was taken by Ptolemy Euergetes; in 220, by Antiochus the Great. Paul and Barnabas embarked from Seleucia upon their first missionary journey (Acts 13:4).

SELLER.—See *MERCHANDISE.* Neh. 13:20; Isa. 24:2; Eze. 7:12, 13—Acts 16:14.

SELVEDGE.—The edge, or *end,* of a piece of cloth. Ex. 26:4; 36:11.

SEM—R. V., *"Shem."*
Son of Noah, and father of Arphaxad. See *SHEM.* Lu. 3:36.

SEM-A-CHI'-AH *(Jehovah supports).*
Son of Shemaiah, a Kohathite, a gatekeeper of the Tabernacle in the days of David. I Ch. 26:7.

SEM'-E-I *(renowned)*—R. V., *"Semein."*
An ancestor of Jesus. Lu. 3:26.

SE-NA'-AH *(thorn-hedge).*
A city in Judah, some of whose inhabitants returned with Zerubbabel from exile, B. C. 536. See *HASSENAAH.* Ezra 2:35; Neh. 7:38.

SENATE, SENATOR.—The "elders of Israel," who formed one of the three classes represented in the Sanhedrin. The scribes and priests formed the other two classes. See *PATRIARCHS; SANHEDRIN.* Psa. 105:22—Acts 5:21.

SE'-NEH *(pointed rock).*
A rock in Benjamin, near Gibeah, at the pass of Michmash, where the Philistines had a garrison in the days of Saul. I Sa. 14:4.

SE'-NIR *(peak* or *snowy mountain).*
A mountain N. E. of Jordan, between Amanah and Hermon; also called *SHENIR.* I Ch. 5:23; Eze. 27:5.

SEN-NACH'-E-RIB *(Sin*—the moon—*multiplies brethren).*
Son of Sargon, and king of Assyria (B. C. 705-681), to which the kingdom of Judah was at that time tributary. When Hezekiah, the king of Judah, refused to pay tribute to him, Sennacherib invaded Judæa and forced him to submit. But when Hezekiah revolted a second time, the army sent by Sennacherib against him was smitten by a plague, and 185,000 of his soldiers are said to have died in one night (II Ki. 19:35). Sennacherib was slain by two of his sons in the temple of Nisroch at Nineveh, and was succeeded by Esarhaddon, a third son (ver. 36, 37).

SEN'-U-AH *(the violated)*—R. V., *"Hassenuah."*
A Benjamite, father of Judah, who was second over Jerusalem in the days of Nehemiah, B. C. 445. See *HASENUAH.* Neh. 11:9.

SE-O'-RIM *(fear, distress).*
A priest in the days of David to whom the fourth charge of the Sanctuary was given by lot. I Ch. 24:8.

SE'-PHAR.
A mount of the East in the S. W. of Arabia, on the S. of Yemen; or *Thafor* in Hadramaut, at the sea, in Arabia Felix. Gen. 10:30.

SEPH'-A-RAD.
The ancient Iberia or Georgia, between Colchis and Albania; or Spain, according to the Targums, Peshito, Ben Gannach, Kimchi, etc. Obad. :20.

SE-PHAR-VA'-IM.
A city in S. Mesopotamia, joined with Babylon, Cutha, Ava, Hamath, Arpad, Hena, Ivah, Gozan, Carchemish, Haran, Rezeph, Telasser, as being conquered by Shalmanezer. II Ki. 17:24, 31; 18:34; 19:13; Isa. 36:19; 37:13.

SE'-PHAR-VITES.
The inhabitants of Sepharvaim; they were accustomed to burn their children in the fire to Adrammelech and Anammelech, their gods, even after their removal to Samaria. II Ki. 17:31.

SEP'-TU-A-GINT *(seventy)* or LXX.
The Greek version of the Old Testament; made by seventy or seventy-two interpreters, at Alexandria, Egypt, in the third century before Christ, for the Jews of the dispersion (called *Hellenists).* The character of the version varies much in the several books; those of the Pentateuch are the best, and it is probable that they were translated first, when Hebrew MSS. were more correct and Hebrew better known. The poetical parts are, generally speaking, inferior to the historical, the original abounding with rarer words and expressions. In the major prophets, some of the most important prophecies are sadly obscured. The Sept. version of the book of Daniel was not used, that of Theodotion being substituted for it. Ezekiel and the minor prophets (generally) appear to be better rendered. The Sept. was used in the synagogues at the time of Christ, and usually quoted from in the Greek Testament. The oldest manuscripts of the Septuagint are in the Vatican and Sinaitic codices, both of the fourth century; while our oldest Hebrew manuscripts date from the ninth century; hence, the Sept. may, in part, represent an older Hebrew text. See *BIBLE.*

SEPULCHRE.—When possible, the Jews uniformly disposed of the corpse by entombment, and, failing that, by interment; extending this practice even to the remains of the slain enemy and malefactor (I Ki. 11:15; Deut. 21:23), in the latter case by express provision of the law. To disturb remains was regarded as a barbarity, only justifiable in the case of those who had themselves outraged religion (II Ki. 23:16, 17; Jer. 8:1, 2). A natural cave enlarged and adapted by excavation, or an artificial imitation of one, was the standard type of sepulchre in the earlier times; in later days, however, it was not unusual for a single family to have near their dwelling-house a small building of stone or other durable material, containing only one entrance, in which they deposited their dead. Some of these sepulchres were very expensively built, and were frequently whitened (Mat. 23:27) to make them conspicuous and easy to be avoided, as contact with them rendered one ceremonially unclean (Num. 19:16). See *BURYING; GRAVE.*

SE'-RAH, SA'-RAH *(extension)*—R. V., *"Serah."*
A daughter of Asher, and sister of Jimnah, Ishuah, and Beriah, who went down to Egypt with Jacob. Gen. 46:17; Num. 26:46; I Ch. 7:30.

SE-RA'-IAH *(Jehovah is prince).*
1. David's scribe. See *SCRIBE.* II Sa. 8:17.

2. The Son of Azariah, and chief priest at Jerusalem when Nebuchadnezzar took it, B. C. 587. II Ki. 25:18; I Ch. 6:14; Ezra 7:1; Jer. 52:24.

3. Son of Tanhumeth, from Netophah, whom Gedaliah advised to submit to the Chaldeans, B. C. 587. II Ki. 25:23; Jer. 40:8.

4. A son of Kenaz, and brother of Othniel, and father of Joab. I Ch. 4:13, 14.

5. A Simeonite, son of Asiel. I Ch. 4:35.

6. A priest that returned with Zerubbabel, B. C. 536. Ezra 2:2; Neh. 10:2; 12:1, 12.

7. A priest, son of Hilkiah, dwelling in Jerusalem after the Exile and called "ruler of the house of God." Neh. 11:11.

8. A chief man, son of Aziel, and sent by Jehoiakim to take Jeremiah and Baruch. Jer. 36:26.

9. A prince of Judah, and son of Neriah; he went to Babylon with Zedekiah. Jer. 51:59, 61.

SER'-A-PHIMS *(burning ones)*—R. V., *"Seraphim."*
Symbolic beings seen in vision, with six wings each, in attendance on the Lord. Isa. 6:2, 6.

SE'-RED *(escape, deliverance)*.
The eldest son of Zebulun. Gen. 46:14; Num. 26:26.

SER'-GI-US PAU'-LUS.
The Roman deputy of Cyprus when Paul and Barnabas visited it; he was converted by Elymas, or Bar-jesus, being struck with blindness. Acts 13:7.

SERJEANTS.—Roman lictors or officers who attended the chief magistrates when they appeared in public, and who inflicted the punishment that had been pronounced. Acts 16:35, 38.

SERPENT.—Snake; a creature of the reptile class noted for its subtility, its wisdom in avoiding danger, and for the dread it instinctively inspires in man and beast. Systematical nomenclators and travelers enumerate considerably more than forty species of serpents in N. Africa, Arabia, and Syria. Of these, it is scarcely possible to point with certainty a single one named in the Bible, where very few descriptive indications occur beyond what in scientific language would now be applied generically. Serpents were worshipped by the Egyptians and other nations in the East. Frequent allusions are made by sacred writers to the serpent as an emblem of wickedness (Mat. 23:33), cruelty (Prov. 23:32), and treachery (Gen. 49:17). The devil is called "the old serpent" (Rev. 12:9), with reference to our first parents (II Co. 11:3). The "fiery serpents" mentioned in Num. 21:6; Deut. 8:15 were probably so called from the burning sensation produced by their deadly bite. "Fiery flying serpents" (Isa. 14:29; 30:6) is an expression probably referring to the quick, darting movements of some of the Eastern-desert serpents.

SERPENT, *BRAZEN*.—A metallic ("brazen"; i. e., copper-cast) figure of a serpent erected or hung on a pole by Moses in accordance with divine command; and everyone that had been bitten by a serpent and who looked toward it was cured (Num. 21:5 sq.; cp. Jno. 3:14). This supernatural remedy was made necessary by the fact that the Israelites, while on their way from Mount Hor to the Elanitic Gulf, were bitten by venomous serpents, so that they were dying in large numbers. From the notice in the Gospel (Jno. 3:14), most Christian interpreters infer that the "brazen serpent" was intended as a type of Christ as the Redeemer of the world. This "brazen serpent" was still, in the time of Hezekiah, an object of idolatrous reverence among the Israelites (II Ki. 18:4).

SE'-RUG *(strength, firmness)*.
Grandson of Peleg, and father of Nahor, father of Terah; one of the postdiluvian patriarchs. B. C. 2185-1955. Gen. 11:20-23; I Ch. 1:26.

SERVANT.—In the Bible, this word does not always refer to a domestic or slave, for it is sometimes applied to any one under the authority of another; thus, in Mat. 26:58; Mark 14:54, 65; Jno. 18:36, it means *"officers"* (as usually in the R. V.). In some passages of the O. T., the word properly means *young man* or *minister*. On the other hand, in I Ki. 20:14, 15, we should substitute *servants* for "young men."

SERVITOR.—One who ministers to, or serves. See *SERVANT*. II Ki. 4:43.

SETH *(compensation)*.
A son of Adam and Eve, born after the death of Abel, and the father of Enos (when 105 years old). He is called *SHETH* in I Ch. 1:1; and lived to be 912 years old. B. C. 3874-2962. Gen. 4:25, 26; 5:3-8—Lu. 3:38.

SE'-THUR *(secreted, hidden)*.
An Asherite (son of Michael) whom Moses sent to spy out the land. Num. 13:13.

SEVEN.—From the very beginning of time (from the human standpoint), seven has been the number of days in the week; and hence it has a special emphasis attached to it, and is used in Scripture as a round number, or, as some would say, a *perfect* number, in much the same way in which we use "ten" or "a dozen" (Gen. 7:2; Mat. 12:45). In like manner, "seven times" or "seven-fold" means *often, abundantly*, while "seventy times seven" denotes a still higher degree (Gen. 4:15; Mat. 18:21, 22). See *NUMBER*.

SEV'-EN STARS.
The Pleiades: their names are Alcyone, Merope, Maia, Electra, Tayegeta, Sterope, and Celæno; they are also called *Atlantides* and *Hesperides*. Amos 5:8.

SHA-AL-AB'-BIN *(jackals)*.
A city in Dan, near Ajalon, on the slope of Mount Ephraim; called Selebi by Jerome, but now *Silbit;* or *Salaba*, on the borders of Sebaste, according to Eusebius. Josh. 19:42.

SHA-AL'-BIM. See *SHAALABBIN*. Judg. 1:35; I Ki. 4:9.

SHA-AL'-BO-NITE.
Patronymic of Eliahba, a native of Shaalabbin. II Sa. 23:32; I Ch. 11:33.

SHA'-APH *(union, friendship)*.
1. A son of Jahdai, son of Caleb by his concubine Ephah. I Ch. 2:47.

2. Son of Caleb, son of Hezron, by his concubine Maachah. I Ch. 2:49.

SHA-A-RA'-IM, SHA-RA'-IM *(double cleft)*—R. V., *"Shaarim."*
A city in Judah or Simeon, near Adithaim and Beth-birei; now called *Shilhim*. Josh. 15:36; I Sa. 17:52; I Ch. 4:31.

SHA-ASH'-GAZ.
A chamberlain of Ahasuerus, king of Persia, who had charge of the king's concubines. Esth. 2:14.

SHAB-BE'-THAI *(sabbath-born)*.
1. A Levite who helped in the matter of those that had taken "strange" (foreign) wives. Ezra 10:15.

2. One who explained the law to the people after Ezra had read it to them, B. C. 445. Neh. 8:7.

3. A chief Levite in Jerusalem after the Exile. Neh. 11:16.

SHA-CHI'-A *(fame of Jehovah)*.
A son of Shaharaim, a Benjamite; some Hebrew copies read *Shobia*. I Ch. 8:10.

SHAD'-RACH.
The name which the chief of Nebuchadnezzar's eunuchs gave to Hananiah, one of the Jewish princes carried away to Babylon; he was cast into the burning fiery furnace with Meshach and Abed-nego, and came out unhurt (Dan. 3:20 sq.). Dan. 1:7; 2:49.

SHAFT.—In Isa. 49:2, an *arrow;* in Ex. 25:31; 37:17; Num. 8:4 (A. V. only), a *thigh*—hence, the *shank* of the golden candelabrum in the Tabernacle, where the stem separated into three feet.

SHA'-GE *(erring, wandering)*—R. V., *"Shagee."*
Father of Jonathan the Hararite, one of David's valiant men. I Ch. 11:34.

SHA'-HAR. See *AIJELETH SHAHAR*. Psa. 22: *title*.

SHA-HA-RA'-IM *(double dawn).*
A Benjamite who went to Moab and begat there children of his two wives Hushim and Baara. I Ch. 8:8.

SHA-HA-ZI'-MAH *(heights)*—R. V., *"Shahazumah."*
A city in Issachar, between Tabor and Beth-shemesh. Josh. 19:22.

SHAKING.—In Eze. 37:7, *"earthquake,"* as in the R. V.

SHA'-LEM *(peace, summit).*
A city in Ephraim near Shechem; now *Salim*, E. of Nablus. Gen. 33:18 (A. V. only).

SHA'-LIM *(jackals)*—R. V., *"Shaalim."*
A district in Dan, on the way from Philistia to Ophrah. I Sa. 9:4.

SHAL'-I-SHA *(third ground)*—R. V., *"Shalishah."*
1. A district in Ephraim, containing Baal-shalishah, not far from Gilgal. I Sa. 9:4.

2. Probably the same as Beth-Shalisha, fifteen Roman miles N. of Diospolis in Lydda. II Ki. 4:42.

SHAL'-LE-CHETH *(casting out).*
A gate of the first Temple. I Ch. 26:16.

SHAL'-LUM *(recompenser).*
1. An Israelite, son of Jabesh, and one who slew Zechariah, king of Israel, and seized the throne, B. C. 772 (new date, 748). After a reign of only one month, he was himself slain, and succeeded, by Menahem, son of Gadi. II Ki. 15:10, 13-15.

2. The husband of Huldah the prophetess in the days of Josiah. II Ki. 22:14; II Ch. 34:22.

3. Son of Sisamai, and father of Jakamiah, a descendant of Jerahmeel, grandson of Pharez. I Ch. 2:40, 41.

4. Fourth son of King Josiah. I Ch. 3:15; Jer. 22:11.

5. Grandson of Simeon, second son of Jacob. I Ch. 4:25.

6. Father of Hilkiah, the priest who found the book of the law in the Temple in the days of King Josiah. I Ch. 6:12, 13; Ezra 7:2.

7. Fourth son of Naphtali the second son of Bilhah, Rachel's handmaid; called *SHILLEM* in Gen. 46:24. I Ch. 7:13.

8. A Levite, a gate-keeper of the Tabernacle. I Ch. 9:17, 19, 31; Ezra 2:42; Neh. 7:45.

9. Father of Jehizkiah, who opposed the reducing of the Jewish captives to slaves. II Ch. 28:12.

10. A gate-keeper of the Sanctuary that had taken a "strange" (foreign) wife. Ezra 10:24.

11. One of the sons of Bani who had also taken a "strange" (foreign) wife. Ezra 10:42.

12. A son of Halohesh, ruler of the half of Jerusalem, who with his daughters helped to repair the wall, B. C. 445. Neh. 3:12.

13. Father of Hanameel, uncle of Jeremiah the prophet. Jer. 32:7.

14. Father of Maaseiah, an officer of the Temple in the days of Jehoiakim, son of Josiah. Jer. 35:4.

SHAL'-LUN *(spoliation).*
Son of Colhozeh, ruler of part of Mizpeh, who repaired the gate of the fountain, B. C. 445. Neh. 3:15.

SHAL'-MAI *(Jehovah is recompenser)*—R. V., *"Shamlai."*
One of the Nethinim whose descendants returned with Zerubbabel from exile, B. C. 536. Ezra 2:46; Neh. 7:48.

SHAL'-MAN.
An Assyrian king who laid waste Beth-Arbel, near Gaugamela; apparently a predecessor of *PUL*, and not the same as the following. Hos. 10:14.

SHAL-MAN-E'-SER *(Shalman, be propitious).*
Successor of Tiglath-pileser, and who invaded Israel, carrying off Hoshea and the ten tribes to Assyria. B. C. 730-720. II Ki. 17:3; 18:9.

SHA'-MA *(obedient).*
One of David's valiant men. I Ch. 11:44.

SHAM-A-RI'-AH *(whom Jehovah keeps)*—R. V., *"Shemariah."*
A son of Rehoboam, son of Solomon. II Ch. 11:19.

SHAMBLES.—Place where butcher's meat was sold; market-place. I Co. 10:25.

SHA'-MED *(destroyer)*—R. V., *"Shemed."*
Third son of Elpaal. I Ch. 8:12.

SHA'-MER *(preserver)*—R. V., *"Shemer."*
1. Son of Mahli, grandson of Merari. I Ch. 6:46.

2. Son of Heber, son of Beriah, son of Asher; in I Ch. 7:32, it is *SHOMER*. I Ch. 7:34.

SHAM'-GAR *(cupbearer, fleer).*
The son of Anath, and third judge of Israel after the death of Joshua. He delivered Israel from the Philistines. B. C. 1326. Judg. 3:31; 5:6.

SHAM'-HUTH *(fame, renown).*
An Izrahite, a captain of David's army, who served in the fifth month. I Ch. 27:8.

SHA'-MIR *(thorn hedge, approved).*
1. A city in the hill-country of Judah, near Jattir. Josh. 15:48.

2. A city in Mount Ephraim. Judg. 10:1, 2.

3. A son of Micah, a Levite and descendant of Uzziel. I Ch. 24:24.

SHAM'-MA *(fame, renown).*
A son of Zophah, an Asherite. I Ch. 7:37.

SHAM'-MAH *(fame, renown).*
1. A son of Reuel, son of Esau. Gen. 36:13, 17; I Ch. 1:37.

2. Third son of Jesse, father of David; also called *SHIMMA*. I Sa. 16:9; 17:13.

3. Son of Agee the Hararite, and one of David's valiant men. II Sa. 23:11.

4. Another Hararite; in I Ch. 11:27, he is called *SHAMMOTH*. II Sa. 23:33.

5. Another valiant man, a Harodite. II Sa. 23:25.

SHAM'-MAI *(celebrated).*
1. A son of Onan, son of Jerahmeel, grandson of Judah. I Ch. 2:28, 32.

2. Father of Maon, and son of Rekem, a descendant of Caleb, son of Hezron. I Ch. 2:44, 45.

3. A son or grandson of Ezra, of the family of Caleb, son of Jephunneh. I Ch. 4:17.

SHAM'-MOTH *(fame, renown).*
A Harorite, one of David's valiant men; called *SHAMMAH* "the Hararite" in II Sa. 23:33. I Ch. 11:27.

SHAM'-MU-A, SHAM'-MU-AH *(famous)*—R. V., *"Shammua."*
1. A Reubenite, son of Zaccur, and sent by Moses to spy out the land. Num. 13:4.

2. A son of David, born to him after he became king; in I Ch. 3:5, he is called *SHIMEI*. II Sa. 5:14; I Ch. 14:4.

3. Grandson of Jeduthun, and father of Abda or Obadiah, a Levite appointed to lead the worship in the Temple after the Exile. In I Ch. 9:16, it is *SHEMAIAH*. Neh. 11:17.

4. A priest in the family of Bilgah in the days of Nehemiah, B. C. 445. Neh. 12:18.

SHAM'-SHE-RAI *(heroic).*
A son of Jeroham, a Benjamite. I Ch. 8:26.

SHA'-PHAM *(youthful, vigorous).*
A chief of Gad, second in rank. I Ch. 5:12.

SHA'-PHAN *(prudent, sly).*
1. A scribe, son of Azaliah, father of Gemariah, who lived in the days of King Josiah. II Ki. 22:3, 8-10, 12, 14; II Ch. 34:8, 15, 16, 18, 20; Jer. 36:10-12.

2. Father of Ahikam, a chief officer in the court of Josiah. II Ki. 22:12; 25:22; Jer. 26:24; 39:14.

3. Father of Elasah, by whom Jeremiah the prophet sent a letter to the exiles in Babylon. Jer. 29:3.

4. Father of Jaazaniah, whom Ezekiel saw in a vision enticing people to idolatry. Eze. 8:11.

SHA'-PHAT *(judge).*
1. A Simeonite, son of Hori, and sent by Moses to spy the land. Num. 13:5.

2. Father of Elisha the prophet. I Ki. 19:16, 19; II Ki. 3:11; 6:31.

3. A grandson of Shechaniah, of the family of David. I Ch. 3:22.

4. A chief Gadite, in Bashan. I Ch. 5:12.

5. Son of Adlai, and over David's herds in the valley. I Ch. 27:29.

SHA'-PHER *(fair)*—R. V., *"Shepher."*
A mountain in the wilderness, the next station of Israel after Kehelathah and before Haradah. Num. 33:23, 24.

SHA'-RAI *(Jehovah is deliverer).*
One of the sons of Bani that had taken a "strange" (foreign) wife. Ezra. 10:40.

SHA-RA'-IM *(two gates)*—R. V., *"Shaaraim."*
A city of Judah; called *SHAARAIM* in I Sa. 17:52, and *SHILHIM* in Josh. 15:32. Josh. 15:36.

SHA'-RAR *(strong).*
Father of one of David's valiant men. Called *SACAR* in I Ch. 11:35. II Sa. 23:33.

SHARE.—See *PLOUGHSHARE.* I Sa. 13:20.

SHA-RE'-ZER, SHE-RE'-ZER *(God protect the king)*—R. V., *"Sharezer."*
1. A son of Sennacherib, king of Assyria, who with his brother Adrammelech slew their father in the temple of Nisroch at Nineveh, and escaped into the land of Ararat. II Ki. 19:37; Isa. 37:38.

2. One who was sent to consult the priests and prophets in the Temple as to a day of humiliation. Zech. 7:2.

SHAR'-ON *(the plain).*
1. The W. of Ephraim and Manasseh, extending from Joppa to Cæsarea, noted for its rich pastures and vegetation. In the midst of the plain between the modern Lydda and Arsuf, lies the city *Sharon* (now a hamlet), supposed to be that meant in Josh. 12:18. I Ch. 27:29; Song 2:1; Isa. 33:9; 35:2; 65:10.

2. A plain or city in the E. of Jordan, in Gad. I Ch. 5:16.

SHAR'-ON-ITE.
A patronymic of Shitrai, who was over the king's herds in Sharon. I Ch. 27:29.

SHA-RU'-HEN *(dwelling of grace).*
A city in Simeon near Beth-lebaoth; perhaps *Shaarim.* Josh. 19:6.

SHA'-SHAI *(noble, free).*
One of the sons of Bani that had taken a "strange" (foreign) wife. Ezra 10:40.

SHA'-SHAK *(assaulter, runner).*
A son of Elpaal, a Benjamite. I Ch. 8:14, 25.

SHA'-UL *(asked).*
1. A son of Simeon by a Canaanitish woman. Gen. 46:10; Ex. 6:15; Num. 26:13; I Ch. 4:24.

2. An ancient king of Edom; called *SAUL* in Gen. 36:37. I Ch. 1:48, 49.

3. A son of Kohath, son of Levi. I Ch. 6:24.

SHA'-UL-ITES.
The family of Shaul, son of Simeon. Num. 26:13.

SHA'-VEH *(level place).*
A valley at Salem or Salim, near Ænon. Gen. 14:17.

SHA'-VEH--KIR-I-A-THA'-IM *(plain of Kiriathaim ?).*
A place in Reuben, where dwelt the Emim, who were smitten by Chedorlaomer in the days of Abraham and Lot. Gen. 14:5.

SHAV'-SHA *(nobility, splendor, dominion).*
David's scribe; perhaps the same as *SERAIAH* in II Sa. 8:17; *SHEVA* in II Sa. 20:25; and *SHISHA* in I Ki. 4:3. I Ch. 18:16.

SHEAF.—The law of Moses contained two prescriptions regarding the sheaves of harvest. (1) After their entrance into the Promised Land, the Israelites were to bring a sheaf of the firstfruits of the harvest to the priest—"And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it" (Lev. 23:10-12). (2) A sheaf accidentally dropped or left upon the field was not to be taken up, but allowed to remain for the benefit of the poor (Deut. 24:19). See *GLEANING.*

SHE'-AL *(request).*
One of the sons of Bani that had taken a "strange" (foreign) wife. B. C. 445. Ezra 10:29.

SHE-AL'-TI-EL *(I asked God).*
Father of Zerubbabel, who led the Jews back from their exile in Babylon, B. C. 536; also called *SALATHIEL.* Ezra 3:2, 8; 5:2.

SHEARER.—The time of sheep-shearing was, among the Hebrews, a season of great festivity (Gen. 31:19; I Sa. 25:4, 8, 36). See *SHEEP.* Gen. 38:12—Acts 8:32.

SHEARING HOUSE.—More properly, *marking* or *binding* house (of shepherds); a place between Samaria and Jezreel, where Jehu slew forty-two of the royal family of Judah. II Ki. 10:12, 14.

SHE-A-RI'-AH *(Jehovah is decider).*
Son of Azel, a Benjamite of the family of Saul. I Ch. 8:38; 9:44.

SHE'-AR--JASH'-UB *(a remnant returns).*
A symbolic name given to a son of Isaiah the prophet before the Syrians and the Ephraimites invaded Judah in the days of King Ahaz. Isa. 7:3.

SHEATH.—Scabbard, the case in which a dagger or sword blade is carried. I Sa. 17:51; II Sa. 20:8—Jno. 18:11.

SHE'-BA.
1. Son of Raamah, son of Cush, son of Ham, in N. Ethiopia. Gen. 10:7; I Ch. 1:9.

2. Son of Joktan of the family of Shem. Gen. 10:28; I Ch. 1:22.

3. A son of Jokshan, son of Abraham by Keturah, in Edom. Gen. 25:3; I Ch. 1:32.

4. A land in S. W. of Arabia, or in Africa near the Straits of Babel-mandeb. The queen of this country visited Solomon and brought him many presents (I Ki. 10:1-13; II Ch. 9:1-12). Job 6:19; Psa. 72:10, 15.

SHE'-BA *(oath, covenant).*
1. A city in Simeon, near Beersheba and Moladah; perhaps *BEER-SHEBA.* Josh. 19:2.

2. A son of Bichri, and a Benjamite who rebelled against David after Absalom's death, and whose head was cut off by the people of Abel, B. C. 1022. II Sa. 20:1, 2, 6, 7, 10, 13, 21, 22.

3. A chief Gadite. I Ch. 5:13.

SHE'-BAH *(an oath)*—R. V., *"Shibah."*
A well dug by Isaac's servants near Beer-sheba in Judah. Gen. 26:33.

SHE'-BAM *(fragrance)*—R. V., *"Sebam."*
A city in Reuben, once belonging to Moab, then to the Amorites; it is also called *SIBMAH,* and *SHIBMAH,* and was 500 paces from Heshbon, and the centre of the Moabite vineyards. Num. 32:3.

SHEB-A-NI'-AH *(Jehovah is powerful).*
1. A priest who aided in bringing up the ark from the house of Obed-edom to Jerusalem. I Ch. 15:24.

2. A Levite who guided the devotions of the people after Ezra had read the book of the law to them. Neh. 9:4, 5; 10:10.

3. A priest that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:4; 12:14.

4. A Levite that did the same. Neh. 10:12.

SHE-BA'-RIM *(breaches).*
A place near Ai, N. of Jericho, in Benjamin. Josh. 7:5.

SHE'-BER *(breach).*
A son of Caleb, son of Jephunneh, by his concubine Maachah. I Ch. 2:48.

SHEB'-NA *(youthfulness)*—R. V., *"Shebnah."*
1. The scribe or secretary of King Hezekiah. II Ki. 18:18, 26, 37; 19:2; Isa. 36:3, 11, 22; 37:2.

2. The treasurer over the house who was to be supplanted by Eliakim, son of Hilkiah. Isa. 22:15.

SHEB'-U-EL *(God is renown).*
1. A son of Gershom, son of Levi. I Ch. 23:16; 26:24.

2. A son of Haman, chief singer in the Sanctuary in the days of David; in ver. 20, it is *SHUBAEL.* I Ch. 25:4.

SHEC-A-NI'-AH.
1. A priest in the time of David. I Ch. 24:11.

2. A priest in the time of Hezekiah. II Ch. 31:15.

SHECH-A-NI'-AH *(Jehovah is a neighbor)*—R. V., *"Shecaniah."*
1. Head of a family of the house of David. I Ch. 3:21, 22.

2. A person some of whose descendants returned from Babylon with Ezra in the days of Artaxerxes. Ezra 8:3.

3. Another whose descendants did the same. Ezra 8:5.

4. A son of Jehiel, and who first confessed the trespass of taking "strange" wives. Ezra 10:2.

5. Father of Shemaiah, who helped to repair the wall, B. C. 445. Neh. 3:29.

6. Father-in-law of Tobiah the Ammonite, who opposed Nehemiah, B. C. 445. Neh. 6:18.

7. A priest who returned with Zerubbabel, B. C. 536. Neh. 12:3.

SHE'-CHEM *(shoulder).*
1. A Levitical city and district in Mount Ephraim, on Gerizim and Ebal; it was also a city of refuge, and the first residence of the kings of Israel or of the ten tribes. In the time of the Romans, it was called *Neapolis,* and at present *Nablus;* it is the seat of the Samaritan worship, and has a population of over 10,000, most of whom are Mohammedans. Shechem is also called *SICHEM* (Gen. 12:6), *SYCHEM* (Acts 7:16), and is generally supposed to be identical with *SYCHAR* (Jno. 4:5). It is about 4000 years old, and was a Hivite city when Jacob came from Mesopotamia. It was the first city in Canaan visited by Abraham, B. C. 1921; Joseph was buried in this place, B. C. 1427; here Joshua addressed for the last time the tribes of Israel, B. C. 1427; Abimelech was elected king by its inhabitants, B. C. 1235; and all Israel was assembled there to make Rehoboam king, B. C. 975; at Jacob's well, in its vicinity, Jesus met with the woman of Samaria, A. D. 27; and Justin Martyr was born here, about A. D. 100. Gen. 33:18; 35:4; 37:12-14; Josh, 17:7; 20:7; 21:21; 24:1, 25, 32.

2. A son of Hamar, and a Hivite prince who defiled Jacob's daughter Dinah, and was treacherously slain for it with all his followers by Simeon and Levi, her maternal brothers. Gen. 33:19; 34:2-26; Josh. 24:32; Judg. 9:28.

3. A son of Gilead, son of Manasseh. Num. 26:31; Josh. 17:2.

4. A son of Shemidah, a Manassite. I Ch. 7:19.

SHE'-CHEM-ITES.
Descendants of Shechem, son of Gilead. Num. 26:31.

SHED'-E-UR *(shedder of light).*
A Reubenite, father of Elizur, chosen to assist in numbering the people in the days of Moses. Num. 1:5; 2:10; 7:30, 35; 10:18.

SHEEP.—This well-known animal has, from the earliest times, contributed to the wants of mankind. Sheep were a very important part of the possessions of the ancient Hebrews and of Eastern nations generally. They are first mentioned in Gen. 4:2. The ancient Israelites probably kept the broad-tailed variety, the tail or "rump" of which is a mass of delicate fat weighing from ten to fifteen pounds, and considered the choicest part of the animal (Ex. 29:22).

Sheep were used in the sacrificial offerings, both the adult animal (Ex. 20:24; I Ki. 8:63) and the lamb; but young lambs of the first year were more generally used in offerings (see Ex. 29:38; Lev. 9:3; 12:6, etc.). No lamb under eight days old was allowed to be killed (Lev. 22:27). Sheep and lambs formed an important article of food (I Sa. 25:18; I Ki. 1:19; 4:23), and ewe's milk is associated with that of the cow (Isa. 7:21, 22). Wool was used as clothing (Lev. 13:47; Deut. 22:11; Prov. 31:13). Trumpets may have been made of the horns of rams (Josh. 6:4), though the rendering of the A. V. in this passage is generally thought to be incorrect. "Rams' skins dyed red" were used as a covering for the Tabernacle (Ex. 25:5). Sheep and lambs were sometimes paid as tribute (II Ki. 3:4).

Immense numbers of sheep were raised in Palestine in biblical times (II Ki. 3:4; I Ch. 5:21; II Ch. 15:11; 30:24). Especial mention is made of the sheep of Bozrah (Mic. 2:12; Isa. 34:6), in the land of Edom, a district well suited for pasturing sheep. "Bashan and Gilead" are also mentioned as pastures (Mic. 7:14). "The flocks of Kedar" and "the rams of Nebaioth," two sons of Ishmael (Gen. 25:13) that settled in Arabia, are referred to in Isa. 60:7. Sheep-shearing is frequently alluded to (Gen. 31:19; 38:13; Deut. 15:19; I Sa. 25:4). Sheep-dogs were employed in biblical times, as is evident from Job 30:1. Shepherds in Palestine and the East generally go before their flocks, which they induce to follow by calling to them (cp. Jno. 10:4); though they sometimes drove them (Gen. 33:13). It was customary among the ancient Hebrews to give names to sheep and goats, as we do to our dairy cattle (see Jno. 10:3).

The relation of the sheep to man, in a pastoral country, gave rise to many beautiful symbols and interesting illustrations. Jehovah is frequently alluded to as the shepherd of his people, and Israel as his flock (Psa. 23:1; 80:1; Isa. 40:11; Jer. 23:1, 2); the apostasy of sinners from God is the straying of a lost sheep (Psa. 119:176; Isa. 53:6); and the Son of God coming down to our world is a shepherd seeking his sheep which were lost (Lu. 15:4-6). Christ is the only shepherd; all who do not own Him are thieves and robbers (Jno. 10:8); or wolves in sheep's clothing (Mat. 7:15). He is the Good Shepherd, Who gave his life for the sheep (Jno. 10:11); and now He gives them eternal life in resurrection (ver. 28; Rom. 6:9-11; Col. 2:12). As the sheep is an emblem of meekness, patience, and submission, it is expressly mentioned as typifying these qualities in the person of Christ (Isa. 53:7; Acts 8:32), Who is also called "the lamb of God" (Jno. 1:29).

SHEEP COTE.—Sheep-fold. See *FOLD.* II Sa. 7:8; I Ch. 17:7.

SHEEP FOLD.—See *FOLD.* Num. 32:16—Jno. 10:1.

SHEEP GATE.
A gate of Jerusalem. Neh. 3:1; 12:39.

SHEEP MARKET.—"Sheep *gate,"* as in the R. V. Jno. 5:2.

SHEETS.—In Judg. 14:12, 13, the Hebrew word so rendered properly means *"linen garments,"* as in the R. V.

SHE-HA-RI'-AH *(Jehovah is the dawn).*
A son of Jeroham, a Benjamite. I Ch. 8:26.

SHEKEL.—This word refers to a certain *weight* of uncoined metal. The silver shekel was worth

about 60 cents, and the gold shekel from 6 to 10 dollars, according to the period in which the writer lived. See *WEIGHTS AND MEASURES.* Gen. 23:15, 16; Ex. 30:13, 15, 24.

SHE'-LAH *(peace).*
Youngest son of Judah, by the daughter of Shua the Canaanite. Gen. 38:5, 11, 14, 26; 46:12; Num. 26:20.

SHE'-LAH *(shoot, sprout).*
The son of Arphaxad; called *SALAH* in Gen. 10:24; 11:12. B. C. 2311-1878. I Ch. 1:18, 24.

SHE'-LAN-ITES.
Descendants of Shelah, son of Judah. Num. 26:20.

SHEL-E-MI'-AH *(Jehovah repays).*
1. A Levite, a gate-keeper of the Tabernacle in the days of David. I Ch. 26:14.

2. One of the sons of Bani that had taken a "strange" (foreign) wife. Ezra 10:39.

3. Another of the same family that had done the same. Ezra 10:41.

4. Father of Hananiah, who helped to repair the wall. Neh. 3:30.

5. A priest set over the treasuries by Nehemiah. Neh. 13:13.

6. Son of Cushi and grandfather of Jehudi, who was sent by the princes of Judah to bring Baruch before their council. Jer. 36:14.

7. Son of Abdeel, and ordered by Jehoiakim to take Baruch the scribe and Jeremiah the prophet. Jer. 36:26.

8. Father of Jehucal, who was sent by Zedekiah to ask the prayers of Jeremiah. Jer. 37:3; 38:1.

9. Father of Irijah, captain of the guard at the gate of Benjamin, who apprehended Jeremiah when about to leave Jerusalem. Jer. 37:13.

SHE'-LEPH *(drawn out).*
A son of Joktan of the family of Shem. Gen. 10:26; I Ch. 1:20.

SHE'-LESH *(might).*
A son of Helem, grandson of Beriah, son of Asher. I Ch. 7:35.

SHE-LO'-MI *(Jehovah is peace).*
Father of Ahihud, a chief Asherite, one of those chosen to divide the land W. of the Jordan. Num. 34:27.

SHE-LO'-MITH *(peacefulness).*
1. The daughter of Dibri, of the tribe of Dan, and mother of the person stoned for blaspheming the name of the Lord in the wilderness, in the days of Moses. Lev. 24:11.

2. Daughter of Zerubbabel, grandson of Jeconiah, son of Jehoiakim, king of Judah. I Ch. 3:19.

3. A son of Shimei, and descendant of Gershon, son of Levi, in the days of David. I Ch. 23:9.

4. A son of Izhar, a Kohathite. I Ch. 23:18.

5. A descendant of Eliezer, son of Moses, set over the dedicated treasures in the days of David. I Ch. 26:25, 26, 28.

6. A son or daughter of King Rehoboam. II Ch. 11:20.

7. Ancestor of a family that returned from Babylon with Ezra, B. C. 458. Ezra 8:10.

SHE-LO'-MOTH *(peacefulness).*
A descendant of Izhar (cf. *SHELOMITH,* 3 and 5). I Ch. 24:22.

SHE-LU'-MI-EL *(God is peace).*
The son of Zurishaddai, and a chief of Simeon appointed to assist Moses in numbering the people. Num. 1:6; 2:12; 7:36, 41; 10:19.

SHEM *(name, renown).*
A son of Noah, ancestor of Elam, Ashur, Arphaxad, Lud, and Aram. The Jews descended from him, also the Arabians, Aramæans, Assyrians, and Persians; and the various languages of these peoples are called *Shemitic* languages. B. C. 2446-1846. Gen. 5:32; 6:10; 7:13; 9:18, 23, 26, 27; 10:1, 21, 22, 31; 11:10, 11.

SHE'-MA *(fame, repute).*
1. A city in S. of Judah, near Anam. Josh. 15:26.

2. A son of Hebron, and father of Raham. I Ch. 2:43; 44.

3. A Reubenite, father of Azaz. I Ch. 5:8.

4. A Benjamite, head of the inhabitants of Aijalon. I Ch. 8:13.

5. One who stood at Ezra's right hand when he read the law to the people, B. C. 445. Neh. 8:4.

SHE-MA'-AH *(the fame).*
A Gibeathite, father of two valiant men who joined David at Ziklag. I Ch. 12:3.

SHE-MA'-IAH *(Jehovah is fame).*
1. A prophet sent by God to prevent Rehoboam from warring against Israel. I Ki. 12:22; II Ch. 11:2; 12:5, 7, 15.

2. Son of Shechaniah, and father of Hattush, a descendant of David through Jehoiakim. I Ch. 3:22.

3. Father of Shimri, and head of a family of Simeon. I Ch. 4:37.

4. Son of Joel, head of a family of Reuben. I Ch. 5:4.

5. A Merarite. I Ch. 9:14; Neh. 11:15.

6. A Levite, father of Obadiah. I Ch. 9:16.

7. A Kohathite whom David called to assist in bringing up the ark from the house of Obed-edom. I Ch. 15:8, 11.

8. A Levite, son of Nathaneel, who recorded the allotment of the priestly offices in the days of David. I Ch. 24:6.

9. A Kohathite, son of Obed-edom, a gate-keeper for the Tabernacle in the days of David. I Ch. 26:4, 6, 7.

10. A Levite whom Jehoshaphat sent to teach the people in the cities of Judah. II Ch. 17:8.

11. A son of Jeduthun who assisted in cleansing the Temple in the days of Hezekiah. II Ch. 29:14.

12. A Levite in the days of Hezekiah who distributed the freewill offerings to the Levites in their cities. II Ch. 31:15.

13. A chief Levite in the days of Josiah. II Ch. 35:9.

14. A son of Adonikam who returned from exile with Ezra in the days of Artaxerxes, B. C. 458. Ezra 8:13.

15. A person whom Ezra sent to Iddo to ask for ministers. Ezra 8:16.

16. A priest who had married a "strange" (foreign) wife. Ezra 10:21.

17. A person that had done the same. Ezra 10:31.

18. A person that helped to repair the wall, B. C. 445. Neh. 3:29.

19. A person that tried to intimidate Nehemiah, B. C. 445. Neh. 6:10.

20. A priest that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:8; 12:6, 18, 34, 35.

21. One who took part in the purification of the wall, B. C. 445. Neh. 12:36.

22. One that gave thanks at the dedication of the wall, B. C. 445. Neh. 12:42.

23. Father of Uriah, from Kirjath-jearim, who was slain by Jehoiakim for prophesying against Jerusalem and Judah. Jer. 26:20.

24. A Nehelamite that wrote from Babylon to the priests in Jerusalem to reprove Jeremiah. Jer. 29:24, 31, 32.

25. Father of Delaiah, a prince of the Jews to whom Baruch read the roll which he had written from the mouth of Jeremiah. Jer. 36:12.

SHEM-A-RI'-AH, SHAM-A-RI'-AH *(Jehovah guards)*—R. V., *"Shemariah."*
1. A mighty man who joined David in Ziklag. I Ch. 12:5.

2. One of the family of Harim that had taken a "strange" (foreign) wife. Ezra 10:32.

3. One of the family of Bani that had done the same. Ezra 10:41.

SHEM-E'-BER *(splendor of heroism).*
A king of Zeboim in the days of Abraham. Gen. 14:2.

SHE'-MER *(watch).*
Owner of a hill which Omri purchased and on which he built Samaria. I Ki. 16:24.

SHE-MI'-DAH, SHE-MI'-DA *(fame of knowing)*—R. V., *"Shemida."*
Son of Gilead, grandson of Manasseh. Num. 26: 32; Josh. 17:2; I Ch. 7:19.

SHE-MID'-A-ITES.
Descendants of Shemidah, son of Gilead. Num. 26:32.

SHEM'-I-NITH *(the eighth).*—A musical term, the signification of which is doubtful. Some think it probable that Sheminith denotes a certain air known as "the eighth," or a certain key in which the music was to be sung. Most rabbinical writers follow the Targum in regarding the term as referring to a harp with eight strings; but this is probably founded on a misconstruction of I Ch. 15:21. Others think the word means *octave.* I Ch. 15:21; Psa. 6: *title;* 12: *title.*

SHE-MIR'-A-MOTH *(fame of the highest).*
1. A Levite appointed for the choral service of the Tabernacle. I Ch. 15:18, 20; 16:5.

2. Another, whom Jehoshaphat sent to teach the people in the cities of Judah. II Ch. 17:8.

SHEM'-U-EL *(heard of God).*
1. A chief Simeonite, appointed to divide the land W. of the Jordan. Num. 34:20.

2. Samuel the prophet, father of Joel. (See I Sa. 1:1; 8:2). B. C. 1171-1060. See *SAMUEL.* I Ch. 6:33.

3. Head of a family in Issachar. I Ch. 7:2.

SHEN *(peak, tooth).*
A place in Benjamin, near Mizpeh, lying W. of Jerusalem and E. of Kirjath-jearim. I Sa. 7:12.

SHEN-A'-ZAR—R. V., *"Shenazzar."*
Son or grandson of Jeconiah, son of Jehoiakim, king of Judah. I Ch. 3:18.

SHE'-NIR, SE'-NIR *(peak, snow)*—R. V., *"Senir."*
The mountain between Amanah and Hermon, at the N. E. of Jordan. Deut. 3:9; I Ch. 5:23; Song 4:8; Eze. 27:5.

SHE'-PHAM *(fruitful).*
A place E. of the Sea of Cinneroth, at the N., between Hazar-enam, Riblah, and Ain. Num. 34:10, 11.

SHEPH-A-TI'-AH *(Jehovah is judge).*
1. Fifth son of David, by Abital. II Sa. 3:4; I Ch. 3:3.

2. A Benjamite, father of Meshullam that dwelt in Jerusalem. I Ch. 9:8.

3. Another, a valiant man that joined David at Ziklag. I Ch. 12:5.

4. A prince of Simeon in the days of David. I Ch. 27:16.

5. A son of King Jehoshaphat. II Ch. 21:2.

6. A person whose descendants returned from exile with Zerubbabel, B. C. 536. Ezra 2:4; Neh. 7:9.

7. One of Solomon's servants whose descendants returned with Zerubbabel, B. C. 536. Ezra 2:57; Neh. 7:59.

8. One whose descendant Zebadiah and eighty males returned with Ezra, B. C. 458. Ezra 8:8.

9. A descendant of Pharez, some of whose descendants dwelt in Jerusalem. Neh. 11:4.

10. Son of Mattan, a prince of Judah in the days of Zedekiah. Jer. 38:1.

SHEPHERD.—See *SHEEP.* Gen. 46:32, 34—Lu. 2:8, 15, 18, 20; Jno. 10:2, 11, 12, 14, 16.

SHE'-PHO, SHE'-PHI *(unconcern).*
A son of Shobal, son of Seir the Horite. Gen. 36:23; I Ch. 1:40.

SHE-PHU'-PHAN *(serpent).*
A son of Bela, son of Benjamin. I Ch. 8:5.

SHE'-RAH *(blood-relationship)*—R. V., *"Sheerah."*
Daughter of Beriah, son of Ephraim, or daughter of Ephraim and sister of Beriah. I Ch. 7:24.

SHERD.—Fragment. See *POTSHERD.* Isa. 30: 14; Eze. 23:34.

SHER-E-BI'-AH *(Jehovah is originator).*
A priest of the family of Mahli the Merarite, who, with his sons and brethren (eighteen in all), joined Ezra's company of returning exiles at the river Ahava (Ezra 8:18), and who, along with Hashabiah and ten others, was commissioned to carry the treasures to Jerusalem (v. 24). He also assisted Ezra in reading the law to the people (Neh. 8:7), took part in the psalm of confession and thanksgiving at the fast after the Feast of Tabernacles (9:4, 5), signed the covenant with Nehemiah (10:12), and was among the chief of the Levites who belonged to the choir (12:8, 24).

SHE'-RESH *(union).*
Son of Machir, son of Manasseh. I Ch. 7:16.

SHE-RE'-ZER *(Asur protect the king)*—R. V., *"Sharezer."*
A messenger sent along with Regem-melech, in the fourth year of Darius, by the people who had returned from the Captivity to inquire concerning fasting in the fifth month. Zech. 7:2.

SHERIFFS.—Officers among the Babylonians, probably similar to the *muftis,* or head doctors, of the Mohammedan law, in the Turkish empire. Dan. 3:2, 3.

SHE'-SHACH.
A mystical name of Babylon, alluding to its iron gates or idols. Jer. 25:26; 51:41.

SHE'-SHAI *(free, noble).*
A son of Anak, in Hebron in the days of Joshua. Num. 13:22; Josh. 15:14; Judg. 1:10.

SHE'-SHAN *(free, noble).*
A descendant of Jerahmeel, grandson of Pharez, son of Judah. I Ch. 2:31, 34, 35.

SHESH-BAZ'-ZAR.
The governor whom Cyrus set over Judah; elsewhere called *ZERUBBABEL.* Ezra 1:8, 11; 5:14, 16.

SHETH—R. V., *"Seth."*
Some Moabite chief or tribe. Num. 24:17.

SHE'-THAR *(star, commander).*
One of the seven princes of Persia and Media that saw the king's face at pleasure. Esth. 1:14.

SHE'-THAR--BOZ'-NAI *(starry splendor).*
An official of the king of Persia in the district adjoining Judah. Ezra 5:3, 6; 6:6, 13.

SHE'-VA *(self-satisfying).*
1. A scribe or secretary of David. II Sa. 20:25.

2. Father of Machbenah, and son of Maachah, concubine of Caleb, son of Jephunneh. I Ch. 2:49.

SHEW.—*"Show"* in the R. V. This form of the word is now obsolete, except in *SHEW-BREAD* (which see). Gal. 6:12; I Ti. 5:4.

SHEW BREAD.—Unleavened (Josephus, *Ant.* III, 6:6; 10:7) bread prepared anew every Sabbath and offered to the Lord on a table of shittim wood (i. e., *acacia*) two cubits in length, a cubit in breadth, and a cubit and a half in height, overlaid with pure gold, and having "a golden crown to the border thereof round about" (Ex. 25:23-30). The cakes or loaves of bread were to be placed in two rows, six in each. The number of the loaves (twelve) is considered by Philo and Josephus to represent the twelve months; however, if there was such a reference, it must surely have been quite subordinate to that which is obvious at once—the twelve loaves plainly correspond to the twelve tribes of Israel (cp. Rev. 22:2). "Shew bread" or "bread of the face" was so called because it stood continually before the Lord. Only the priests could lawfully eat it (Mat. 12:4). This rite was one of the leading and

most solemn appointments of the Sanctuary, but its significance is left wholly unexplained in Scripture.

SHIB'-BO-LETH *(stream,* or *ear of corn).*—A word used as a test in separating the Ephraimites from the Gileadites in a battle between them. The Ephraimites were unable to properly pronounce "Shibboleth"—calling it *Sibboleth*—and 42,000 of them were slain by the Gileadites. See Judg. 12:1-6.

SHIB'-MAH *(balsam)*—R. V., *"Sibmah."*
A city in Reuben, once Moabite, near Kirjathaim and Jazer. See *SIBMAH.* Num. 32:38.

SHIC'-RON *(fruitfulness).*
A city in N. W. of Judah. Josh. 15:11.

SHIELD.—A piece of defensive armor, of various forms and sizes, but usually round or oval, borne on the left arm near the elbow, and used to protect the bearer from the missiles and weapons of the enemy. Shields were made of a light wooden framework covered with tough hides, and of metal (II Sa. 1:21; I Ch. 18:7). A long shield that protected the whole body was called a "target" (I Ki. 10:16; R. V., *"buckler"*).

SHIG-GA'-ION.—This word probably means *wild and mournful.* Psa. 7: *title.*

SHIG-I-O'-NOTH.—The plural of *SHIGGAION* (which see). Hab. 3:1.

SHI'-HON *(heaps of ruins)*—R. V., *"Shion."*
A city in Issachar, near Haphraim, and N. of Tabor, where are ruins now called *Khirbah Shatin.* Josh. 19:19.

SHI'-HOR.
A name of the river Nile. See *SIHOR.* I Ch. 13:5.

SHI'-HOR--LIB'-NATH *(glass river).*
A small river at the S. of Asher. Josh. 19:26.

SHIL'-HI *(a warrior, one with darts).*
Father of Azubah, mother of King Jehoshaphat. I Ki. 22:42; II Ch. 20:31.

SHIL'-HIM *(fountains).*
A city in the S. of Judah, near Lebaoth and Ain. Josh. 15:32.

SHIL'-LEM *(recompense).*
The fourth son of Naphtali. See *SHALLUM.* Gen. 46:24; Num. 26:49.

SHIL'-LEM-ITES.
Descendants of Shillem, son of Naphtali. Num. 26:49.

SHI-LO'-AH *(tranquillity, rest).*
A fountain in the S. of the valley of the Tyropæon, between the upper and the lower parts of Jerusalem, from which flowed a little brook past Sion and Moriah, and was lost in the gardens S. of Ophel. See *SILOAH.* Isa. 8:6.

SHI'-LOH.
A description of Messiah, as the Prince of Peace; or as the *"Seed"* of Judah (so *Ben Gannach, Kimchi,* etc.). Gen. 49:10.

SHI'-LOH.
A city in Ephraim, N. of Bethel, and E. of the road from Bethel to Shechem, 10 or 12 Roman miles distant from it, and S. of Lebonah. Under Joshua, it was a central city; and till the time of Samuel, it was the seat of the Tabernacle. It was also the residence of Ahijah the prophet, and is now called *Seilun.* Near it, at the present day, is an open, level court, 412 ft. by 77 ft.; partly hewn out from the rock, which is probably the spot on which the Tabernacle stood. Josh. 18:1, 9, 10; Judg. 21:12, 19, 21.

SHI-LO'-NI—R. V., *"the Shilonite."*
Father of Zechariah, of the sons of Parez (or Pharez), son of Judah. Neh. 11:5.

SHI'-LO-NITE.
An inhabitant of Shiloh. I Ki. 11:29; 12:15; 15:29.

SHIL'-SHAH *(might, heroism).*
The ninth son of Zophah, an Asherite. I Ch. 7:37.

SHIM'-E-A *(fame, rumor).*
1. David's brother. See *SHIMEAH.* I Ch. 20:7.
2. A son of David. See *SHAMMUAH,* No. 2. I Ch. 3:5.
3. A Merarite, father of Haggiah. I Ch. 6:30.
4. Father of Berachiah, a Gershonite. I Ch. 6:39.

SHIM'-E-AH *(splendor).*
Son of Mikloth, a Benjamite of the family of Saul, first king of Israel. See *SHIMEAM.* I Ch. 8:32.

SHIM'-E-AH *(fame).*
One of David's brothers. Also called *SHAMMAH* (No. 2), and *SHIMEA* (No. 1). II Sa. 13:3; 21:21 (R. V., *"Shimei"*).

SHIM'-E-AM *(fame, rumor).*
Son of Mikloth, a Benjamite whose family dwelt in Jerusalem; same as *SHIMEAH* (I Ch. 8:32). I Ch. 9:38.

SHIM'-E-ATH *(fame).*
An Ammonitess, mother of Jozachar, who was one of those that slew Jehoash, king of Judah. II Ki. 12:21; II Ch. 24:26.

SHIM'-E-ATH-ITES.
A family of scribes at Jabez. I Ch. 2:55.

SHIM'-E-I, SHIM'-I, SHIM'-HI *(Jehovah is fame)*—R. V., *"Shimei."*
1. A son of Gershon, son of Levi. Ex. 6:17; Num. 3:18.
2. A Benjamite (son of Gera), who cursed David when fleeing from Absalom. II Sa. 16:5, 7, 13; 19:16, 18, 21, 23; I Ki. 2:8, 36, 38-42, 44.
3. An officer of David who remained steadfast when Adonijah usurped the throne. I Ki. 1:8.
4. A son of Elah, one of the twelve purveyors of Solomon, in Benjamin. I Ki. 4:18.
5. Grandson of Jeconiah, son of Jehoiakim, king of Judah. I Ch. 3:19.
6. Son of Zacchar, a Benjamite with sixteen sons and six daughters. I Ch. 4:26, 27.
7. A Reubenite, son of Gog. I Ch. 5:4.
8. A Merarite, son of Libni. I Ch. 6:29.
9. Head of a family of the tribe of Benjamin. I Ch. 8:21.
10. A Levite of the family of Laadan. I Ch. 23:9.
11. A Levite to whom the tenth lot fell in the service of song in the Sanctuary in the days of David. I Ch. 25:17.
12. A Ramathite who was over the vineyards in the days of David. I Ch. 27:27.
13. A descendant of Heman who assisted in cleansing the Temple in the days of Hezekiah. II Ch. 29:14.
14. A Levite with charge of the offerings in the days of Hezekiah. II Ch. 31:12, 13.
15. A Levite that had taken a "strange" (foreign) wife. Ezra 10:23.
16. One of the family of Hashum that had done the same. Ezra 10:33.
17. One of the family of Bani that had done the same. Ezra 10:38.
18. A Benjamite, and grandfather of Mordecai, who brought up Esther. Esth. 2:5.
19. Perhaps the simple representative of the Gershonites. Zech. 12:13.

SHIM'-E-ON *(hearing).*
One of the family of Harim. Ezra 10:31.

SHIM'-HI—R. V., *"Shimei."* See *SHIMEI,* No. 9. I Ch. 8:21.

SHIM'-I—R. V., *"Shimei."* See *SHIMEI,* No. 1. Ex. 6:17.

SHIM'-ITES—R. V., *"Shimeites."*
Descendants of Shimei, son of Gershon. Num. 3:21.

SHIM'-MA *(fame, rumor)*—R. V., *"Shimea."* The third son of Jesse; also called *SHAMMA*. I Ch. 2:13.

SHI'-MON *(trier, valuer)*.
A descendant of Caleb, son of Jephunneh. I Ch. 4:20.

SHIM'-RATH *(watch)*.
A son of Shimri, a descendant of Benjamin. I Ch. 8:21.

SHIM'-RI, SIM'-RI *(watchful)*—R. V., *"Shimri."*
1. Head of a family in Simeon. I Ch. 4:37.

2. Father of Jediael, one of David's valiant men. I Ch. 11:45.

3. A Merarite, son of Hosah, and gate-keeper of the Tabernacle in the days of David. I Ch. 26:10.

4. A Levite, son of Elizaphan, who assisted in cleansing the Temple in the days of Hezekiah. II Ch. 29:13.

SHIM'-RITH *(watch)*.
A Moabitess, and mother of Jehozabad, who slew Joash, king of Judah. II Ch. 24:26.

SHIM'-ROM—R. V., *"Shimron."* See *SHIMRON*, No. 1. I Ch. 7:1.

SHIM'-RON *(watch)*.
1. A son of Issachar. Improperly called *SHIMROM* in I Ch. 7:1. Gen. 46:13; Num. 26:24.

2. A city in Zebulon, near Nahallal, also called *SHIMRON-MERON* (Josh. 12:20). Josh. 11:1; 19:15.

SHIM'-RON-ITES.
Descendants of Shimron, son of Issachar. Num. 26:24.

SHIM'-RON--ME'-RON.
A city in Upper Galilee, near Giscala, and now called *Marun*, two hours W. of Zaphet, where are the reputed graves of Hillel and Shammai, also a very old synagogue and an uncovered school. Here, every year on the eighteenth Iyar, is held a Jewish festival over the grave of *Simon ben Jochai*, to which thousands of pilgrims resort from Aleppo, Bagdad, Cairo, Constantinople, Damascus, etc. Josh. 12:20.

SHIM'-SHAI *(Jehovah is splendor)*.
A scribe who, along with Rehum, wrote to the king of Persia against the rebuilding of Jerusalem by Nehemiah. Ezra 4:8, 9, 17, 23.

SHI'-NAB *(hostile ?)*.
King of Admah, in the days of Abraham. Gen. 14:2.

SHI'-NAR.
Babylonia in its fullest extent, not including Assyria or Susiana. Its chief cities were Babylon, Erech, Accad and Calneh. Gen. 10:10; 11:2; 14:1, 9; Isa. 11:11; Dan. 1:2; Zech. 5:11.

SHIP.—The Jews were not sailors, and the shipping trade on the Mediterranean and Red Seas was held by their heathen neighbors, who had ships of considerable size. These ships were steered by two large paddles, and though they usually had a mast with a huge sail, they were also propelled by oars in the hands of rowers. When one of these vessels was subjected to any great strain likely to make it leak, chains or ropes called "helps" were passed around (underneath) the vessel to tighten the planks (Acts 27:17). Their anchors were like ours, only they had no flukes. The account of Paul's voyage and shipwreck in Acts 27 gives us more information about ancient navigation than all ancient classics. When applied to vessels on the Sea of Galilee, "ship" denotes a fishing-boat impelled by oars, and sometimes having a mast and sail (Mark 6:48; Lu. 8:23).

SHI'-PHI *(abundant)*.
Father of Ziza, a chief Simeonite. I Ch. 4:37.

SHIPH'-MITE.
Patronymic of Zabdi who was over the increase of the vineyards for the wine cellars. I Ch. 27:27.

SHIPH'-RAH *(beauty)*.
One of the Hebrew midwives at the time of the birth of Moses. Ex. 1:15.

SHIPH'-TAN *(judge)*.
Father of Kemuel, a chief Ephraimite appointed to divide the land W. of the Jordan. Num. 34:24.

SHI'-SHA *(distinction, nobility)*.
Father of Elihoreph and Ahiah, two of Solomon's scribes. I Ki. 4:3.

SHI'-SHAK *(illustrious)*.
Sesonchis I., king of the twenty-second Bubastic dynasty in Egypt; he protected Jeroboam against Solomon, invaded Judæa under Rehoboam, took fenced cities, and plundered Jerusalem and the Temple. I Ki. 11:40; 14:25; II Ch. 12:2, 5, 7, 9.

SHIT'-RAI *(Jehovah is deciding)*.
A native of Sharon who was over the herds there in the days of David. I Ch. 27:29.

SHITTAH TREE.—See *SHITTIM WOOD*. Isa. 41:19 (R. V., *"acacia"*).

SHIT'-TIM *(acacias)*.
A place in Moab, E. of the Salt (Dead) Sea, whence Joshua sent forth spies. See also *ABEL* and *BETH*. Num. 25:1; Josh. 2:1; 3:1; Mic. 6:5.

SHIT'-TIM, *VALLEY OF*.
Perhaps the same as *SHITTIM*. Joel 3:18.

SHITTIM WOOD.—The wood of the shittah tree (Isa. 41:19), probably a species of the *"acacia"* (as in the R. V.), once abundant and still found in the peninsula of Sinai. It is hard, tough, of a brownish color, and well adapted for cabinet-work, having a close grain. Shittim wood was used extensively in the construction and furnishing of the Tabernacle (Ex. 25:10-16).

SHI'-ZA *(splendor)*.
A Reubenite, one of David's valiant men. I Ch. 11:42.

SHO'-A *(rich)*.
A tribe named along with the Chaldeans and Pekod as an enemy of Israel. Eze. 23:23.

SHO'-BAB *(returning)*.
1. A son of David born after he became king of Israel. II Sa. 5:14; I Ch. 3:5; 14:4.

2. A son of Caleb, son of Hezron. I Ch. 2:18.

SHO'-BACH *(expansion)*.
Captain of the host of Hadarezer, king of Zobah, defeated and slain by Joab; called *SHOPHACH* (I Ch. 19:16). II Sa. 10:16, 18.

SHO'-BAI *(Jehovah is glorious)*.
A gate-keeper of the Tabernacle whose descendants returned with Zerubbabel, B. C. 536. Ezra 2:42; Neh. 7:45.

SHO'-BAL *(wandering)*.
1. A son of Seir. Gen. 36:20, 23, 29; I Ch. 1:38, 40.

2. A son of Caleb, son of Hur. I Ch. 2:50, 52.

3. A son of Judah, and father of Reaiah. I Ch. 4:1, 2.

SHO'-BEK *(free)*.
A person or family that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:24.

SHO'-BI *(taking captive)*.
A son of Nahash of Rabbah who received David when he fled from Absalom; perhaps the brother of Harun, who succeeded his father Nahash (I Ch. 19:1). II Sa. 17:27.

SHO'-CHO, SHO'-CO—R. V., *"Soco."* See *SOCHO*. II Ch. 11:7; 28:18.

SHOCK.—Literally, *heap;* hence, a bundle of grain reaped. See *GLEANING; SHEAF*. Judg. 15:5; Job 5:26.

SHO'-CHOH *(a hedge)*—R. V., *"Socoh."* See *SOCOH*. I Sa. 17:1.

SHOE, SHOE LATCHET.—See *SANDALS.* Jno. 1:27; Acts 7:33; 13:25.

SHO'-HAM *(leek-green beryl).*
A Levite of the family of Merari. I Ch. 24:27.

SHO'-MER *(watcher).*
1. A Moabitess, mother of Jehozabad, one of those who slew Jehoash, king of Judah; called *SHIMRITH* in II Ch. 24:26. II Ki. 12:21.

2. A great-grandson of Asher; called *SHAMER* in ver. 34. I Ch. 7:32.

SHOOTERS.—See *BOW; SOLDIER.* II Sa. 11:24.

SHO'-PHACH *(extension).*
Captain of the host of Hadarezer, king of Zobah in the days of David; called *SHOBACH* in II Sa. 10:16. I Ch. 19:16, 18.

SHO'-PHAN *(nakedness)*—R. V., *"Atrothshophan."*
A city in Gad; or a denominative of the city *ATROTH.* Num. 32:35.

SHORE.—See *SEA.* Judg. 5:17; Jer. 47:7—Mat. 13:2, 48 (R. V., *"beach"*).

SHO-SHAN'-NIM *(lily), SHO-SHAN'-NIM--E'-DUTH (lily, a testimony).*—Probably musical terms denoting the melody that was to be used for those Psalms (45, 69, 80) in the titles of which they occur.

SHOULDER.—To "bow the shoulder" (Gen. 49:15) denotes servitude; to "withdraw" it (Neh. 9:29) signifies rebellion. To "put upon" one's shoulders (Isa. 9:6; 22:22) means to entrust to his keeping or charge.

SHOVEL.—In Isa. 30:24, this word refers to a winnowing-fork or fan. See *FAN; WINNOWING.*

SHOW BREAD.—See *SHEW BREAD.*

SHOWER.—See *CLIMATE; PALESTINE.* Eze. 13:11, 13; Zech. 10:1—Lu. 12:54.

SHRINES.—A word used to designate small models, or miniatures, of the temple of Diana, containing an image of the goddess. Pilgrims to Ephesus bought them to set up in their homes as objects of worship. See *DIANA.* Acts 19:24.

SHROUD.—Cover, shelter. Eze. 31:3 (R. V., *"shade"*).

SHRUBS.—Woody plants of less size than trees, and usually with several stems from the same root. See *PLANTS.* Gen. 21:15.

SHU'-A *(prosperity).*
Daughter of Heber, an Asherite. I Ch. 7:32.

SHU'-AH, SHU'-A *(prosperity)*—R. V., *"Shua."*
A Canaanite of Adullam whose daughter Judah took to wife. Gen. 38:2, 12; I Ch. 2:3.

SHU'-AH *(depression).*
1. A son of Abraham and Keturah, and his posterity in Edom. Gen. 25:2; I Ch. 1:32.

2. Descendant of Judah, and brother of Chelub. I Ch. 4:11 (R. V., *"Shuhah"*).

SHU'-AL *(jackal).*
1. A district in Benjamin, on the way to Ophrah. See *SHALIM* and *HAZAR-SHUAL.* I Sa. 13:17.

2. Third son of Zophah, an Asherite. I Ch. 7:36.

SHU'-BA-EL.
1. A son or descendant of Amram, grandson of Levi. I Ch. 24:20.

2. A singer in the Sanctuary in the days of David; perhaps the same as *SHEBUEL* in I Ch. 25:4. I Ch. 25:20.

SHU'-HAM *(depression).*
A son of Dan; perhaps the same as *HUSHAM* (Gen. 46:23). Num. 26:42.

SHU'-HAM-ITES.
Descendants of Shuham, son of Dan. Num. 26:42, 43.

SHU'-HITE.
Descendant of Shuah, son of Keturah. Job 2:11; 8:1; 18:1; 25:1; 42:9.

SHU'-LAM-ITE—R. V., *"Shulammite."*
A female inhabitant of Shulem, or *SHUNEM,* in Issachar. Song 6:13.

SHU'-MATH-ITES.
Descendants of Shobal, son of Caleb, son of Hur. They inhabited Kirjath-jearim. I Ch. 2:53.

SHU'-NAM-MITE.
Female inhabitant of Shunem (cp. *SHULAMITE*). I Ki. 1:3, 15; 2:17, 21, 22.

SHU'-NEM *(uneven).*
A city in Issachar, near Chesulloth, on a steep slope of Gilboa; now called *Salim* or *Salem.* Josh. 19:18; I Sa. 28:4; II Ki. 4:8.

SHU'-NI *(fortunate).*
Third son of Gad. Gen. 46:16; Num. 26:15.

SHU'-NITES.
Descendants of Shuni, son of Gad. Num. 26:15.

SHU'-PHAM *(serpent)*—R. V., *"Shephupham."*
A son of Benjamin; perhaps the same as *SHEPHUPHAN,* son of Bela (I Ch. 8:5). Num. 26:39.

SHU'-PHAM-ITES.
Descendants of Shupham, son of Benjamin. Num. 26:39.

SHUP'-PIM *(serpent).*
1. A Benjamite. I Ch. 7:12, 15.

2. A Levite, a gate-keeper of the Tabernacle in the days of David. I Ch. 26:16.

SHUR *(a fort ?).*
A desert reaching from the E. border of Egypt as far as the habitations of Amalek and Ishmael Gen. 16:7; 20:1; 25:18; Ex. 15:22.

SHU'-SHAN *(lily).*
A city in Elam, on the river Ulai (or *Eulius*), the seat of the Persian government; now called *Sus,* between the *Shapur* and the *Dizful* in the province *Hus* or *Chusistan.* Neh. 1:1; Esth. 1:2, 5; 2:3, 5, 8; 3:15; Dan. 8:2.

SHU'-SHAN--E'-DUTH.—The same as *SHOSHANNIM-EDUTH.* See *SHOSHANNIM.* Psa. 60: *title.*

SHU'-THAL-HITES—R. V., *"Shuthelahites."*
Descendants of Shuthelah. Num. 26:35.

SHU'-THE-LAH *(setting of Telah).*
1. A son of Ephraim. Num. 26:35, 36; I Ch. 7:20.

2. Son of Zabad, a descendant of Ephraim in the fifth or sixth remove. I Ch. 7:21.

SHUTTLE.—An instrument used in weaving for passing or shooting the thread of the woof from one side of the cloth to the other between the threads of the warp. See *WEAVER.* Job. 7:6.

SI'-A-HA, SI'-A *(congregation).*
One of the Nethinim whose descendants returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:44; Neh. 7:47.

SIB'-BE-CHAI, SIB'-BE-CAI *(Jehovah is intervening)*—R. V., *"Sibbecai."*
One of the family of Hushah who slew Saph or Sappai, a Philistine giant, in the days of David. II Sa. 21:18; I Ch. 11:29; 20:4; 27:11.

SIB'-BO-LETH.
The Ephraimite pronunciation of *SHIBBOLETH,* "an ear of corn." Judg. 12:6.

SIB'-MAH *(balsam).*
A city in Reuben; called in Num. 32:3, *SHEBAM,* and in ver. 38, *SHIBMAH;* near Jazer and Kirjathaim. Josh. 13:19; Isa. 16:8, 9; Jer. 48:32.

SIB-RA'-IM *(double hill).*
A city of Syria, between Damascus and Hamath Eze. 47:16.

SI'-CHEM *(ridge, shoulder)*—R. V., *"Shechem."* A place in the plain of Moreh in Mount Ephraim; now called *Nablus*. See *SHECHEM*. Gen. 12:6.

SICKLE.—The implement usually employed in Bible times for cutting grain. The sickles represented on Egyptian monuments resemble very closely those of the present day. The scythe was unknown in the early days. Deut. 16:9; 23:25—Mark 4:29; Rev. 14:14-19.

SID'-DIM *(extension)*.
The region on the shores of the Salt (Dead) Sea wherein were Sodom, Gomorrah, Admah, and Zeboim. Gen. 14:3, 8, 10.

SI'-DON *(fortified)*.
1. The eldest son of Canaan, son of Ham. Gen. 10:15.

2. The city founded by the Phœnicians, 20 miles N. of Tyre, and 20 S. of Beirut; now called *Saida*. It was founded by Sidon, first-born of Canaan; in the distribution of the Promised Land, it fell to Asher, but was never occupied; in 1210, it was seized by the king of Ascalon, and its inhabitants fled to Tyre; in 1157, they oppressed Israel; in 728, it was taken by Shalmanezer; in 480, it furnished ships for the fleet of Xerxes; in 352, it reverted from Persia; in 351, it was betrayed to Ochus by Tennes, when the people burnt the city, and 40,000 perished by the flames; in 333, it submitted to Alexander the Great; in 323, it was annexed by Ptolemy; in 315, taken from him by Antigonus; in 65, it fell with the rest of Syria into the Roman power; in 20, it was deprived by Augustus of its ancient privileges. In A. D. 1108, it was invested by the Crusaders; in 1111, it was taken by Baldwin; having been retaken by the Saracens, it was recovered in 1197 by the Christians; in 1291, they abandoned it; in 1658, it established commercial relations with France, which had a monopoly of the trade till 1791, when they were driven out by Jezzar Pasha; in 1840, it was bombarded and taken by Admiral Napier; in 1839, Lady Hester Stanhope died at D'Joun, eight miles from Sidon. It is now under the protection of the French.

The manufacture of glass, for which it was renowned, made from the fine sand on the coast near Mount Carmel, is referred to by Pliny, A. D. 77. Sidon was also celebrated for its ship-building industry, its purple-dyed fabrics, its silverware, etc. Though it was frequently rebuked by the prophets on account of its idolatry and moral laxity, it was usually spoken of with less severity than Tyre (Isa. 23:2, 4, 12; Jer. 25:22; 27:3; 47:4; Eze. 27:8; 28:21, etc.). It was once visited by Jesus (Mat. 15:21; Mark 7:24; Lu. 4:26), and some of its inhabitants went to hear his preaching (Mark 3:8; Lu. 6:17). Sidon is frequently called *ZIDON* in the O. T. (Gen. 49:13; Josh. 11:8; 19:28; etc.).

SI-DO'-NI-ANS.
The inhabitants of Sidon; same as the *ZIDONIANS*. Deut. 3:9; Josh. 13:4, 6.

SIEVE.—This necessary device for separating the fine meal from the coarse was in very early times made of rushes or papyrus. Evidently, sieves were of different degrees of fineness, for ancient writers mention four kinds of meal. Isa. 30:28; Amos 9:9.

SIGN.—This word is most frequently used in the Bible to denote a token of coming events or a miracle to confirm faith. In Jer. 6:1, the word properly means *"signal,"* as in the R. V. Ex. 4:8, 9, 17, 28, 30; Num. 16:38—Mat. 12:38, 39; 16:1, 3, 4.

SIGNET.—Seal. See *RING*. Gen. 38:18; Ex. 28:11, 21, 36; Dan. 6:17.

SI'-HON *(great, bold)*.
An Amorite king in Heshbon whose land lay N. of the land of Moab, from which he took all that lay to the N. of the Arnon. Sihon refused to allow the children of Israel to pass through his country; a battle ensued in which he was killed and his army routed. His territory was divided between the tribes of Reuben and Gad. B. C. 1452. Num. 21:21, 23, 26-29, 34; 32:33; Josh. 12:2, 5; 13:10, 21, 27.

SI'-HOR, SHI'-HOR *(turbid, slimy)*—R. V., *"Shihor."*
The *Wady-el-Arish* or *Rhinocolura*, the S. boundary of Canaan; also called the "river of Egypt" (Gen. 15:18). The word is also applied to the *NILE* itself. Josh. 13:3; I Ch. 13:5; Isa. 23:3; Jer. 2:18.

SI'-LAS.
A believer who accompanied Paul through Asia Minor and Greece, and was imprisoned with him at Philippi; probably a contracted form of *SILVANUS* (II Co. 1:19). He was perhaps a native of Antioch, and is called a "prophet" in Acts 15:32. Acts 15:22, 27, 34 (this verse is omitted from the text of the R. V.), 40; 16:19, 25, 29; 17:4, 10, 14, 15; 18:5.

SILK.—In Prov. 31:22, this word should be *"fine linen,"* as in the R. V.; and it is probable that some similar fabric is referred to in Eze. 16:10, 13, as it is a question whether or not the Hebrews knew anything about silk at that time. Silk was known and used, however, in N. T. times (Rev. 18:12).

SIL'-LA *(highway)*.
A locality near or in Jerusalem; the way going from the Jaffa Gate, and ascending to a bank at the *Haram*-Area. King Joash was killed near this place. II Ki. 12:20.

SI-LO'-AH—R. V., *"Shelah."*
A pool at the king's gardens, S. of Jerusalem; called *SHILOAH* in Isa. 8:6, and *SILOAM* in the N. T. See *SILOAM*. Neh. 3:15.

SI-LO'-AM *(sent)*.
Doubtless identical with a pool now at the mouth of the Tyropœan valley at Jerusalem. It is referred to in Isa. 8:6 as "the waters of Shiloah that go softly;" in Neh. 3:15 as "the pool of Siloah by the king's garden;" and in Jno. 9:7, 11, as "the pool of Siloam." "The tower in Siloam," to which Jesus alluded as the cause of a great calamity to certain Jews (Lu. 13:4), was doubtless some structure adjoining the fountain. See *POOL*.

SI-LO'-AM, *TOWER IN*. See *SILOAM*. Lu. 13:4.

SIL-VA'-NUS.
1. Probably the same as *SILAS* (which see). II Co. 1:19; I Th. 1:1; II Th. 1:1.

2. One by whom Peter sent his first epistle to the Jews scattered abroad. I Pe. 5:12.

SILVER.—There is no mention of this metal in Scripture until the time of Abraham, who was rich in gold and silver, as well as in flocks and herds, and silver was in general circulation in his day as money, being uncoined and always estimated by weight. Before that time, brass and iron appear to have been the only metals in use (Gen. 4:22). According to the Bible, silver was used in early times for ornaments (Gen. 24:53), for cups (44:2), for the sockets of the pillars of the Tabernacle (Ex. 26:19, etc.), their hooks and fillets, or rods (27:11), and their capitals (38:17); for dishes, or chargers, and bowls (Num. 7:13), trumpets (10:2), candlesticks (I Ch. 28:15), tables (ver. 16), basins (ver. 17), chains (Isa. 40:19), the settings of ornaments (Prov. 25:11), studs (Song 1:11), and crowns (Zech. 6:11). Images for idolatrous worship were sometimes made of silver or overlaid with it (Ex. 20:23; Hos. 13:2), and the manufacture of silver shrines (see *SHRINES*) for Diana was a trade in Ephesus (Acts 19:24). But its chief use was as a medium of exchange, and the Hebrew word for "silver" is very frequently used for *money*, in the O. T. Silver was abundant in Palestine in the time of Solomon (I Ki. 10:27), who had it brought from Tharshish (probably Spain; I Ki. 10:22) and from other places (II Ch. 9:14). The whole operation of mining is vividly depicted in Job 28:1-11, and the process of purifying metals is frequently alluded to in other passages (Psa. 12:6; Prov. 25:4), while it is described with some minuteness

in Eze. 22:20-22. Silver mixed with alloy is referred to in Jer. 6:30, and a finer kind, either purer in itself or more thoroughly purified, is mentioned in Prov. 8:19. See *MONEY; REFINER; WEIGHTS AND MEASURES.*

SILVERSMITH.—A worker in silver. See *SILVER.* Acts 19:24.

SIM'-E-ON *(hearing).*
1. The second son of Jacob by Leah. He was one of the "twelve patriarchs," and the progenitor of the tribe of Simeon. B. C. 1720. Gen. 29:33; 34:25, 30; 35:23; 42:24, 36; 43:23; 46:10; 48:5; 49:5.

2. One of the tribes of Israel, descended from Simeon, son of Jacob. Their territory was in the S. W. part of Canaan, and within the inheritance of Judah (Josh. 19:1-9). The following localities were in the territory of Simeon:—Ain, Ashan, Azem, Baalah, Ba'ah, Beth-birei, Beth-lebaoth, Beth-marcaboth, Bethuel, Bilhah, Chorashan, Eltolad, En-rimmon, Ether, Hazar-shual, Hazar-susah, Hormah, Moladah, Ramah, Sharuhen, Tochen, Tola, etc.

3. A just and devout man in Jerusalem, waiting for the consolation of Israel, who saw and blessed the child Jesus in the Temple. Lu. 2:25, 34.

4. An ancestor of Jesus. Lu. 3:30.

5. A disciple and prophet at Antioch, and surnamed *NIGER.* Acts 13:1.

6. The original name of a son of Jonas (or John), and brother of Andrew, an apostle of Christ. See *SIMON.* Acts 15:14.

SIM'-E-ON-ITES.
The descendants of Simeon, son of Jacob. Num. 25:14; 26:14; I Ch. 27:16.

SIMILITUDE.—*"Likeness," "form"* (as in the R. V.). Num. 12:8; Deut. 4:12, 15, 16—Heb. 7:15; Jas. 3:9.

SI'-MON *(hearing).*
1. An early disciple and apostle of Jesus Christ; he was the son of Jonas (or John), and brother of Andrew, a fisherman at Bethsaida by the Sea of Galilee. He was also surnamed *PETER* (i. e., a *stone*), and *CEPHAS,* its equivalent in Syriac. See *APOSTLES AND DISCIPLES;* also *PETER.* Mat. 4:18; 10:2; 16:16, 17; 17:25; Mark 1:16, 29, 30, 36; 3:16; 14:37.

2. Another of the twelve apostles, called the "Canaanite," from being a native of Cana in Galilee, or rather from the Hebrew *canna,* "zealous;" in Greek, *ZELOTES.* See *APOSTLES AND DISCIPLES.* Mat. 10:4; Mark 3:18; Lu. 6:15; Acts 1:13.

3. One of the brethren of our Lord. Mat. 13:55; Mark 6:3.

4. A person in Bethany, a leper, in whose house the head of Jesus was anointed with oil. Mat. 26:6; Mark 14:3.

5. A Cyrenian who was compelled to bear the cross after Jesus. Mat. 27:32; Mark 15:21; Lu. 23:26.

6. A Pharisee, in whose house the feet of Jesus were washed with tears and anointed with ointment. Lu. 7:40, 43, 44.

7. The father of Judas Iscariot. Jno. 6:71; 12:4; 13:2, 26.

8. A sorcerer in Samaria, who sought to purchase the gifts of the Spirit from the apostles with money. Acts 8:9, 13, 18, 24.

9. A tanner at Joppa, with whom Simon Peter lodged when sent for by Cornelius the centurion at Cæsarea. Acts 9:43; 10:6, 17, 32.

SIM'-RI *(watchful)*—R. V., *"Shimri."*
One of the Merarite Levites. I Ch. 26:10.

SIN *(mud, clay).*
1. A desert between Elim and Sinai on the E. of the Gulf of Suez. Ex. 16:1; 17:1; Num. 33:11, 12.

2. The most easterly border of Egypt, usually called *Pelusium* (i. e., "marsh town"). Eze. 30:15, 16.

SIN.—The transgression of the law of God (I Jno. 3:4; "all unrighteousness is sin" (5:17). The word is sometimes used for a sin-*offering,* as in Hos. 4:8; Rom. 8:3; II Co. 5:21.

SI'-NA—R. V., *"Sinai."*
The Greek form of the well-known name which is universally given in the O. T. of the A. V., *SINAI.* Acts 7:30, 38; Judith 5:14.

SI'-NA-I (perhaps [if Shemitic] *thorny,* i. e., cleft with ravines; possibly [if Egyptian or Zabian] *devoted to Sin,* i. e., the moon). A well-known mountain in the peninsula formed by the gulfs of Suez and Akabah. The name appears to be primeval, and its meaning is unknown. It occurs thirty-one times in the Pentateuch, but only four times in the remainder of the O. T. (Judg. 5:5; Neh. 9:13; Psa. 68:8, 17), and four times in the N. T. (Acts 7:30, 38; Gal. 4:24, 25). It would thus appear that the name had, in a great measure, become obsolete at an early period.

The peninsula of Sinai is a triangular-shaped district containing about 11,500 square miles. Its W. boundary-line is about 190 miles long; its E., about 130 miles long; and its N. about 150 miles long. The narrow strips of low coast-land along the two gulfs are backed by mountain-masses of granite, with summits rising to the height of over 8500 feet. These mountains, sharply cleft by deep valleys, enclose on the S., E., and W. the wedge-shaped plateau known as the "Wilderness of Wandering." The ancient Egyptians called this peninsula the "land of the gods," and its solitary grandeur impresses all travelers alike.

Mount Sinai, from which the Law was given to the Israelites, is in the S. part of the peninsula of the same name. In the O. T., the name is used interchangeably with Mount *HOREB* (which see). It is difficult to locate exactly the Mount Sinai of the Bible, but most scholars now agree that it must have been one of the peaks of *Jebel-Musa,* a gigantic mass two miles long, one mile broad, and running N. E. and S. W. *Ras-Sufsafeh,* the N. peak of *Jebel-Musa,* over 7300 feet high, and overlooking a plain that could have easily afforded standing room for over two million Israelites, meets all the requirements of the text (Ex. 19:11-20; 20:18), and is regarded as the place from which the law was given. The impression made upon the traveler by standing on that peak can never be effaced. It is the most appropriate pulpit for the proclamation of the law of Jehovah to his people for all generations. The sound of it could be heard in every spot of the surrounding valley *Er-Rahah,* which is two miles long and half a mile wide, and embraces 400 acres of available standing-ground. Upon Mount Sinai, the tables of the law were twice given to Moses, with all the details of the rites and ceremonies recorded in the Pentateuch (Ex. 31:18; 34). Sinai was thus emphatically "the mount of the Lord" (Num. 10:33); and there the Lord spake with Moses "face to face, as a man speaketh unto his friend" (Ex. 33:11).

A small section of the wilderness through which the Israelites passed took its name from the mountain (Ex. 19:1, 2). In one direction was Rephidim, only a short day's march distant; while Kibroth-hattaavah lay a day's march in another. The "desert of Sinai," therefore, could only have been a very few miles across. The wilderness of Sinai is probably identical with the plain *Sebayeh* at the S. of *Gebel Mousa.*

SINEW.—In Gen. 32:32, the *thigh-cord* or *broad nerve,* extending from the knee upwards, and really but a continuation of that along the shin. Modern Jews, in general, regard this part, even of clean animals, as inedible, although the law of Moses contains no prohibition on the subject.

SINGLE.—In Mat. 6:22; Lu. 11:34, this word means *free from defect* (i. e., presenting a clear, single image).

SINGULAR.—In Lev. 27:2, this word means *special.*

SI'-NIM.
A country in the far east; perhaps China. Isa. 49:12.

SIN'-ITE.
Descendant of Canaan, son of Ham. Gen. 10:17; I Ch. 1:15.

SIN MONEY.—Money sent from a distance to buy the required sin-offerings (the term is so rendered in the R. V., *"money for the sin-offerings"*). The profit realized from such transactions fell to the priests (Num. 18:9). II Ki. 12:16.

SIN OFFERING.—An offering, consisting of a young bullock for the priest or congregation, a male kid or lamb for a ruler, a female kid or lamb for a private person, in all cases without blemish, made as a confession of, and in atonement for, sin. The ceremonial of the sin-offering, which is closely connected with the *TRESPASS OFFERING* (which see), but at the same time is clearly distinguished from it, is described in Lev. 4 and 6.

SI'-ON *(projecting)*—R. V., *"Zion"* in the N. T.
1. The peak of Mount Hermon; called *SIRION* by the Sidonians, and *SHENIR* by the Amorites. Deut. 4:48.

2. The Greek form of *ZION* (which see). Mat. 21:5; Jno. 12:15; Rom. 9:33.

SIPH'-MOTH *(fruitful)*.
A city in the S. of Judah which David frequented during his free-booting life, and to his friends in which he sent a portion of the spoil taken from the Amalekites. I Sa. 30:28.

SIP'-PAI *(Jehovah is preserver)*.
A son or descendant of Rapha, the gigantic ancestor of the Rephaim; he is called Saph in II Sa. 21:18, and was slain by Sibbechai the Hushathite in the days of David. I Ch. 20:4.

SI'-RAH *(turning aside)*.
A pit, cistern, or well, near Hebron. II Sa. 3:26.

SI'-RI-ON *(coat of mail)*.
The name given by the Sidonians to Hermon, the S. part of Anti-Libanus. Deut. 3:9; Psa. 29:6.

SIS'-A-MAI *(Jehovah is distinguished)*—R. V., *"Sismai."*
Son of Eleasah, and father of Shallum, a descendant of Jerahmeel, son of Pharez. I Ch. 2:40.

SIS'-E-RA *(mediation, array)*.
1. Captain of the host of Jabin, king of Canaan; killed by Jael. Judg. 4:2-22; 5:20, 26, 28, 30; I Sa. 12:9; Psa. 83:9.

2. One of the Nethinim whose descendants returned from exile with Zerubbabel, B. C. 536. Ezra 2:53; Neh. 7:55.

SISTER.—In the Bible, this word is applied not only to a full sister, but also to a step-sister or half-sister (II Sa. 13:2), and to any near female relative (Mat. 13:56). It also denotes one of the same spiritual family (Rom. 16:1). "Sister's son," in Col. 4:10, means *"cousin"* (as in the R. V.).

SITH.—In Eze. 35:6, *"since,"* as in the R. V.

SIT'-NAH *(hatred)*.
A name given to a well which Isaac's servants dug in Gerar, but which was seized by the servants of Abimelech; still called *Shutneh*, and is on the W. of Rehoboth or *Ruheibah*. Gen. 26:21.

SI'-VAN *(bright)*.
The third month of the Hebrew year, from the new moon of June to that of July. See *MONTH*. Esth. 8:9.

SKILL.—In I Ki. 5:6; II Ch. 2:7, 8, "can skill" is rendered *"know(eth) how"* in the R. V. In II Ch. 34:12, "could skill of" is changed to *"were skil'ful with"* in the R. V. In Dan. 9:22, *"wisdom"* is substituted for "skill," in the R. V.

SKINS.—The skins of animals were used by the ancients for clothing (Gen. 3:21), for a covering for the Tabernacle (Ex. 26:14), for bottles, and for various other domestic purposes (Num. 31:20). They were also used as coverings for shields. See *BOTTLE; GARMENTS; RAM*.

SKULL.—See *GOLGOTHA*. Mat. 27:33; Mark 15:22; Jno. 19:17.

SLAVES.—People held in bondage to others; having no freedom of action, their persons and services being wholly under the control of their masters or owners. Jewish slaves were of two classes—Hebrew and non-Hebrew—and both were protected by the law. Hebrew slaves became such through poverty or debt, through theft and inability to repay, or, in the case of females, because they had been sold by their parents as maid-servants. Theirs was the mildest form of bond-service. The non-Hebrew slaves were captives taken in war or purchased, and they constituted a majority of the slaves among the Hebrews. At the time of Christ, slavery was established throughout the world and interwoven with domestic and social life. It was regarded even by the wisest men as a normal state of society. But Christianity, by teaching the common creation and redemption of men, the fatherhood of God and the brotherhood of men, and enjoining the law of kindness and love to all, first moderated the evils of slavery, then encouraged emancipation, and the ultimate extinction of the whole institution.

SLAYER.—See *MANSLAYER*. Num. 35:11, 25-28; Josh. 20:3, 5, 6; 21:13 sq.

SLIME.—See *PITCH*. Gen. 11:3; 14:10; Ex. 2:3.

SLING.—An early weapon of war, consisting of a couple of strings of sinew or some fibrous substance attached to a leathern receptacle for the stone in the center. This implement has in all ages been the favorite weapon of the shepherds of Syria (I Sa. 17:40). The Benjamites were expert slingers; even the left-handed could "sling stones at a hair and not miss" (Judg. 20:16; cp. I Ch. 12:2). This simple weapon was that with which David killed the giant Philistine (I Sa. 17:40 sq.); and it was advantageously used in attacking and defending towns (II Ki. 3:25; Josephus, *War*, IV, 1:3), as well as in skirmishing (ibid. II, 17:5). Sling-stones were selected for their smoothness, and in action were either carried in a bag suspended from the neck (I Sa. 17:40), or were heaped at the feet of the combatant. Slings were recognized as one of the ordinary munitions of war (II Ch. 26:14), and slingers formed part of the regular army (II Ki. 3:25). The violence with which the stone was projected from the sling supplied a vivid image of sudden and forcible removal (Jer. 10:18). The rapidity of the whirling motion of the sling round the head is figuratively used for inquietude (I Sa. 25:29), while the sling-stones are made to represent the enemies of God (Zech. 9:15).

SLINGERS.—See *SLING*. II Ki. 3:25.

SLIPS.—Young plants. Isa. 17:10.

SLOW BELLIES.—In Tit. 1:12, *"idle gluttons"* in the R. V.

SLUGGARD.—A person habitually lazy, idle, and inactive. Prov. 6:6, 9; 10:26; 13:4; 20:4; 26:16.

SLUICES.—Improper rendering in the A. V. (Isa. 19:10) of a Hebrew word meaning *"hire,"* as rendered in the R. V.; the same word is translated "reward" in Prov. 11:18.

SMITERS.—See *PUNISHMENT; SCOURGE*. Isa. 50:6.

SMITH.—See *OCCUPATIONS*. I Sa. 13:19; II Ki. 24:14, 16; Isa. 44:12; 54:16.

SMOKE.—According to Thomson (*Land and Book*, II, 311), the "pillars of smoke" mentioned in Joel 2:30; Acts 2:19 ("vapour of smoke" in the latter reference) were "probably those columns of sand and dust raised high in the air by local whirlwinds, which often accompany the sirocco. On the great desert of the Hauran I have seen a score of them moving with great rapidity over the plain."

SMYR'-NA *(myrrh).*
A city of Ionia, in the W. of Asia Minor, on the E. of the Ægean Sea, fifty miles N. of Ephesus. It was one of the seven churches of Asia (Rev. 1:11; 2:8-11). It was probably founded by Greek colonists B. C. about 1500, and became an important commercial place in the days of Alexander the Great, B. C. 323. Polycarp, a pupil of the apostle John, was martyred there, A. D. 155. It is still a flourishing city with about 180,000 inhabitants, and is now called *Ismir.*

SNAIL.—In Lev. 11:30, a kind of lizard is probably meant; perhaps the *"sand-lizard"* (as in the R. V.), which is found in the desert of Sinai and in Palestine. The Arabs eat it, but the Jews regard it as unclean. In Psa. 58:8, the common snail is evidently meant. In moving, it leaves behind a trail of thick slime. It may be to this peculiarity of the creature, or to the effect of the summer heat, which shrivels it up, that the Psalmist alludes in the expression, "As a snail which melteth."

SNARE.—See *HUNTER; NET.* II Sa. 22:6; Job 18:10 (R. V., *"trap"*); 22:10; 40:24—I Co. 7:35.

SNOUT.—In Prov. 11:22, the fair woman without discretion is likened to "a jewel of gold in a swine's snout."

SNOW.—Snow is only once mentioned in the historical books of the Bible as actually falling (II Sa. 23:20), but the allusions in the poetical books are so numerous that there can be no doubt that it was an ordinary occurrence in winter months. For instance, the snow-storm is mentioned among the ordinary operations of nature which are illustrative of the Creator's power (Psa. 147:16; 148:8); the beneficial effect of snow on the soil is also alluded to (Isa. 55:10); and its color is adduced as an image of brilliancy (Dan. 7:9; Mat. 28:3; Rev. 1:14), of purity (Isa. 1:18; Lam. 4:7, in reference to the white robes of the princes), and of the blanching effects of leprosy (Ex. 4:6; Num. 12:10; II Ki. 5:27). Job (9:30) refers to the supposed cleansing effects of snow-water, to the rapid melting of snow under the sun's rays (24:19) and the consequent flooding of the brooks (6:16). The thick falling of the flakes forms the point of comparison in the obscure passage of Psa. 68:14. The liability to snow must of course vary considerably in a country of such varying altitude as Palestine. Josephus (*War,* IV, 8:3) mentions as a peculiarity of the low plain of Jericho that it was warm there even when snow was prevalent in the remainder of the country. A comparison of the notices of snow contained in Scripture and in the works of modern travelers, however, leads to the conclusion that more fell in ancient times than at the present day. See *CLIMATE; PALESTINE.*

SNUFF DISHES, SNUFFERS.—Articles of furniture belonging to the golden candlestick (see *CANDLESTICK*). The "snuffers" were tongs used for removing the snuff from the wicks of the lamps, and the "snuff dishes" received the snuff thus removed. Ex. 25:38; 37:23; I Ki. 7:50; II Ki. 12:13; 25:14.

SO.
A king of Egypt, of Ethiopian descent; or *Sevechus,* the second king of the twenty-fifth dynasty in Manetho, who reigned fourteen years and was succeeded by Tirhakah. His alliance was sought by Hoshea, the last king of Israel, who had become tributary to Shalmanezer, king of Assyria. B. C. 728. II Ki. 17:4.

SOAP.—See *SOPE.*

SO'-CHO, SHO'-CO, SHO'-CHO—R. V., *"Soco."*
1. A son of Heber. I Ch. 4:18.

2. A city in Judah, rebuilt by Rehoboam; perhaps *SOCOH,* in the N. W. of the plain of Judah. II Ch. 11:7; 28:18.

SOCKETS.—The *bases*—of the planks of the Tabernacle (Ex. 26:19 sq.); the *pedestals*—of pillars (38:10 sq.; Song 5:15).

SO'-COH, SHO'-CHOH, SO'-CHOH — R. V., *"Socoh."*
1. A city in the N. W. of the plain of Judah, near Adullam or Azekah. Josh. 15:35; I Sa. 17:1; I Ki. 4:10.

2. Another city in the hill-country of Judah, near Jattir. Josh. 15:48.

SOD, SODDEN.—*"Boiled,"* as in the R. V. Gen. 25:29; Num. 6:19; II Ch. 35:13; Lam. 4:10.

SODERING.—*"Soldering,"* as in the R. V. Isa. 41:7.

SO'-DI *(an acquaintance).*
A Zebulunite, father of Gaddiel, one of the twelve spies sent out to view the land. Num. 13:10.

SO'-DOM *(place of lime).*
A city on the shore of the Salt (Dead) Sea, south of Engedi; destroyed in the days of Abraham and Lot, along with Gomorrah, Admah, and Zeboim. The exact location of Sodom is not known. Some place it at the S., others at the N. end of the Dead Sea. Gen. 10:19; 13:3, 10-13; 19:1-29—Mat. 10:15; 11:23, 24.

SOD'-O-MA—R. V., *"Sodom."*
Greek form of *SODOM* (which see). Rom. 9:29.

SOD'-OM-ITE.—This word does not refer to an inhabitant of Sodom, but rather to one guilty of the crime to which the people of that city were addicted. Deut. 23:17; I Ki. 14:24; 15:12; 22:46; II Ki. 23:7.

SOD'-OM, *VINE OF.*—Perhaps an allusion to one of several plants, growing near the Dead Sea, which bear a beautiful fruit, resembling the apple, that is not fit to eat. Deut. 32:32.

SOIL.—See *PALESTINE.* Eze. 17:8.

SOLDIER.—In the earlier times, every man above the age of twenty was a soldier (Num. 1:3); and each tribe formed a regiment, with its own banner and its own leader (Num. 2:2; 10:14). Up until the time of David, the army consisted entirely of infantry (I Sa. 4:10; 15:4), the use of horses having been restrained by divine command (Deut. 17:16). The Jews had, however, experienced the great advantage to be obtained by chariots, both in their encounters with the Canaanites (Josh. 17:16; Judg. 1:19), and at a later period with the Syrians (II Sa. 8:4; 10:18); and hence much importance was eventually attached to them by the Hebrews. David reserved a hundred chariots from the spoil of the Syrians (II Sa. 8:4); and these probably served as the foundation of the force which Solomon afterward enlarged through his alliance with Egypt (I Ki. 10:28, 29). At this period, the organization of the army was complete; and we have, in I Ki. 9:22, apparently a list of the various gradations of rank in the service, as follows:—(1) "Men of war"—*privates;* (2) "servants," the lowest rank of officers—*lieutenants;* (3) "princes"—*captains;* (4) "captains"—perhaps *staff-officers;* and (5) "rulers of his chariots and his horsemen"—*cavalry officers.* The maintenance and equipment of the soldiers at the public expense dates from the establishment of a standing army; before which, each soldier armed and equipped himself, and obtained his food either by voluntary offerings (II Sa. 17:28, 29), by forced exactions (I Sa. 25:13), or by the natural resources of the country (I Sa. 14:27); upon one occasion only do we hear of any systematic arrangement for provisioning the host (Judg. 20:10). It is doubtful that the Jewish soldier ever received pay, even under the kings (the only instance of pay being mentioned applies to mercenaries, II Ch. 25:6); but that he was maintained, while on active service, and provided with arms, appears from I Ki. 4:27; 10:16, 17; II Ch. 26:14—and notices occur of an armory or arsenal, in which the weapons were stored (I Ki. 14:28; Neh. 3:19; Song 4:4). See *BOW; SLING; WAR.*

SOLE.—See *FOOT.* Gen. 8:9; Deut. 11:24; 28:35, 56, 65.

SOL'-O-MON *(the peaceful one).*
The tenth and last son of David, second by Bathsheba, and the third king of Israel; born B. C. 1033, crowned 1015, died 975 (according to Kautzsch, Solomon reigned B. C. 970-931). The comparative scantiness of historical data for a life as important as that of Solomon is itself significant. While that of David occupies I Sa. 16-31; ■ Sa. 1-24; I Ki. 1, 2; I Ch. 10:29, that of Solomon fills only the eleven chapters, I Ki. 1-11, and the nine, II Ch. 1-9. Doubtless the compilers of those books felt, as by a true inspiration, that the wanderings, wars, and sufferings of David were better fitted for the instruction of afterages than the magnificence of his son. They manifestly give extracts only from larger works which were before them:—"The book of the acts of Solomon" (I Ki. 11:41); "The book of Nathan the prophet, the book of Ahijah the Shilonite, the visions of Iddo the seer" (II Ch. 9:29). Those which they do give bear upon the early glories of his reign, and speak but little (those in II Ch. not at all) of its later sins and misfortunes, and it is consequently impossible to follow the annals of Solomon step by step.

Solomon was noted for his wisdom, and also for his great wealth. The principal event in his reign was the building of the Temple (see *TEMPLE*) in Jerusalem. His character in early life was noted for its excellence, but in his latter days he was led into idolatry and other sins by his numerous foreign wives and concubines. Ecclesiastes (see *BIBLE, BOOKS OF THE)* contains the lesson of his life. Solomon was the chief author of the book of Proverbs.

For commercial importance of Solomon's reign, see *MERCHANDISE.*

SOL'-O-MON, *POOLS OF.*
Three large reservoirs, in a narrow valley S. W. of Bethlehem, which supplied Jerusalem with water. They are built on different levels, one slightly above the other, and connected by subterranean passages, so that the water collected in the highest pool can be emptied into the lower pools. Through the introduction of modern machinery, these pools have again become one of the chief sources of Jerusalem's water-supply. See *FOUNTAIN; POOL.* Ecc. 2:6.

SOL'-O-MON, *PROVERBS OF.*—See *PROVERB;* also *BIBLE, BOOKS OF THE.* Prov. 1:1.

SOL'-O-MON'S GARDENS.—See *GARDEN.* Ecc. 2:5.

SOL'-O-MON, *SONG OF.*—See *BIBLE, BOOKS OF THE.*

SOL'-O-MON'S PORCH.—A cloister or colonnade on the E. side of the Temple in Jerusalem. A double row of white marble Corinthian columns supported the ceiling, which was finished with cedar and forty feet above the floor. See *TEMPLE.* Jno. 10:23; Acts 3:11; 5:12.

SOL'-O-MON'S SERVANTS.—Probably the descendants of the *slaves* of Solomon. The starting-point of their history is probably to be found in I Ki. 5:13, 14; 9:20, 21; II Ch. 8:7, 8. They were of even lower rank than the Nethinim, who were "given to the Lord," their servitude being thus softened by the idea of dedication. The Nethinim, as in the case of the Gibeonites, were appointed to be hewers of *wood* (Josh. 9:23), and this was enough for the services of the Tabernacle; but the construction and repairing of the Temple required another kind of labor, so the new slaves were set to the work of hewing and squaring *stones* (I Ki. 5:17, 18). The descendants of these slaves or servants appear to have formed a distinct order, probably inheriting the same duties and the same skill. The 392 of Ezra 2:58 (including the Nethinim) must have been but a small fragment of the descendants of the 150,000 employed by Solomon (I Ki. 5:15).

SOL'-O-MON'S TEMPLE.—See *TEMPLE.* (I Ki. 6 and 7; II Ch. 3 and 4.)

SOMETIME.—In Eph. 2:13; I Pe. 3:20, this word properly means *"once"* in the first passage, and *"aforetime"* in the second, as in the R. V.

SON.—A word used in the Bible to indicate almost any kind of descent or relationship. In Gen. 29:5, it is used for grandson; in Mat. 22:42, for a remoter descendant; in I Pe. 5:13, for disciple. "Sons of God" or "children of God" are those that are born of God or regenerated by the Holy Spirit. Adam is called "the son of God," as his creature made in his image (Lu. 3:38). See *CHILD; FIRSTBORN.*

SONG OF SOL'-O-MON, SONG OF SONGS, or CAN'-TI-CLES.—See *BIBLE, BOOKS OF THE.*

SOOTHSAYER.—One who pretends to foretell future events. Josh. 13:22; Dan. 2:27; 4:7; 5:7, 11—Acts 16:16.

SOP.—Morsel. Among the Hebrews and other nations of the East, very few table utensils were known or used. Food was conveyed to the mouth by the fingers, and in eating liquid food a small piece of bread was dipped into it. The handing of the "sop" to Judas (Jno. 13:26) would seem to indicate that his position at the table was near the Lord.

SOP'-A-TER *(savior of* his *father).*
A Christian from Berœa who accompanied Paul from Greece to Asia on his way to Syria; perhaps the same as *SOSIPATER.* Acts 20:4.

SOPE.—*"Soap,"* as in the R. V. It was made from oil or other fatty substances and potash obtained from the ashes of alkaline shrubs that grew along the Dead Sea and the Mediterranean. It was a soft soap that was thus made, and it was used from very early times not only for washing purposes, but in the refining of metals. Jer. 2:22; Mal. 3:2.

SOPH'-E-RETH *(scribe, learning)*—R. V., *"Hassophereth."*
A servant of Solomon whose descendants returned to Palestine with Zerubbabel, B. C. 536. Ezra 2:55; Neh. 7:57.

SORCERER, SORCERESS. — Person practicing sorcery, one of the arts of the magicians, by which they pretended to foretell events with the assistance of evil spirits. Ex. 7:11; Isa. 57:3; Jer. 27:9—Acts 13:6, 8.

SORE.—A painful or diseased place, such as an ulcer or boil. In Gen. 43:1; Deut. 6:22, etc., the word means *grievous.* Lev. 13:42, 43; II Ch. 6:28, 29; Isa. 1:6.

SO'-REK *(vineyard).*
A valley (and stream) between Askelon and Gaza, not far from Zorah: the stream was part of the boundary-line between Dan and Simeon. Judg. 16:4.

SO-SIP'-A-TER *(saver of* his *father).*
A kinsman of Paul whose salutation was sent to the church at Rome. Rom. 16:21.

SOS'-THE-NES (perhaps *safe in strength).*
1. The chief ruler of the synagogue at Corinth who was beaten by the Hellenistic Greeks because of the tumult of the Jews when they brought Paul before Gallio during his second missionary journey into Greece. Acts 18:17.

2. A believer whom Paul unites with himself in addressing the Corinthian church. I Co. 1:1.

SO'-TAI *(Jehovah is turning aside).*
One of Solomon's servants whose descendants returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:55; Neh. 7:57.

SOTTISH.—Dull, senseless, stupid. Jer. 4:22.

SOUL.—In some places, the Bible evidently distinguishes between the soul and the spirit (I Th. 5:23; Heb. 4:12). The word "soul" is used to denote mere animal life—the seat of sensations, appetites, and passions. The spirit, in contrast with the soul, is the higher portion of our nature—the seat of the reason, conscience, and the loftier affections—"the holy of holies in that temple which God has constructed for Himself within

us." But the word "soul" is sometimes used in the Bible and in all languages in a wider sense for the internal, spiritual side of the constitution of man, as consisting of a mortal body and an immortal soul (Gen. 2:7; Mat. 10:28). In Gen. 1:20, the Hebrew word translated "life" is identical with that which is (most often) elsewhere rendered "soul." In many passages, "soul" means *person* (Rom. 13:1).

SOUTH RA'-MOTH.
A place bordering on the desert S. of Judah. I Sa. 30:27.

SOUTH COUNTRY.
A certain tract of country or portion of Palestine which was variously designated as "the South," "the South Country," or "the Land of the South." It is spoken of in Judg. 1:16 as "the wilderness of Judah, south of Arad;" and it is found to be, according to the meaning of the word *wilderness,* a hilly region, a strip of hilly country, running from the Dead Sea W. across the land of Palestine, or somewhat obliquely to the S. W. It constituted, in general, the portion of Judah that was assigned to the tribe of Simeon, and its boundaries are to be defined by the cities specified in Josh. 15:21-32; 19:1-6. It was spoken of as "the South," etc., not only by persons who stood to the north of it, but also by those living to the south of it as well. Thus, Abraham, though traveling *northward,* is said to have gone into "the south," and then "went on his journeys from the south even to Bethel" (Gen. 13:1, 3). When Moses sent the spies from Kadesh to search the land, he said, "Get you up this [way] *southward"* (Num. 13:17) —not towards the south, or that point of the compass, which he could not mean when he was directing them *northward,* but, according to the Hebrew, *into the south* (i. e., the South Country). King Arad, when the Israelites were at Kadesh, is said to have dwelt in "the south," when his seat lay at the time to the north of them (Num. 21:1).

SOW.—See *SWINE.* II Pe. 2:22.

SOWER.—See *OCCUPATION.* Mat. 13:3 sq.; Mark 4:3 sq.

SPAIN.
The peninsula at the S. W. of Europe, 700 miles long and 500 broad; whether Paul ever visited it is uncertain. It was known to the ancient Greeks under the name of *Iberia,* and to the Romans by that of *Hispania.* In B. C. 237, Hamilcar, the Carthagenian general, establishes his authority in it; in 229, his son-in-law, Hasdrubal, founds Carthagena; in 221, Hannibal succeeds, on the murder of his father; in 218, he takes Saguntum, and begins the second Punic war; in 212, Scipio is defeated; in 210, Scipio Africanus takes Carthagena; in 206, the Carthagenians finally expelled; in 205, it is divided into Hither and Further Spain; in 179, the Celtiberians revolt, but are suppressed; in 145, Viriathus defeats the Romans; in 140, he is murdered by them; in 133, they secure Central Spain; in 104, it is ravaged by Cimbrian invaders; in 77, Sertorius rises against Sylla; in 72, he is defeated and murdered; in 60, Julius Cæsar gains several victories; in 55, Pompey invested with its full government; in 27, Augustus divides it into three provinces; in 25, he subdues the N. tribes, the Cantabri and the Astures; in A. D. 251, Christianity is first introduced. Rom. 15:24, 28.

SPAN.—A measure of length, equal to one-half cubit, or about nine inches. "Spanned," in Isa. 48:13, means *"spread out,"* as in the R. V. See *WEIGHTS AND MEASURES.* Ex. 28:16; 39:9; I Sa. 17:4.

SPARK.—See *FIRE; FLAME.* Job 41:19; Isa. 50:11.

SPARROW.—Small birds of the sparrow-like species that are very numerous in Palestine. They were "clean" according to the Mosaic law; and were sold for food at a very low price, usually in pairs. Psa. 84:3; 102:7—Mat. 10:29, 31; Lu. 12:6, 7.

SPEAR.—A weapon of warfare consisting of a long wooden staff with a heavy metal point on one end. The *dart* and the *javelin* were similar to the spear, only lighter, and were probably thrown with the hand ((II Ch. 32:5; Num. 25:7). The spear of Ishbibenob, a giant of the Philistines slain by Abishai, is said to have weighed "three hundred shekels" (II Sa. 21:16), or about 12½ pounds (troy); while the *head* of Goliath's spear is said to have weighed twice as much (I Sa. 17:7).

SPEARMEN. — Probably light-armed, irregular troops, having the spear for their chief weapon. Doubtless the Roman soldiers who were on duty at the crucifixion of Christ were of this type (see Jno. 19:34).

SPECKLED BIRD.—This term probably refers to the *Hyæna.* Jer. 12:9.

SPICERY, SPICES.—The former word, in Gen. 37:25, and the latter, in Gen. 43:11, are translated from the same Hebrew word, which is rendered *"gum tragacanth"* in the marginal notes of the R. V. This gum had a medicinal value. "Spices," as used elsewhere in the Bible, denotes not only fragrant gums, roots, and barks, but also various sweet, aromatic odors, the chief of which is that of the balsam, or balm of Gilead. Ex. 25:6; 30:23; 35:8; Song 4:10, 14, 16—Mark 16:1; Jno. 19:40.

SPIDER.—A well known insect of very singular structure and habits, and numerous in Palestine. The hopes and schemes of wicked men are compared with the frailty of the spider's web (Job 8:14; Isa. 59:5). In Prov. 30:28, according to most interpreters, "spider" refers to some kind of *"lizard"* (as in the R. V.), perhaps some species of gecko; though some are disposed rather to accept the rendering of the A. V., and to understand the house-spider.

SPIES.—For names of the twelve spies sent by Moses to spy out the land of Canaan, see Num. 13:4-15. Of the twelve, only two (Caleb and Joshua) advised a conquest of the land; the ten others making "an evil report of the land" (Num. 13:27 sq.; 14:6 sq.). See *ATHARIM.*

SPIKENARD.—A far-famed and very valuable perfume of the East. It is mentioned (Song 4:13, 14) along with many of the most valued aromatics which were known to the ancients, all of which, with perhaps the exception of saffron, must have been obtained by foreign commerce from distant countries, as Persia, the E. coast of Africa, Ceylon, the N. W. and the S. E. of India, and in the present instance even from the remote Himalayan Mountains. This valuable perfume formed the ointment which the woman poured upon the head of Jesus at Bethany (Mark 14:3), and also that with which Mary, the sister of Martha and Lazarus, anointed the Savior's feet (Jno. 12:3).

SPINDLE.—Wheel-spinning was apparently unknown among the nations of antiquity. The fibres were drawn from the distaff and twisted into thread by means of the spindle, which was usually made of wood, having a circular head of gypsum or some species of composition. In some instances, the spindle appears to have been of light plaited work, made of rushes or palm-leaves, stained in various colors, and furnished with a loop of the same materials for securing the yarn after it was wound. Spinning was distinctively a woman's occupation. Woolen and linen cloth were made from wool and flax, and camels' and goats' hair were spun for sackcloth. Prov. 31:19.

SPIRIT.—The primary sense of this term is *wind;* hence the comparison in Jno. 3:8. In Scripture, the word "spirit" is used to denote:—The Spirit of God (Gen. 6:3; Num. 11:17; Neh. 9:20; Prov. 1:23, etc.), or the Holy Ghost (Mat. 3:11; Mark 1:8; Lu. 1:15; Jno. 1:33, etc.); an evil, lying, "unclean spirit," or "devil" (I Sa. 16:14, 15; 18:10; II Ch. 18:21; Zech. 13:2, etc.); an apparition, or spectre (Mat. 14:26; Lu. 24:37, 39); the actuating spirit or power in man (II Co. 7:1; Eph. 4:23; Jas. 4:5) as contrasted with the *SOUL* (which see).

SPITTLE.—Sputum; saliva. Spittle, although, like all the other natural secretions, a ceremonial impurity, was employed by the Lord as a curative means for blindness (Mark 8:23; Jno. 9:6).

SPOIL.—Plunder taken in war (Num. 31:9; Nah. 2:9). The modern Arab nomads, or Bedouin, derive their means of livelihood largely from the plunder of caravans or single travelers, and do not regard the robbers' trade as dishonorable. This was the case with their ancestors, the Ishmaelites, as well as the neighboring Chaldees (Gen. 16:12; Job 1:17). The same is related of Israelitish hordes in the times of the Judges (Judg. 9:25; 11:3; cp. I Ch. 7:21), and many of the invasions by the Philistines, Amalekites, etc., were merely attacks from bands of robbers (cp. I Sa. 23:1; 27:8 sq.; Judg. 2:14, 16), such as are still frequent in the villages of Palestine. See *ROBBERS*.

SPOKES.—An incorrect rendering in the A. V. (I Ki. 7:33) of a Hebrew word which denotes rather *"naves"* (as in the R. V.), or hubs, where the spokes unite, while the term rendered "felloes" in the same verse really refers to the *"spokes"* (as in the R. V.) themselves.

SPONGE.—Although the commercial value of the sponge was known from very early times, there appears to be no mention of it in the O. T.; yet it is probable that it was used by the ancient Hebrews, who could readily have obtained it from the Mediterranean. The sponge is mentioned in the N. T. only in those passages which relate the incident of "a sponge filled with vinegar and put on a reed" (Mat. 27:48; Mark 15:36), or "on hyssop" (Jno. 19:29), being offered to the Savior on the cross.

SPOON.—A hollow dish or *pan* used as a censer for the Tabernacle and Temple (Ex. 25:29; Num. 4:7; 7:14 sq.; I Ki. 7:50; II Ki. 25:14; Jer. 52:18, 19). The people of the East generally eat with the fingers, and so have no occasion for knives, forks, etc. Among the ancient Egyptians, spoons were sometimes used when required for soup or other liquids.

SPORT.—The occasions for festivity and recreation among the Jews were afforded principally by the various events incident to domestic life. Thus, Abraham made a great feast on the day Isaac was weaned (Gen. 21:8). Weddings were always seasons of rejoicing; so, also, were the seasons of sheep-shearing (I Sa. 25:36; II Sa. 13:23) and harvest (see *FESTIVALS*). To these may be added the birthdays of monarchs (Gen. 40:20; Mark 6:21). Music and dancing were usual accompaniments of most of these festivities (Lam. 5:14). Children were anciently accustomed to play in the streets and squares (Zech. 8:5; Mat. 11:16). See *GAMES*.

SPRIGS.—Shoots, twigs. See *PLANTS*. Isa. 18:5; Eze. 17:6.

SPRING.—In I Sa. 9:26, this word means *commencement*. "Springs of Pisgah" (Deut. 4:49) should be *"slopes* of Pisgah," as in the R. V. See *FOUNTAIN*.

SPRINKLING, *BLOOD OF*.—This expression refers to the custom of the high-priest, who, once a year, entered the Holy of Holies and sprinkled blood on the mercy-seat, to "make an atonement for the holy [place] because of the uncleanness of the children of Israel" (Lev. 16:15, 16). Heb. 12:24.

SPUE, (SPEWING).—*"Spew"* in the R. V. "Shameful spewing," in Hab. 2:16, is rendered *"foul shame"* in the R. V. Jer. 25:27.

SPY.—See *SPIES*.

STABLE.—Habitation, dwelling (for animals). See *STALL*. Eze. 25:5.

STA'-CHYS *(ear of corn)*.
A Christian in Rome to whom Paul sent salutation. Rom 16:9.

STACK.—See *SHOCK*. Ex. 22:6.

STACTE.—Probably either a substance that flowed from the balsamodendron or a gum from the styrax-tree. Modern storax is an entirely different substance. Stacte was one of the ingredients of the sacred incense (Ex. 30:34).

STAFF.—Rods and staffs were put to various uses by the ancient Israelites. Both men and animals were goaded with them (Ex. 21:20; Num. 22:27; I Sa. 17:43; II Sa. 7:14; Prov. 10:13; 13:24); fruit was beaten from the trees with them (Judg. 6:11; Ruth 2:17; Isa. 28:27), especially olives. Old and infirm people carried them as supports or for defence (Ex. 21:19; Zech. 8:4), as did travelers also (Gen. 32:10; Ex. 12:11; II Ki. 4:29; Mat. 10:10). The baton, like the ring, was often a sign of rank (cp. Herod. I, 19), and especially a badge of office (Num. 20:8; 21:18). The shepherd carried a staff, which he used not only as a support in climbing hills, but also for the purpose of beating bushes and low brush-wood in which the flocks strayed, and where snakes and other reptiles abounded. See *SCEPTRE*.

STAIRS.—This word usually signifies an *ascent*, and once (Song 2:14, R. V., *"steep place"*), a *precipice*. The expression translated "on the *top* of the stairs" (II Ki. 9:13) is one the clue to which is lost, or unknown. The Hebrew word rendered "top" denotes, literally, a *bone*, and the meaning appears to be that they placed Jehu on the substance (i. e., the very stairs themselves, without any seat or chair below him).

STAKES.—Pegs or nails, especially tent-pins. Isa. 33:20; 54:2.

STALK.—A word used to denote the woody or fibrous part of the flax-stem (Josh. 2:6), the strawy stem of grain (Gen. 41:5, 22), or *"standing grain"* (as in the R. V., Hos. 8:7).

STALL.—Among the ancient Egyptians, the stables or stalls for horses were in the center of the villa; but the farm-yard, where the cattle were kept, stood at some distance from the house, like the Roman *rustica*. It consisted of two parts—the sheds for housing the cattle, which stood at the upper end; and the yard, where rows of rings were fixed in order to tie them while feeding in the daytime (Wilkinson, *Anc. Egypt.* I, 30). King Solomon had 4,000 (40,000, according to I Ki. 4:26) "stalls for horses and chariots" (II Ch. 9:25).

STAMMERER.—One who stutters, or speaks unintelligibly (Isa. 32:4); hence, "stammering" (Isa. 28:11; 33:19) signifies *"strange,"* as in the R. V.

STANDARD.—Standards and ensigns are efficient instruments for maintaining the ranks and files of bodies of troops; and the Israelites, while on their journey from Egypt, were enjoined not only to encamp "each by the standard of his tribe and the ensign of his father's house" (Num. 2:2), but also, as the sense evidently implies, in orders or lines. The Hebrews probably had three kinds of ensigns or standards:—(1) The great standards of the tribes, serving as rallying-signals for marching, forming in battle array, and for encamping; (2) the divisional standards of clans; and (3) those of houses or families, which, after the occupation of the Promised Land, may have gradually been applied more immediately to corps and companies, when the tribes, as such, no longer took the field. The symbols on several standards may be referred to in Daniel, as the Medo-Persian "ram with two horns"—the he-goat with one horn for Alexander; the goat with four horns for Alexander's successors; and the goat with the little horn for Antiochus Epiphanes (Dan. 8:3-25; cp. 7:3-27).

STANDARD BEARER.—Doubtless an office of great importance among the Hebrews, as it was among the Egyptians, Assyrians, etc. See *STANDARD*. Isa. 10:18.

STAR GAZERS. — Astronomical observers, for which the Chaldæans were famous. See *STARS.* Isa. 47:13.

STAR IN THE EAST.—Two theories have been advanced in explanation of this phenomenon, or miracle:—(1) A miraculous star, seen only by the wise men, and serving as their guide until it led them to "where the young child was" (Mat. 2:9). (2) A remarkable conjunction of Jupiter, Saturn, Mars, and a star of extraordinary brilliancy, which took place about the time of Christ's birth (according to astronomical calculations), and which would naturally attract the Magi, with their ideas of astrology and their expectations of the coming Messiah.

STARS.—Under the name of "stars," the Hebrews comprehended all constellations, planets, and heavenly bodies, with the exception of the sun and moon, which were, of course, readily distinguished from the other celestial luminaries (Gen. 1:16; Psa. 136:7; Jer. 31:35) on account of their superior size and brilliancy.

STARS, *SEVEN.*—The *Great Bear,* which never sets, and is the emblem of the everlasting state of the Church (Rev. 1:20).

STATUTE.—See *LAW;* also "LAWS OF THE BIBLE." Ex. 18:16; Lev. 6:18, 22 (in v. 18, "it shall be a statute" is rendered *"as his portion"* in the R. V.).

STAY.—Prop, support. II Sa. 22:19; I Ki. 10:19.

STEEL.—In all cases where this word occurs in the A. V., the true meaning of the Hebrew is *copper* or *bronze.* The R. V. rendering is "brass;" but the composition which we call "brass" was invented as late as the thirteenth century A. D. (see *BRASS).* There is, however, a Hebrew word which occurs only in Nah. 2:3, and is there rendered "torches," but which most probably denotes *"steel"* (as in the R. V.) or hardened iron, and refers to the flashing scythes of the Assyrian chariots. It is thought by some that the "iron from the north" mentioned in Jer. 15:12 was a superior kind of metal, hardened in an unusual manner, like the steel obtained from the Chalybes of the Pontus, the ironsmiths of the ancient world. Whether the ancient Hebrews were acquainted with steel, however, is not perfectly certain.

STEM.—In Isa. 11:1, *"stock"* in the R. V.

STEPH'-A-NAS *(crown).*
A Christian of Corinth whose household was baptized by Paul. I Co. 1:16; 16:15, 17.

STE'-PHEN *(crown).*
One of the seven disciples who were appointed to superintend the distributions to the poor. He was "full of faith and of the Holy Ghost" (Acts 6:5), and "did great wonders and miracles among the people" (Acts 6:8). This zealous Hellenist is generally thought to have been the first martyr in behalf of Christianity after the death of Christ himself, having been stoned to death by the Jews (Acts 7:59). Saul (Paul) was present, "consenting unto his death" (Acts 8:1). See *APOSTLES AND DISCIPLES.*

STEWARD.—One to whose care is committed the management of the household (Gen. 43:19; Lu. 16:1); hence, the term is applied to ministers (I Co. 4:1) and to Christians (I Pe. 4:10). The meaning of the word is different in Gen. 15:2, where it is rendered *"he that shall be possessor"* in the R. V.

STICK.—The use of billets or staves of wood for writing upon, as illustrated in Eze. 37:16-20, is a common practice with primitive nations; and, indeed, this is not the first instance of the practice recorded in Scripture—so early as the time of Moses, we find a parallel example of writing upon rods (Num. 17:6).

STINGS.—See *SCORPION.* Rev. 9:10.

STOCKS.—A frame of timber, with holes in which the legs, or the legs and arms, and sometimes the neck, of prisoners were confined by way of punishment. Jer. 20:2, 3—Acts 16:24.

STOICKS.—R. V., *"Stoic."*
A sect of Greek philosophers who received their name from the *Stoa,* a porch at Athens, where *Zeno* taught. They were severe and lofty pantheists, and affected indifference in all circumstances. Zeno was born at Citium, a small town in the island of Cyprus, about B. C. 357, taught at Athens B. C. 299, and died B. C. 263. Acts 17:18.

STOMACHER.—An article of female attire, the character of which is a matter of mere conjecture. Isa. 3:24 (R. V., *"robe"*).

STONE.—Owing to the rocky nature of some sections of the Bible lands (as Mount Sinai and Syria, for instance), stones were naturally referred to quite frequently by the inspired writers. The kinds of ordinary stone mentioned by ancient and modern authorities as found in Palestine are chiefly limestone (Isa. 27:9), especially marble, and sandstone; occasionally basalt (Josephus, *Ant.* VIII, 7:4), flint, and firestone (II Macc. X, 3). Stones were used for the ordinary purposes of building, in which instances they were frequently of very large size (Mark 13:1). For most public edifices, hewn stones were used; but an exception to this practice was made in the erection of altars, which were to be built of unhewn stone (Ex. 20:25; Deut. 27:5; Josh. 8:31). Pavements were sometimes made of stone (II Ki. 16:17; cp. Esth. 1:6). Large stones were used for closing the entrances of caves (Josh. 10:18; Dan. 6:17), sepulchres (Mat. 27:60; Jno. 11:38; 20:1), and springs (Gen. 29:2). Flint-stones occasionally served as knives, being used particularly for circumcision and similar objects (Ex. 4:25; Josh. 5:2, 3). Stones were further used as a munition of war, being discharged from slings (I Sa. 17:40, 49), catapults (II Ch. 26:14), and bows (Wisd. 5:22); also as boundary marks (Deut. 19:14; 27:17); as weights for scales (Deut. 25:13; Prov. 16:11); and for mills (II Sa. 11:21). Idols were sometimes made of stone (Lev. 26:1; Hab. 2:19). See *PILLAR; ROCK; STONES, PRECIOUS.*

STONES, *PRECIOUS.* — Though about twenty names of precious stones are mentioned in the Bible, it is impossible to identify them positively with the gems we now know by the same names. The same term was often used for different substances that possessed common properties. For example, "crystal" *(kerach)* denotes either ice or rock crystal (transparent quartz). Gems, however, were highly prized by the ancients. They were used in the high-priest's breast-plate (Ex. 28:15-21); and were mentioned by the sacred writers to denote value, beauty, and durability (Isa. 54:11, 12; Rev. 4:3; 21:11, 18-20). For the different precious stones, see their respective names.

STONE SQUARERS.—See *GIBLITES.* I Ki. 5:18.

STONING.—See *PUNISHMENT.* Lev. 20:2, 27; 24:14, 16, 23.

STOOL.—See *SEAT.* The meaning of the word "stools," in Ex. 1:16, is unknown. The Hebrew term so rendered is translated "wheels" (of a potter) in Jer. 18:3.

STORE CITY.—A place of deposit, or *entrepot,* for merchandise. See *STOREHOUSE.* II Ch. 8:4, 6; 16:4.

STOREHOUSE.—Treasury; receptacle for provisions, barn, granary. Joseph is said to have built store-houses in Egypt, in which he laid up the superabundance of corn against the years of dearth (Gen. 41:48, 49).

STORK.—A bird similar in appearance and habits to the crane, but much larger. It feeds on insects and frogs, and seeks its food in marshes, swamps, and lakes. In flying, the stork presents a noble sight, with its long red legs extending far beyond its tail. It is fond of the society of men, being superstitiously protected in the East, and is noted for its tenderness to its young. This bird was "unclean" according to the Mosaic law (Lev. 11:19).

STORM.—See *PALESTINE.* Isa. 4:6; Mark 4:37.

STRAIN AT.—In Mat. 23:24, "strain *out,*" as in the R. V. See *CAMEL.*

STRAIT.—This word, in Mat. 7:13, is rendered *"narrow"* in the R. V.

STRAITLY.—Strictly or sternly. Gen. 43:7—Mark 1:43 (R. V., *"strictly"*).

STRAKES.—*"Streaks"* in the R. V. "Strake sail" (Acts 27:17) is rendered *"lowered the gear"* in the R. V. Gen. 30:37; Lev. 14:37.

STRANGE.—This word is sometimes used in the Bible to denote *"foreign"* (as in the R. V., Ex. 21:8; Neh. 13:27).

STRANGER.—A term applied by the Jews to any person of foreign birth or who was not a Jew, even though that person lived among them (Ex. 20:10; II Ch. 2:17; Isa. 14:1). It was also sometimes used to designate one who was not a priest (Num. 3:10), or who was of a different family (Mat. 17:25).

STRANGE GODS.—A title often applied to the false gods, or idols, of heathen nations (Deut. 32:12; Psa. 81:9).

STRANGE WOMAN.—Usually *"foreign woman"* in the R. V. See *HARLOT.* Prov. 6:24; 20:16; 23:27; 27:13.

STRAW.—The straw of wheat and barley was used as fodder (Gen. 24:25, 32); and also in making brick (Ex. 5:7-18). As a verb, "straw" means to *"spread"* or *"scatter"* (as in the R. V., Mat. 21:8; 25:24). See *HAY; PROVENDER.*

STREAMS.—See *RIVER.* Ex. 7:19; 8:5; Psa. 78:16; Song 4:15.

STREET.—The streets of the East are usually made very narrow, in order to secure shade from the hot sun. Mats are sometimes stretched across the streets from roof to roof for the same purpose. Streets were not lighted at night, and the houses rarely having any windows on the street side, travelers were obliged to carry a lantern. Men used to spread their rugs and sit at prominent places on the street (Job 29:7), and they also performed their devotions there (Mat. 6:5). To "make streets" (I Ki. 20:34) probably means to obtain commercial advantages.

STRENGTH OF ISRAEL.—Descriptive title of the God of Israel. I Sa. 15:29.

STRIKER.—Reviler. I Ti. 3:3; Tit. 1:7.

STRING.—The bow-string was probably at first some bind-weed or natural cord, since one of the Hebrew words *(yether)* so rendered is used in Judg. 16:7-9 for (green) "withs." In Mark 7:35, "string" means *"bond,"* as in the R. V. Psa. 11:2; 21:12.

STRIPES. — See *PUNISHMENT.* Ex. 21:25; Deut. 25:3.

STRIPLING.—Youth, youngster. See *CHILD.* I Sa. 17:56.

STRONG HOLD—See *FORT; HOLD.* Num. 13:19; II Sa. 24:7; II Ki. 8:12.

STUBBLE.—The stumps of grain left in the ground by the sickle. In Egypt, the reapers cut off only the ears of the corn with the sickle, leaving the straw, which they deemed worthless, to rot on the ground. Hence, when the cruel Pharaoh commanded the Hebrew brickmakers to gather straw for themselves (Ex. 5:12), he did not, as some have supposed, ordain a physical impossibility. Ex. 15:7; Joel 2:5—I Co. 3:12.

STUDS.—Engraved *ORNAMENTS* (which see). Song 1:11.

STUFF.—Goods, property. See *WEALTH.* Gen. 31:37; 45:20; Ex. 22:7.

STUMP.—That part of a thing which is left after a portion has been cut off or destroyed; the stub. Dan. 4:15, 23, 26.

SU'-AH *(distinction).*
An Asherite chieftain, son of Zophah. I Ch. 7:36.

SUBORNED.—Procured privately, or by collusion; incited secretly. Acts 6:11.

SUBURBS.—Usually the rendering in the A. V. of a Hebrew word which properly denotes *pasture lands;* hence, the open country around a city used for grazing (Num. 35:2; Josh. 21:11, etc.), or for any other purpose (Eze. 27:28; 45:2; 48:17).

SUC'-COTH *(booths).*
1. A place E. of Jordan where Jacob went after Esau departed from him; now called *Sakut.* Gen. 33:17.

2. The first station of Israel after leaving Rameses in Egypt. Ex. 12:37; 13:20; Num. 33:5, 6.

3. A place in Gad, near Beth-nimrah; perhaps the same as No. 1. Josh. 13:27; Judg. 8:5, 6, 8, 14-16.

4. A city in Ephraim, near Zarthan; now called *Sakut.* I Ki. 7:46; II Ch. 4:17; Psa. 60:6; 108:7.

SUC'-COTH--BE'-NOTH *(booths for the daughters).*
A Babylonian god, mentioned along with Nergal, Ashima, Nibhaz, Tartak, Adrammelech, Annammelech, and other Assyrian gods. II Ki. 17:30.

SU'-CHATH-ITES—R. V., *"Sucathites."*
A family of scribes that dwelt in Jabez, near Judah. I Ch. 2:55.

SUIT OF APPAREL.—See *GARMENTS.* Judg. 17:10.

SUK'-KI-IMS *(nomads)*—R. V., *"Sukkiim."*
An African or Egyptian tribe, mentioned with the Lubim and the Ethiopians. They were among the allies of the Egyptian king Shishak, who invaded Judæa. II Ch. 12:3.

SUMMER.—See *CLIMATE; PALESTINE.* Gen. 8:22; Psa. 32:4; 74:17—Mat. 24:32.

SUN.—In the account of the Creation, the sun is described as the "greater light," in contradistinction to the moon, or "lesser light," in conjunction with which it was to serve "for signs, and for seasons, and for days, and years," while its particular office was "to rule the day" (Gen. 1:14-16). The sun was an object of idolatrous worship from the earliest times. Sun-worship existed among all the nations near Palestine, and the Jews themselves, at times, burned incense to the sun (II Ki. 23:5, 11; Eze. 8:16).

SUN OF RIGHTEOUSNESS.—A title of the Messiah. Mal. 4:2.

SUNDAY.—See *SABBATH.*

SUPERSTITIOUS.—"Too superstitious," in Acts 17:22, is rendered *"very religious"* in the R. V., and this is a better rendering of the Greek original. Paul was too courteous and prudent to insult and alienate his Athenian hearers by charging them with superstition; he meant rather to compliment them for their overreligiousness that had led them to build an altar even to the "unknown God," Whom they "unknowingly" worshipped, and Whom he came to preach to them.

SUPPER.—A word used indifferently in ancient times to denote either the early or the late meal, its special meaning being the *principal* meal. In later times, however, the term came to be applied exclusively to the late meal. This was the chief meal of the Jews, and also of the Greeks and Romans, being taken towards or at evening, after the labors of the day were over. In the N. T., "supper" is employed as a designation of the paschal supper (Jno. 13:2, 4; 21:20), of the Lord's supper (I Co. 11:20), and of any meal

(v. 21); metaphorically of a marriage-feast, as figurative of the Messiah's kingdom (Rev. 19:9); and of heaps of the slain, as a feast for birds of prey (v. 17). See *SUPPER, THE LORD'S.*

SUPPER, *THE LORD'S.*—The Scriptural sources of the doctrine are Mat. 26:26-28; Mark 14:22-24; Lu. 22:19, 20; I Co. 10:16; 11:23-25. That it was instituted by Christ at the very close of his ministry, on the night of his betrayal, and in the small group of his closest disciples, chosen as future apostles, is most important for the correct estimate of this holy ordinance. As Baptism is the sacrament of initiation into discipleship, so the Lord's Supper is the sacrament of mature Christian faith, to be administered only to those qualified for that self-examination which is laid down as a positive condition. From the very beginning of his ministry, Jesus preached in all its fulness the simple Gospel, offering all who heard it the forgiveness of sins and sonship with God. When, then, He was about to depart, He left in this institution a pledge which seals to the individual believer all that had been previously announced in the general offer of salvation. The words of institution, "given and shed for you," carry a personal message to each communicant. Beside this, they enforce that message by the mysterious and absolutely inexplicable presence, with the bread and wine, of the Lord's glorified body and blood. Thus the stress of the ordinance lies in its individualization of the general promise of the Gospel. The blessing which it brings is realized only by those who with faith, however feeble, truly accept salvation on the simple terms offered in the Gospel, and recognize the assurance of that salvation which is made by Christ Himself with the heavenly gift which He therein bestows. The unbelieving and hypocritical bring only condemnation on themselves by partaking unworthily.

Thus it is in no sense an expiatory sacrifice, by which an offering is made by a priest for the sins of the living and the dead; but it is, on the contrary, an offering to men made by God, Who in Christ's death has Himself made satisfaction for all the sins of men, the purpose of the offering being to strengthen their weak faith, and confirm to them his own promise of forgiveness and union with Him.

While the principal object of the sacrament, therefore, is directed toward the relation of the believing communicant to God, and communion with his Saviour, it inevitably, as a common meal of those cherishing a common faith and admitted to common privileges, has respect also to the relation of individual believers thus participating, to one another. Even though I Co. 10:16 teaches more than this, nevertheless, this conception of the meal of fellowship of the Christian Church is probably most frequently in mind when it is designated the Holy Communion.

Neither should the prophetic element of the ordinance be overlooked. It not only brings the pledge of completed redemption and of its application to the individual, but also, in the words, "till he come," I Co. 11:26, declares the perpetuity and final triumph of the Church, and directs attention to the complete consummation of all Christ's promises at his Second Coming.

—*HENRY E. JACOBS.*

SUR *(turning aside, entrance).*
A gate of the Temple (or of the king's house) in Jerusalem; called "gate of the foundation" in II Ch. 23:5. II Ki. 11:6.

SURETY.—One who is bound with and for another. Judah offered himself as surety for the safe return of Benjamin from Egypt (Gen. 43:9). The danger of such an action is clearly shown in Prov. 6:1; 11:15. To strike or join hands with another (Job 17:3) was a token of suretyship.

SU'-SAN-CHITES—R. V., *"Shushanchites."*
The inhabitants of the city Shushan, or Susa, or of the country (Susis or Susiana) of which this city was the capital, whom the Assyrians settled in Samaria, and whose descendants still occupied the country in the reign of the Pseudo-Smerdis. Ezra 4:9.

SU-SAN'-NA *(lily).*
One of the women who ministered to Christ's personal wants out of their private means. Lu. 8:3.

SU'-SI *(horseman).*
Father of Gaddi, one of the twelve men sent to spy out the land. Num. 13:11.

SWALLOW.—Whatever be the proper rendering of the Hebrew terms translated "swallow" in the Bible, the characters ascribed to the bird alluded to in the several passages where those terms occur are strictly applicable to the swallow; viz., its swiftness of flight, its nesting in the buildings of the Temple, its mournful, garrulous note, and its regular migration, shared, indeed, in common with several others. Swallows still make their nests in the buildings which now stand on the site of Solomon's Temple. Psa. 84:3; Prov. 26:2; Isa. 38:14; Jer. 8:7.

SWAN.—The swan is mentioned in the Bible only in Lev. 11:18; Deut. 14:16 (R. V., *"horned owl"* in both passages), where it is said to be "unclean." The same Hebrew word rendered "swan" in these passages occurs, in Lev. 11:30, among the unclean "creeping things that creep upon the earth," evidently no longer standing for the name of a bird, and is rendered "mole" by the A. V., while the R. V. understands *"chameleon."* The swan is very rare in Palestine and neighboring countries.

SWARM.—See *PLAGUE.* Ex. 8:21 sq.

SWEAR, SWEARING.—See *OATH.* Gen. 21:24; Hos. 4:2.

SWEAT.—One of the physical phenomena attending Christ's agony in the garden of Gethsemane, as described by Luke (22:44): "His sweat was as it were great drops (literally, *clots*) of blood falling down to the ground." The genuineness of this verse and of the preceding has been questioned, but is now generally acknowledged. Examples of this malady, known in medical science by the term *diapedesis,* are recorded, both in ancient and modern times. The cause assigned is usually violent mental emotion.

SWINE.—The flesh of swine, or hogs, was forbidden as food by the law of Moses (Lev. 11:7; Deut. 14:8). The abhorrence which the Jews as a nation had of it may be inferred from Isa. 65:4, where some of the idolatrous people are represented as "eating swine's flesh," and as having the "broth of abominable things in their vessels" (see also 66:3, 17). The occupation of the prodigal son (Lu. 15:15) was extremely degrading. The herd of swine miraculously destroyed (Mat. 8:32), if it belonged to Jews, was kept contrary to their usual custom. The wild boar of the wood (Psa. 80:13) is frequently met with in the forest sections of Palestine, especially in Mount Tabor; and the allusion in the psalm to the injury it does to the vineyards is well borne out by fact. The domestic animal, however, is but rarely found in the Holy Land; it being alike despised by the Jews and the Mohammedans.

SWORD.—In ancient times, the sword was short and two-edged, resembling a dagger. It was carried in a scabbard, which was suspended from the belt or girdle. The first mention of this most important offensive weapon in the Bible is in the narrative of the massacre at Shechem, when "Simeon and Levi took each man his sword, and came upon the city boldly and slew all the males" (Gen. 34:25). After this, during the account of the conquest and of the monarchy, the mention of the sword is frequent, but very little can be gathered from the casual notices of the text as to its shape, size, material, or mode of use.

SYCAMINE.—The common black mulberry tree, still called *sycamenea* by the Greeks. It belongs to the same order as the sycamore and the fig. Lu. 17:6.

SY'-CHAR *(drunken ?).*
A city of Samaria where Jesus met with a woman,

and stayed two days teaching the people; perhaps *Asker*, the ruins of which are on Mount Ebal. Jno. 4:5.

SY'-CHEM—R. V., *"Shechem."*
The Greek form of the name *SHECHEM*, applied to persons and to a city. See *SHECHEM*. Acts 7:16.

SYCOMORE.—Sycamore; a large tree common in Egypt, and once very abundant in the Jordan Valley, but not often found now in Palestine, except near the coast. The Eastern tree is entirely different from that of the same name in the United States and England. Its fruit closely resembles that of the common fig-tree, and is edible; but its leaf is shaped like that of the mulberry, and is aromatic. The sycamore of the East bears fruit several times in the year without being confined to fixed seasons, and is thus, as a permanent food-bearer, invaluable to the poor. Its wood is exceedingly durable, suffering from neither moisture nor heat. The Egyptian mummy coffins, which were made from this material, are still perfectly sound after an entombment of thousands of years. So great was the value of these trees that David appointed a special overseer for them in his kingdom, as he did for the olives (I Ch. 27:28); and it is mentioned as one of the heaviest of Egypt's calamities that her sycamores were destroyed by hail-stones (Psa. 78:47). It was into a sycamore in the plain of Jericho that Zacchæus climbed in order to get a sight of Christ passing by (Lu. 19:4).

SY-E'-NE *(opening* or *key)*—R. V., *"Seveneh."*
A city in the S. of Egypt, on the Nile and bordering on Ethiopia. The modern town, called *Aswan* or *Es-Suan*, is slightly to the N. of the old site, which is marked by an interesting early Arab burial-ground, covered with remarkable tombstones, having inscriptions in the Cufic character. Eze. 29:10.

SYNAGOGUE.—Originally, a religious assemblage; but subsequently, an appointed and recognized Jewish place of worship (Mat. 4:23; 6:2, 5; 9:35, etc.). Sometimes the word is also applied, in a narrower sense, to the tribunal which was connected with or sat in the synagogue (Lu. 12:11; 21:12). The synagogues probably originated in the religious meetings held on Sabbaths and fasts in the time of Ezra and Nehemiah, just after the return from Babylon, near the Temple and in other localities, for the purpose of instructing the exiles in the divine law, and to admonish them to obey the divine precepts (Ezra 10:1-9; Neh. 8:1, 3; 9:1-3; 13:1-3). In N. T. times, we find that synagogues were very numerous in Palestine—in Nazareth (Mat. 13:54), Capernaum (12:9); and in Jerusalem alone there are said to have been 480 (Jerusalem *Megillah*, III, 1) for the accommodation of the Jews from foreign lands who visited the Temple. Eventually, synagogues were established in the different cities of Syria, Asia Minor, Greece, Egypt, and wherever the Jews resided; for it is recorded that the apostles visited the synagogues in Damascus, Antioch, Iconium, Thessalonica, Berea, Athens, Corinth, Ephesus, etc. (Acts 9:2, 20; 13:14; 14:1; 17:1, 10, 17; 18:4, 19; 19:8). The synagogues were the scenes of no small portion of Christ's work. In them were wrought some of his mightiest miracles of healing (Mat. 12:9; Mark 1:23, etc.); in them were spoken some of the most glorious of his recorded words (Lu. 4:16; Jno. 6:59)—many more, beyond all reckoning, which are not recorded (Mat. 4:23; 13:54, etc.).

SYN'-TY-CHE *(event)*.
A female member of the Christian church at Philippi. Phil. 4:2.

SYR'-A-CUSE.
A famous ancient city on the S. E. corner of the island of Sicily, with a capacious harbor; birthplace of Archimedes, B. C. 250-212. It was the most ancient of the Greek colonies in the island, and founded by the Corinthians under Archias, B. C. 734. In 648, the party called the Myletidæ are expelled; in 486, also the oligarchy called Geomori or Gamori; in 478-467, Hieron patronizes literature and the arts; in 414, it is besieged by the Athenians; in 394, it wars against Carthage; in 344, 60,000 immigrants introduced; in 275-216, Hieron II. makes a treaty with Rome; in 214-212, it is taken by the Romans; in 21, Augustus sends a Roman colony to revive it. Syracuse was visited by Paul on his voyage to Rome (Acts 28:12).

SYR'-I-A *(the high land)*.
The Greek name for the country which the Hebrews called *ARAM*, or "the region of Tyre." It was inhabited by the Hittites and other Hamitic tribes; and is, strictly speaking, bounded by Amanus and Taurus on the N., by the Euphrates and the Arabian Desert on the E., by Palestine on the S., and by the Mediterranean near the mouth of the Orontes, and then by Phœnicia, on the W.—being about 300 miles from N. to S., and from 50 to 150 miles from E. to W., embracing an area of about 30,000 square miles (the size of Scotland or the State of Maine). Its principal divisions were—Syria of Damascus, Syria of Zobah, the Plain of Aram, and Aram of the two Rivers (the Euphrates and the Tigris). The name "Syria" is evidently derived from the city *TYRE* (or Tzur), with which the ancient Greeks and Romans traded. In 1921 B. C., Abraham, leaving Ur, comes to Haran; in 1857, his servant goes to get a wife for Isaac; in 1760, Jacob visits Laban; in 1452, Balaam is called to curse Israel; in 1040, David subdues Zobah and Damascus; in 975, these recover their independence; in 838-836, Joash or Jehoash obtains three important victories over Benhadad; in 740, Tiglath-pilezer defeats Rezin, its last independent ruler, and reduces it to a dependency of Assyria; in 604, attacked by Pharaoh-Necho, it is captured by Nebuchadnezzar; in 333, it comes under Alexander the Great; in 323, Seleucus Nicator founds his dynasty; in 301, he founds Antioch as its capital; in 114, Antiochus Cyzicenus sets himself up at Damascus; in 65, the country becomes subject to Rome; in 47, Julius Cæsar confirms the rights of many cities. In A. D. 6, Judæa and Samaria are added to Syria; in 117, Hadrian fixes its E. boundary at the Euphrates; in 258, it is overrun by Sapor I., king of Persia; in 264, Odenathus delivers it; in 611, Chosroes II. destroys Antioch; in 614, he subdues Palestine; in 630, Mahommed takes some places in Syria; in 661, Damascus becomes its capital; in 762, Bagdad becomes the capital; in 868, the Tulonides dynasty set up; in 906, recovered by Caliph Moktofee; in 970, Fatimite dynasty set up, with Cairo for capital; in 1076, Syria invaded by the Turks; in 1096, Caliph Mostali dispossessed by the Crusaders; in 1099, the Christian kingdom of Jerusalem set up; in 1187, Saladin founds the Eyoobite dynasty; in 1250, it is partially destroyed by the revolt of the Baharite Mamlooks; in 1400, Tamerlane invades it; in 1516, Selim I. unites it to the Ottoman empire; in 1799, Bonaparte invades it from Egypt; in 1831, Ibrahim Pasha invades it; in 1841, it reverts to Turkey. In 1868, a general attack on the Maronites near Beyrout and Lebanon was made by the Druses, when 1200 persons were murdered; altogether about 12,000 persons lost their lives, 200 of whom were priests; 163 villages, 224 churches, and seven convents, were destroyed. See *SYRIA OF TODAY*. Judg. 10:6; II Sa. 8:6, 12; 15:8; I Ki. 10:29; 11:25; 15:18; 19:15; 20:1, 20, 22, 23; 22:1, 3, 31.

SYR'-I-A OF TODAY.
The history of Modern Syria, which began with the conquest by the Turks in 1517, is largely the history of Turkish rule. In 1831, Syria was taken by Ibrahim Pasha, acting for his father, Mohammed Ali, ruler of Egypt; but in 1840, it was restored to Turkey by the help of British guns. Turkish rule in Syria came to an end in October, 1918, when it was occupied by the forces of the Entente, who had taken Palestine ten months previously. Ottoman rule had been disastrous to the development of the country, partly owing to the natural operation of Mohammedan law—which has some excellent features, but which in other important features discriminates against non-Moslems—but more especially to the dishonest administration of Turkish officials and of their native underlings, Moslem, Christian, and Druze alike.

For about a year after the Entente occupation, while the British held full military control, the civil administration of the sea-board including Mount Lebanon and the Nusdiriyeh range, was in the hands of the French; that of Palestine was directed by the British; and that of the Hinterland, including the trans-Jordanic territory, the Anti-Libanus, and the towns of Damascus, Hums, Hama and Aleppo, was allotted to the Arab government of the Emir Faisal, third son of the King of the Hejaz. In December, 1919, the British turned over the military control of Syria to the French, but retained that of Palestine. At the San Remo Conference of the Supreme Council of the Entente, the mandate over Syria was assigned to the French and the mandate over Palestine to the British. In the summer of 1920, friction having arisen between the French and the Arabs, the Emir Faisal, whom the All-Arab Congress at Damascus had elected King of Syria, was eliminated, and the French extended their direct control over the districts which he had governed, recognizing a certain amount of local autonomy. On September first, 1920, General Gouraud proclaimed the new State of Greater Lebanon, including with that range, the sea-coast towns of Tyre, Sidon, Beirut and Tripoli. A promise was made of local self-government, under French supervision.

Exact statistics of the population of Syria and Palestine are wanting. The number of inhabitants were estimated before the War approximately at 3,125,000. Of these, some 1,900,000 were Moslems; 400,000 represented the heretical off-shoots of Islam—Druzes, Nusairiyeh and Isma-iliyeh; 130,000 were Jews; and the balance consisted mainly of native Christians, for the European residents were comparatively few. Of the native Christians, the majority were Maronites (papal), Orthodox Greeks, and United Greeks (papal). The smaller Christian bodies were, the Protestants, Latins, Jacobite Syrians, United Syrians, Armenians, and United Armenians. Severe inroads were made on these numbers by the starvation and disease incident to the War.

The two outstanding features of Syria of Today are the desire for education and the passion for independence. The center of education is Beirut, where are found the two universities, the Syrian Protestant College (newly called the American University of Beirut), opened in 1866; and the University of St. Joseph, established by the French Jesuits a few years later. Both have medical schools, whose doctors are to be found all over the Near-East. Scattered over the land are found numerous secondary and primary schools, founded by British, American, French, Hebrew, native and other organizations. The schools of the Presbyterian Board of Foreign Missions of the United States may be especially signalized.

—*FREDERICK J. BLISS.*

SYR'-I-ACK, SYR'-I-AN—R. V., *"Syrian."* The language of the inhabitants of Aram, or Syria; substantially the same as *Chaldee.* II Ki. 18:26; Ezra 4:7; Isa. 36:11; Dan. 2:4.

SYR'-I-A--DA-MAS'-CUS — R. V., *"Syria of Damascus."* See *DAMASCUS; SYRIA.* I Ch. 18:6.

SYR'-I-A--MA'-A-CHAH — R. V., *"Aram-maachah."* A region on the N. E. border of Palestine. I Ch. 19:6.

SYR'-I-AN. Native of Syria, or Aram. Gen. 25:20; 28:5; 31:20, 24.

SY'-RO-PHE-NI'-CI-AN—R. V., *"Syrophœnician."* A native of Phœnicia, or that part of Syria which was near Tyre and Sidon. Mark 7:26.

T

TA'-A-NACH *(battlement).* A royal city of the Canaanites, W. of the Jordan. It was captured by Joshua; and, though situated in Issachar, was assigned to Manasseh, and became a Levitical city. It is called *TANACH* in Josh. 21:25; and is probably identical with the modern *Taanuk,* a small village on the slope of the western mountains that border on the plain of Jezreel, S. of *el-Lejjun.* Josh. 12:21; 17:11; Judg. 1:27; 5:19; I Ki. 4:12; I Ch. 7:29.

TA'-A-NATH--SHI'-LOH *(circle of Shiloh).* A city on the borders of Ephraim and Benjamin; now called *Tana,* between Shechem and the Jordan, and W. of Janohah. Josh. 16:6.

TAB-BA'-OTH *(spots).* One of the Nethinim whose descendants returned from exile with Zerubbabel, B. C. 536. Ezra 2:43; Neh. 7:46.

TAB'-BATH *(extension).* A city S. of Abel-meholah, in Issachar or Ephraim; perhaps the modern *Tubukhet Fahil.* Judg. 7:22.

TA'-BE-AL *(God is good)*—R. V., *"Tabeel."* Father of one whom Syria and Ephraim sought to make king of Judah instead of Ahaz. Isa. 7:6.

TAB'-EEL *(God is good).* An official in Samaria who wrote against the Jews to the king of Persia. Ezra 4:7.

TAB'-E-RAH *(place of feeding).* A place situated in the wilderness of Paran, three days' journey N. of Sinai, where the children of Israel were punished for murmuring; called also *KIBROTH-HATTAAVAH* (Num. 11:34). Num. 11:3; Deut. 9:22.

TABERING.—Beating as upon the *TABRET* (which see). Nah. 2:7 (R. V., *"beating"*).

TABERNACLE.—This word originally denoted simply a tent (Num. 24:5; Job 11:14, etc.), but later received a specific signification as the name of that tent which Moses constructed under divine direction for the worship of God by the Jews. The details concerning it are given in Ex. 26 and 36:8-38.

This Tabernacle was built by the Israelites near the close of their encampment at the foot of Mount Sinai, and was carried with them in their wanderings in the wilderness, in which they were directed by a cloud (Ex. 40:36-38). About nine months' labor was required to complete the structure, and it was so built that it could be conveniently taken down and set up again. It was consecrated to the service of Jehovah with solemn ceremonies (Ex. 30:23-33; 40:9-11; Heb. 9:21), and "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle" (Ex. 40:34).

The Tabernacle stood in an enclosure, or court, 150x75 feet, made of canvas screens hung by hooks and fillets of silver from brazen pillars eight feet apart. This enclosure was broken only on the E. side, where there was an entrance 30 feet wide hung with curtains of fine twined linen embroidered with figures of cherubim.

At the upper end of the enclosure, and facing the entrance, stood the Tabernacle, which was 45 feet long, 15 feet wide, and 15 feet high. Its two sides and rear were enclosed with boards, each of which had at its lower end two tenons which fitted into silver sockets placed on the ground, and at the top were fastened by bars of acacia-wood run through rings of gold. The entrance was hung with costly curtains. The top of the Tabernacle was covered with fine linen embroidered with colored figures of cherubim; over this was goats'-hair cloth, above which was a covering of rams' skins dyed red, and outside of all was another covering which was composed of "badgers' skins."

The Tabernacle was divided into two apartments by a veil or richly-wrought curtain extending entirely across it and from top to bottom. This veil is called the "second veil" in Heb. 9:3, because the outside entrance was also curtained. The outer apartment was called the "sanctuary" or "holy place," also the "first tabernacle," and the inner was the "second tabernacle," or the "most holy place," or the "Holiest of all" (Heb. 9:2, 3).

Within the court, and opposite the entrance, stood the *ALTAR OF BURNT-OFFERING* (see *ALTAR*), and between that altar and the Tabernacle was the brazen *LAVER* (Ex. 30:18), in the form of an urn, and containing water for washing the hands and the feet of the priests before they entered the Sanctuary.

In the Sanctuary, at the left of a person entering it, stood the golden *CANDLESTICK*, opposite to which, on the right, was the table of *SHEW BREAD*. Beyond the golden candlestick and the table of shew-bread, and in front of the ark of the covenant, but separated from it by the "second veil," was the *ALTAR OF INCENSE* (see *ALTAR*).

The Tabernacle was always placed in the middle of the camp, surrounded by the tents of the priests and the Levites in appointed order, at some distance from which were the tents of the other tribes, in four large divisions. On the arrival at Canaan, the Tabernacle was first placed at Gilgal (Josh. 4:19); then at Shiloh (I Sa. 1:3); then at Nob (I Sa. 21:1-9); and finally, in the reign of David, at Gibeon (I Ch. 21:29), where it was when the reign of Solomon began (II Ch. 1:1-13).

Two Tabernacles are mentioned in the O. T. One was made in the wilderness, and in the other the *ARK* was put by David, where it remained till the Temple was completed (II Sa. 6:17; I Ki. 8:1; I Ch. 16:1). The old Tabernacle was meanwhile at Gibeon.

TABERNACLES, *FEAST OF*.—The third of the three great annual festivals of the Jews—the other two being the feasts of the Passover and Pentecost—at the observance of which the entire male population was required to appear before the Lord in the national Sanctuary. The Feast of Tabernacles was held at Jerusalem, and began on the fifteenth day of the seventh month (Tishri), about the time when the fruits were gathered, and hence it was also called the "feast of ingathering" (Ex. 23:16). It lasted eight days, and commemorated the long tent-life of the children of Israel while wandering in the wilderness (Num. 29:12-40). During its celebration, the people all lived in booths (Neh. 8:14-18). See *FESTIVALS*.

TA-BI'-THA *(gazelle)*.
A woman in Joppa who was restored to life by the prayer of Peter; called also *DORCAS*. Acts 9:36, 40.

TABLE.—The "table" of ancient times was simply a piece of skin or leather spread on the floor, thus serving both as table and cloth. Later, a very low table, scarcely more than a span high, was used; and in the time of Christ, the Jews had adopted the Persian custom of reclining at meals. See *EATING; SEAT*. "Table" in Ex. 24:12; Prov. 3:3; Lu. 1:63, etc., means a tablet for writing. See *TABLET;* also *SHEW BREAD*.

TABLET.—A flat piece of stone or metal on which to write or engrave—such were the "tables" on which the ten commandments were written by the finger of God (Ex. 24:12; 32:15, 16, 19, etc.). Stones were sometimes covered with plaster, on which, while soft, the characters were traced (Deut. 27:2-4). A framework covered with wax was also employed, on which writing was traced with a pointed instrument called a "stylus." See *PEN*. "Tablets," in Ex. 35:22; Num. 31:50, refers to *"armlets"* (R. V. text) or *"necklaces"* (R. V. marginal notes); and in Isa. 3:20, *"perfume boxes,"* as in the R. V.

TA'-BOR *(mountain height)*.
1. An isolated mountain in Zebulun and Issachar, between the plains of Jezreel and Scythopolis, six miles S. E. of Nazareth, in the midst of Galilee. Barak gathered his army there to overthrow Sisera (Judg. 4:6-14). It is now called *Jebel et Tur*, and its summit is about 2000 feet above the Mediterranean Sea. It rises from the plain as an isolated mass in the shape of a dome. According to tradition, the Transfiguration took place on Mount Tabor, but the majority of modern scholars place the scene of that great event on Mount Hermon, since it occurred only a few days after Christ's arrival in that region. Josh. 19:22; Psa. 89:12; Jer. 46:18; Hos. 5:1.

2. A Levitical city in the E. of Zebulun. I Ch. 6:77.

TA'-BOR, *PLAIN OF*.
A place in Benjamin; called *"oak of Tabor"* in the R. V. I Sa. 10:3.

TABRET.—It is supposed that the tabret and the timbrel were musical instruments very closely resembling the tambourine. A piece of skin was stretched over a rim like the end of a drum, and on this skin the player beat with one hand while shaking the timbrel with the other. Small bells were also attached to the rim. In Job 17:6, "and aforetime I was as a tabret" is rendered *"and they spit in my face"* in the R. V. Gen. 31:27; I Sa. 10:5; 18:6; Isa. 5:12.

TAB-RIM'-ON *(Rimmon is good)*—R. V., *"Tab-rimmon."*
Son of Hezion, and father of Benhadad, king of Syria in the days of Asa. I Ki. 15:18.

TACHES.—Fastenings made of gold and brass, used in connecting the curtains of the Tabernacle. Ex. 26:6, 11, 33; 35:11; 36:13, 18; 39:33 (uniformly *"clasps"* in the R. V.).

TACH'-MON-ITE.
An appellation applied to the first of David's valiant men. *HACHMONITE*, in I Ch. 11:11, refers to the same family. II Sa. 23:8.

TACKLING.—In Isa. 33:23, the ropes attached to the mast; but in Acts 27:19 the word has a wider meaning, and includes the furniture of the ship—in fact, everything except what was necessary for the preservation of the vessel.

TAD'-MOR *(city of palms ?)*—R. V., *"Tamar."*
A city rebuilt by Solomon, B. C. 1000, in the wilderness E. of Gilead, between Damascus and the Euphrates, at the foot of a range of chalky hills. Though this city has never been positively identified, it is generally considered to be the ancient *Palmyra*, which submitted to Hadrian in A. D. 130; in 260, Odenathus defeated Sapor, king of Persia, here; in 266, his wife Zenobia took the title of Queen of the East; in 272-273, Aurelian besieged and took it; in 527, Justinian I. rebuilt it; in 1400, Tamerlane plundered it; in 1691, its ruins were discovered by some English merchants; in 1816, Forby and Mangles visited it. Its ruins cover several miles; it has an immense temple of the sun, and out of 390 columns 90 still remain; it lies on the great highway of traffic between Palestine and Thapsachus, on the Euphrates. I Ki. 9:18; II Ch. 8:4.

TA'-HAN *(graciousness)*.
1. A son of Ephraim. Num. 26:35.

2. A descendant of the same in the fourth generation. I Ch. 7:25.

TA'-HAN-ITES.
The descendants of Tahan, son of Ephraim. Num. 26:35.

TA-HAP'-A-NES, TAH'-PAN-HES—R. V., *"Tahpanhes."*
A city in Egypt, on the Nile, near Pelusium, on the S. extremity of Palestine; called in the LXX., *Taphne* or *Taphnai;* and by classical writers, *Daphne;* and now *Tell Defenneh*. Thither many Jews fled from the Chaldeans, carrying with them by force Jeremiah and Baruch. Also called *TEHAPHNEHES*. Jer. 2:16; 43:7-9; 44:1; 46:14.

TA'-HATH *(depression, humility)*.
1. The twenty-seventh station of Israel from Egypt, and the eleventh from Sinai; between Makheloth and Tarah. Num. 33:26, 27.

2. A Kohathite, son of Assir, and father of Uriel. I Ch. 6:24, 37.

3. Grandson of Shuthelah the son of Ephraim. I Ch. 7:20.

4. A grandson of the preceding. I Ch. 7:20.

TAH'-PEN-ES.
Queen of Pharaoh, king of Egypt, in the days of Solomon, B. C. 1000. Her sister became wife of Hadad, a descendant of the kings of Syria and an adversary of Solomon. I Ki. 11:19, 20.

TAH-RE'-A *(flight).*
Son of Micah, grandson of Jonathan, son of Saul. Called *TAREA* in I Ch. 8:35. I Ch. 9:41.

TAH'-TIM--HOD'-SHI *(nether land newly inhabited ?).*
A district N. of Gilead, in the extremity of Bashan; mentioned with Dan-jaan and Sidon. II Sa. 24:6.

TAIL.—Frequently used in a figurative sense to denote the rear, or last, of anything. Deut. 28:13, 44; Isa. 9:14.

TALE.—In Ex. 5:8, 18; I Ch. 9:28, *"number"* or *"count,"* as in the R. V.

TALENT.—A weight said to contain 3000 shekels (cp. Ex. 38:25, 26). The Hebrew talent of gold is worth about $15,000; of silver, about $1,000. See *WEIGHTS AND MEASURES.*

TAL'-I-THA CU'-MI.
A Syro-Chaldaic expression which is interpreted in Mark 5:41, "Damsel, I say unto thee, Arise."

TAL'-MAI *(bold, spirited).*
1. A son of Anak, in Hebron, in the days of Joshua. Num. 13:22; Josh. 15:14; Judg. 1:10.

2. A king of Geshur, and father of Maacah, one of David's wives. II Sa. 3:3; 13:37; I Ch. 3:2.

TAL'-MON *(oppressor, violent).*
A Levite in Jerusalem in the days of Ezra. I Ch. 9:17; Ezra 2:42; Neh. 7:45; 11:19; 12:25.

TA'-MAH—R. V., *"Temah."* See *THAMAH.* Neh. 7:55.

TA'-MAR *(palm).*
1. Wife of Er the eldest son of Judah, and mother of Pharez and Zarah by Judah. Gen. 38:6, 11, 13, 24; Ruth 4:12; I Ch. 2:4.

2. Daughter of David violated by Amnon, and avenged by Absalom. II Sa. 13:1 sq.; I Ch. 3:9.

3. A daughter of Absalom. II Sa. 14:27.

4. A city in the S. of Judah, near the Salt (Dead) Sea; perhaps *EN-GEDI.* Eze. 47:19; 48:28.

TAM'-MUZ.
A Syrian and Phœnician idol; the Greek *Adonis.* Eze. 8:14.

TA'-NACH—R. V., *"Taanach."* See *TAANACH.* Josh. 21:25.

TAN-HU'-METH *(comfort).*
A Netophathite, whose son Seraiah was one of the captains whom Gedaliah tried to persuade to serve the Chaldeans. II Ki. 25:23; Jer. 40:8.

TANNER.—Among the ancient Jews, ceremonial uncleanness was attached to the occupation of the tanner, and hence he was obliged to pursue his calling outside of the town. The tanneries of Joppa are now on the shore south of the city. Several circumstances, however, confirm the tradition of the present "house of Simon" there (Stanley, *Palest.* p. 269). Acts 9:43; 10:6, 32.

TAPESTRY.—Cloth woven or wrought with figures. Prov. 7:16; 31:22.

TA'-PHATH *(ornament).*
A daughter of Solomon who became the wife of one of his officers. I Ki. 4:11.

TAP'-PU-AH *(apple, hill place).*
1. A city in the W. of Judah, near Hebron; now called *Teffuk.* Josh. 12:17; 15:34.

2. A city in Ephraim or Manasseh; now called *Atuf.* Josh. 16:8; 17:8.

3. A son of Hebron. I Ch. 2:43.

TA'-RAH *(station, turning)*—R. V., *"Terah."*
The twenty-third station of Israel from Egypt, and the twelfth from Sinai; between Tahath and Mithcah. Num. 33:27, 28.

TAR'-A-LAH *(power of God).*
A city in Benjamin, near Irpeel. Josh. 18:27.

TA-RE'-A *(flight).*
A son of Micah, grandson of Jonathan, son of Saul; also called *TAHREA.* I Ch. 8:35.

TARES.—There can be little doubt that the word "tares" refers to the weed called *darnel,* a widely distributed grass, and the only species of the order that has deleterious properties. It is very difficult to distinguish it from wheat until the head appears. The grain of this weed is poisonous, and even when a small quantity of it is mixed with wheat and made into bread it produces dizziness. This grain, however, is so much smaller than that of wheat that the two can be easily separated. Mat. 13:25 sq.

TARGET.—*SHIELD* (which see). In I Sa. 17:6, the word so rendered in the A. V. means *"javelin,"* and is so translated in the R. V. I Ki. 10:16; II Ch. 9:15; 14:8.

TAR'-PEL-ITES.
An Assyrian tribe—in Tapur, E. of Elam, or in Tarpet, in the Mæotic swamp—transported to Samaria by Shalmaneser after the removal of the Israelites, B. C. 722. Ezra 4:9.

TAR'-SHISH, THAR'-SHISH *(hard)*—R. V., *"Tarshish."*
1. A son of Javan, grandson of Noah; probably the progenitor of the *Tyrseni* in W. Italy. Gen. 10:4; I Ch. 1:7.

2. A place frequently mentioned in the O. T., and always as a distant region and situated on the sea-coast, but it has never been identified. Some consider it the same as *TARSUS* in Cilicia, and others as *Tartessus* in S. Spain. I Ki. 10:22; 22:48; II Ch. 9:21; 20:36, 37.

3. Son of Bilhan, grandson of Benjamin. I Ch. 7:10.

4. One of the seven princes of Persia who saw the king's face at pleasure. Esth. 1:14.

TAR'-SUS.
The birth-place of Paul the Apostle, and the capital of Cilicia in Asia Minor, on the river Cydnus. It was a noted seat of philosophy and literature, ranking with Athens and Alexandria. There Paul learned the Greek language and acquired some knowledge of Greek literature, although he got his theological (rabbinical) education at Jerusalem, under Gamaliel. Tarsus was made a free city by Augustus, being said to have been founded by Sardanapalus, B. C. 820; in 401, it was taken and plundered by the younger Cyrus; in 333, it was taken by Alexander the Great; in 47, it sided with Cæsar against Pompey, and took the name of *Juliopolis.* It was seized by the Saracens in the early days of their empire, was taken from them in the second half of the tenth century, but restored; councils were held here in A. D. 431, 435, and 1177. Tarsus is still a city of some importance. An orphan asylum has been established there by American missionaries. Acts 9:11, 30; 11:25; 21:39; 22:3.

TAR'-TAK *(hero of darkness).*
A god worshipped by the Avites whom Shalmaneser removed to Samaria. II Ki. 17:31.

TAR'-TAN.
An official of Sargon and of Sennacherib, kings of Assyria, sent to Hezekiah. II Ki. 18:17; Isa. 20:1.

TASKMASTER.—One whose duty is to assign tasks; an overseer, or bond-master. See *SLAVES.* Ex. 1:11; 3:7; 5:6, 10, 13, 14.

TAT'-NAI *(gift ?)*—R. V., *"Tattenai."*
A governor of the king of Persia on the W. of the Jordan, in Samaria, who opposed the Jews, and wrote to Darius to stop the work on the Temple. Ezra 5:3, 6; 6:6; 6:13.

TATTLERS.—Gossipers. I Ti. 5:13.

TAV'-ERNS, *THE THREE.*
A place 33 miles S. E. of Rome, and where Paul met some of "the brethren." Acts 28:15.

TAXES.—Up until the time of the kings, the taxes of the Hebrews were very light and were applied to the support of the priests and Levites, being called "first-fruits," "tithes," etc.; but with the kings came heavier taxation (II Ki. 23:35). They were levied for almost every conceivable purpose, until finally the ten tribes rebelled against Rehoboam (I Ki. 12:4, 18). The foreign nations that conquered the Hebrews burdened them so heavily with taxes that the people were often in great distress (see Neh. 5 & 9:37). In the time of Christ, under the Romans, the taxes were farmed out, and this led to great extortion and oppression. See *PUBLICAN; TITHES.*

TAXING.—As employed in Lu. 2:1-3, 5; Acts 5:37, this word signifies a *writing off, registering,* or, as the R. V. renders it, *"enrollment."* It was the taking of a census of the people, and its object was taxation. This numbering or registering of the people was done by the order of the Roman emperor, but, following the Jewish custom, was made according to the tribes or families (Lu. 2:4). See *NUMBERING.*

TEACHER.—One who imparts instruction, and communicates knowledge of religious truth or other matters. "Doctors," or *teachers,* are mentioned among divine gifts in Eph. 4:11, where the apostle seems to reckon them among the *extraordinary* donations of God, and uses no mark of distinction or separation between "apostles," with which he begins, and "doctors," with which he ends—the latter term doubtless referring to well-informed persons, to whom inquiring Christian converts might have recourse for removing their doubts and difficulties concerning Christian observances, the sacraments, and other rituals, and for receiving from Scripture the demonstration that "this is the very Christ," and that the things relating to the Messiah were accomplished in Jesus. Among the Jews, there were three principal classes of teachers:—(1) The apostles, who were public instructors; (2) the prophets (see *PROPHET*); and (3) the "doctors" *(teachers),* who were private instructors. See *SCHOOL;* also *JESUS,* and "TEACHINGS OF JESUS IN SUBJECTS."

TEARS.—Tears are often the symbol of divine judgments, as they are sometimes also of human oppression (see Ecc. 4:1; Jer. 14:17; Acts 20:19). They are sometimes the fruit of repentance and contrition (see Mat. 26:75; Heb. 12:17). But they are most commonly the result of natural affection deploring a beloved object, of which the examples are too obvious and numerous to cite. The expression "put thou my tears into thy bottle" (Psa. 56:8) is thought by some to refer to an ancient custom in which the falling tears of the mourners at funerals were collected and put into an urn or bottle, and preserved as a memorial of the grief of the survivors. Others think that the so-called *lachrymatories,* or "tear-bottles," were rather vessels for perfumery or flowers. Jesus shed tears of sorrow over the unbelief of Jerusalem (Lu. 19:41), and tears of friendship at the grave of Lazarus (Jno. 11:35). For the "valley of tears" (Psa. 84:6; R. V., *"valley of weeping"*), see *BACA.*

TEATS.—Breasts; paps. Isa. 32:12; Eze. 23:3, 21.

TE'-BAH *(thick, strong).*
A son of Nahor the brother of Abraham. Gen. 22:24.

TEB-A-LI'-AH *(Jehovah is protector).*
A son of Hosah, a Merarite, a gate-keeper for the Tabernacle in the days of David. I Ch. 26:11.

TE'-BETH *(winter).*
The tenth Jewish month, from the new moon of January till that of February. See *MONTH.* Esth. 2:16.

TEETH.—The Jewish law of retaliation required "a tooth for a tooth" (Ex. 21:24). Figurative references are frequently made to the teeth; thus, "cleanness of teeth" (Amos 4:6) signifies a famine, and "gnashing of teeth" (Mat. 8:12) indicates terror, despair.

TE-HAPH'-NE-HES.
Another form of *TAHPANHES,* or *TAHAPANES* (which see). Eze. 30:18.

TE-HIN'-NAH *(entreaty).*
One of the sons of Eshton, a descendant of Judah, and father of Ir-nahash. I Ch. 4:12.

TEIL TREE.—The rendering, in Isa. 6:13, of a Hebrew word which is rendered "elm" in Hos. 4:13, and "oak" in many other passages. In all these cases, probably the *"terebinth"* (as in the R. V.), a noble-looking tree somewhat resembling the oak, is meant. This tree was abundant in Palestine. It furnished a pure quality of turpentine, and was noted for its great length of life.

TE'-KEL.—See *MENE.* Dan. 5:25, 27.

TE-KO'-AH, TE-KO'-A *(firm, settlement)*—R. V., *"Tekoa."*
1. A city in Judah, six miles S. E. of Bethlehem, and twelve S. of Jerusalem, and now called *Tekua;* here dwelt the wise woman who interceded with David; also the prophet Amos. II Sa. 14:2, 4, 9; II Ch. 11:6; 20:20; Jer. 6:1; Amos 1:1.

2. Family or possession of Asshur, a descendant of Hezron, grandson of Judah. I Ch. 2:24; 4:5.

TE-KO'-ITE.
An inhabitant of the preceding city. II Sa. 23:26; I Ch. 11:28; 27:9.

TEL--A'-BIB *(hill of grass).*
A height on the river Chebar or Chaboras where Ezekiel stayed with the Jewish exiles a week. Eze. 3:15.

TE'-LAH *(vigor).*
Father of Tahan, and a descendant of Ephraim through Beriah. I Ch. 7:25.

TE-LA'-IM *(lambs).*
A place in Judah, near Edom, and where Saul collected his forces to attack the Amalekites. I Sa. 15:4.

TE-LAS'-SAR. See *THELASAR.* Isa. 37:12.

TE'-LEM *(a lamb).*
1. A city in Judah near Ziph or Bealoth. Josh. 15:24.

2. A gate-keeper of the Sanctuary who returned from exile, and had married a "strange" (foreign) wife. Ezra 10:24.

TEL--HA-RE'-SHA, TEL--HAR'-SA *(hill of the magus)*—R. V., *"Tel-harsha."*
A place on the river Chebar or Chaboras from which some Jewish exiles returned to Jerusalem, B. C. 536. Ezra 2:59; Neh. 7:61.

TEL--ME'-LAH *(hill of salt).*
A place on the river Chebar or Chaboras from which some Jewish exiles who could not prove their genealogy returned to Jerusalem. Ezra 2:59; Neh. 7:61.

TE'-MA *(sun burnt).*
1. A son of Ishmael, and his posterity at the Persian Gulf. Gen. 25:15; I Ch. 1:30.

2. A city or district on the N. of Arabia, near the desert of Syria; perhaps *Teyma,* on the Haj route. Job 6:19; Isa. 21:14; Jer. 25:23.

TE'-MAN *(on the right hand).*
1. A son of Eliphaz, son of Esau. Gen. 36:11, 15; I Ch. 1:36.

2. An Edomite chief. Gen. 36:42; I Ch. 1:53.

3. A race and district in or at the N. E. of Edom. Jer. 49:7, 20; Eze. 25:13; Amos 1:12.

TE'-MAN-I, TE'-MAN-ITE—R. V., *"Temanite(s)."*
Inhabitants of *TEMAN,* No. 3. Gen. 36:34; I Ch. 1:45; Job 2:11; 4:1; 15:1.

TEM'-E-NI *(fortunate)*.
One of the sons of Ashur, and a descendant of Caleb, son of Hur. I Ch. 4:6.

TEMPERANCE, TEMPERATE. — Self-restraint, moderation, self-control in all things, eating as well as drinking. In Tit. 2:2, "temperate" means prudent or discreet. See *"TEMPERANCE"* in "SCRIPTURE QUOTATIONS." Acts 24:25; Gal. 5:23.

TEMPEST.—Furious storm. See *PALESTINE*. Job 27:20—Mat. 8:24.

TEMPLE.—A building dedicated to the worship of a deity. In the Bible, this word usually refers to one of the sacred edifices erected in Jerusalem for the worship of the Jewish Church. Hence the word "temple" is used in a figurative sense to denote the Church of Christ (Rev. 3:12); and the martyrs in heaven are said to be "before the throne of God, and to serve him day and night in his temple" (Rev. 7:15). The soul of the righteous man is the temple of God, because it is inhabited by the Holy Spirit (I Co. 3:16, 17; 6:19; II Co. 6:16).

The Jews had three Temples, built respectively by Solomon, Zerubbabel, and Herod the Great. They were as follows:—

1. *Solomon's Temple* (I Ki. 6 and 7; II Ch. 3 and 4), B. C. 1005-587.—The idea of erecting a stone-built sanctuary was first suggested to the mind of David (I Ch. 17:1), who collected an enormous quantity of the precious metals, as well as immense quantities of brass (copper or bronze), iron, stone, timber, etc., and secured skilled mechanics and artificers for every branch of the work (I Ch. 22:14; 29:4, 7). He also furnished, in accordance with divine instruction, the design, plan, and location of the building (I Ch. 21; 22; 28:11-19); however, the prophet Nathan, who had at first approved of David's plan to erect the structure himself, was later instructed to inform the king that such a work was less appropriate for him, who had been a warrior from his youth, and had shed much blood, than for his son, who should enjoy in prosperity and peace the rewards of his father's victories. Nevertheless, the design itself was highly approved, and led to the pronouncing of rich and everlasting blessings upon the house of David.

In the fourth year of his reign, in the month Zif (May), King Solomon began the building of the first Hebrew Temple. It was built on Mount Moriah, one of the summits of a range of hills generally called "Mount Zion;" and was seven years in the building. According to II Kings, there were 183,300 (II Chronicles, 183,600) workmen employed by Solomon in the work on the Temple; of Jews, 30,000, by rotation 10,000 a month; of Canaanites, 153,300, 70,000 of whom were bearers of burdens, 80,000 hewers of wood and stone, and 3,300 (II Ch., 3,600) overseers. The skilled workmen, as well as much of the materials, for the erection of the structure were chiefly procured from Hiram, king of Tyre, who was rewarded by a liberal importation of wheat and oil. Josephus (*Ant.* VIII, 2:9) informs us that the persons employed in collecting and arranging the materials for the Temple were instructed to search out the largest stones for the foundation, and to prepare them for use on the mountains where they were procured, and then to convey them to Jerusalem. The men of Solomon were assisted in this work by the Tyrians. Josephus adds (in the following chapter) that the foundation was sunk to a very great depth, being composed of stones of astonishing magnitude, and very durable. These stones were closely mortised into the rock with great ingenuity, thus forming a basis adequate to the support of the intended structure. The same writer says (loc. cit.) that the walls were composed entirely of white stone; that the walls and ceilings were wainscoted with cedar, which was covered with the purest gold; that the stones were put together with such ingenuity that the smallest interstices were not perceptible, and that the timbers were joined by means of iron cramps. It is remarkable that the Temple, when finished, was not consecrated by the high-priest, but by a layman, by the king in person, by means of extemporaneous prayers and sacrifices.

The Temple proper was an oblong building, 60 cubits (about 90 feet) long and 20 cubits (30 feet) wide, with a porch in front, facing eastwards, of the same width as the main building and 10 cubits (15 feet) in depth. These, however, are inside measurements, as is apparent from a comparison with I Ki. 6:20, 24, 27. The corresponding outside measurements depend, of course, upon the thickness of the walls, which is nowhere stated. The interior was divided into two chambers by a transverse partition; the anterior chamber, corresponding to the *Holy Place* of the Tabernacle, was 40 cubits (60 feet) long and 20 cubits (30 feet) wide, being twice as large as the inner chamber, the *Oracle* or *Most Holy Place*, which was only 20 cubits (30 feet) square. The latter, in fact, formed a perfect cube, since its height was also 20 cubits (30 feet), while that of the holy place was 30 cubits (45 feet). The holy of holies was separated from the holy by a wall, which probably consisted not of stone, but of beams of cedar-wood. It seems certain, from the descriptions of the Temple, that the oracle, or holy of holies, was an *adytum* without windows; and to this fact Solomon appears to refer when he says, "The Lord said that he would dwell in the thick darkness" (I Ki. 8:12). The doors of the oracle were made of olive-wood; but the doors of the outer Temple had posts of olive-wood and leaves of fir. Both the door which led into the Temple and that which led from the holy to the holy of holies had folding-leaves, which, however, seem to have been usually kept open, the aperture being closed by a suspended curtain. The floor of the Temple was throughout of cedar, but boarded over with boards of fir. We are told that "the weight of the nails" employed in the Temple "was fifty shekels of gold;" and also that Solomon "overlaid the upper chambers with gold" (II Ch. 3:9). Though the framework of the Temple probably consisted of massive stone, the interior was wainscoted with cedar-wood, which was covered with gold. The boards within the Temple were ornamented by beautiful carvings representing cherubim, palms, and flowers; the ceiling was supported by beams of cedar-wood.

On all sides, except the front, which was taken up by the porch, the Temple proper was surrounded by a triple story of chambers, each of which stories was five cubits (7½ feet) high and contained a number of small chambers for storage purposes. The beams forming the floors and ceilings of these side-chambers were not let into the Temple wall, but were supported by making three successive rebatements of a cubit (about 1½ feet) each in the wall. Thus the chambers increased a cubit in width in each story, from 5 in the lowermost story to 6 and 7 in those above. The entrance to these side-chambers was on the south side of the building; but the nature and position of the windows made "for the house" are alike uncertain. Openings fitted with lattice-work seem most likely; and their position was probably in the side walls above the roof of the lateral building. The windows of the Temple probably served chiefly for ventilation, since the building was lighted by means of the sacred candlesticks.

The original cost of the Temple appears to have been defrayed by royal bounty, and largely by treasures collected by David for that purpose. There was a treasury in the Temple in which funds were kept for the maintenance of public worship. The gold and silver of the Temple were, however, frequently applied to political purposes (I Ki. 15:18 sq.; II Ki. 12:18; 16:8; 18:15). The Temple treasury was repeatedly plundered by foreign invaders: for instance, by Shishak, king of Egypt (I Ki. 14:26), who, within the short space of thirty years after its completion, carried away all the treasures of the Temple; by Jeroboam, king of Israel (II Ki. 14:14); by Nebuchadnezzar, king of Babylon (24:13); and, lastly, again by Nebuchadnezzar, who, having removed its valuables, caused the Temple to be burned down (25:9 sq.), summer, B. C. 587, and carried the leading people of the nation into cap-

tivity. The building had stood, since its completion, 418 years (Josephus says 470, and Rufinus 370, years).

2. *Zerubbabel's Temple* (Ezra 2:68–6:15), B. C. 516-20 or 19.—In the year B. C. 536, the Jews obtained permission from Cyrus the Great, emperor of Persia, to whom Judæa had become tributary (Isa. 44:28; 45:13), to return to their native land. Cyrus also commanded that the sacred utensils which had been taken from the first Temple by Nebuchadnezzar should be restored, and that substantial assistance should be granted in the restoration of the Temple. In the second year after the return of the first colony of Jews to Judæa, the rebuilding of the Temple was begun under the superintendence of Zerubbabel, the Jewish governor, and Jeshua, or Joshua, the high-priest, B. C. 535 (or 534), with the assistance of Phœnician workmen. The Sidonians brought rafts of cedar-trees from Lebanon to Joppa. The Jews spurned the co-operation of the Samaritans, who, being offended by this course, induced Artaxerxes (probably the impostor Smerdis) to prohibit the continuation of the building; and it was not until the second year of Darius Hystaspes (B. C. 520) that the work was resumed. The building was completed in the sixth year of this king (B. C. 516); and though inferior in many respects to the first Temple, having no ark, no mercy-seat, no sacred fire, no Urim and Thummim, no visible revelation of the divine glory, and no spirit of prophecy (Ezra 3:12, 13), yet it provided a fixed place of worship, and subsequently became the scene of far more glorious illustrations of the divine glory than the first Temple ever witnessed (Hag. 2:6-9; Mal. 3:1; Col. 2:9; I Ti. 3:16).

In June, B. C. 168, Antiochus Epiphanes, king of Syria, subdued and plundered Jerusalem, pillaging and desecrating the Temple. He also ordered the discontinuance of the daily sacrifice; and, in December of the same year, he caused an altar for sacrifice to Jupiter Olympius to be placed on the altar of Jehovah in the Temple (II Macc. VI, 2, 5). For the next three years, the upkeep of the Temple was neglected, and the sacred edifice became so desolate that it was overgrown with vegetation (I Macc. IV, 38; II Macc. VI, 4); but at the end of this time, Judas Maccabæus, having defeated the Syrian armies, cleansed the Temple, and again commenced sacrificing to Jehovah upon the altar there, Dec. 25, B. C. 165. The building was repaired, new utensils were procured, and fortifications were erected against future attacks (I Macc. IV, 43-60; VI, 7; XIII, 53; II Macc. I, 18; X, 3). Alexander Jannæus, B. C. cir. 106, separated the court of the priests from the outer court by a wooden railing (Josephus, *Ant.* XIII, 13:5). In B. C. 63, during the contentions among the later Maccabees, Pompey attacked the Temple from the north side, caused a great massacre in its courts, but abstained from plundering the treasury, though he did go so far as to enter the holy of holies (ibid. XIV, 4). In B. C. 37, Herod the Great, assisted by the Romans, stormed the Temple, and destroyed or damaged some of its surrounding walls, leaving the Temple in a great state of desolation.

3. *Herod's Temple* (Talmud, *Middoth;* Josephus, *Ant.* XV, 11; *War,* V, 5; VI, 4), B. C. 20 or 19–A. D. 70.—The Temple of Zerubbabel had stood nearly 500 years, and was much decayed, when Herod the Great, wishing to ingratiate himself with the people, and being fond of architectural display, undertook to rebuild it. He began the work in the eighteenth or nineteenth year (B. C. 20 or 19) of his reign; and the priests and Levites, who had charge of the work, finished the Temple itself in one year and a half, but the outbuildings and courts required eight years. However, some building operations were constantly in progress under the successors of Herod, and it is in reference to this that we are informed that the Temple was "forty and six years" in building (Jno. 2:20). Thus the entire work was not completed until shortly before the Jewish war in which the Temple was again destroyed.

The outer wall of Herod's Temple was about one-eighth of a mile square; it was built up from the valley below, and extended nearly 40 feet above the summit of the mount. Recent excavations have shown that the south wall of the Haram, which rises to a height of 80 feet above the present surface, descends, through a mass of *debris,* 53 feet below it, and hence originally stood more than 130 feet above its foundation on the rock. It also appears certain that on this side the wall must have presented an unbroken front of about 1000 feet in length. The entrances through these walls consisted of seven massive and costly gates, each 15 feet wide and 30 feet high. These were in addition to the *Beautiful Gate* (Acts 3:2), which was on the east side, and was so called because it was composed of the finest "brass" (copper or bronze), highly polished and richly adorned; it was of the Corinthian type, and very massive, being 75 feet high and having doors 60 feet high. Between the gates, along the inside of the wall, were porticoes, supported partly by the wall itself and partly by a double row of columns, except on the south side, where were three rows of columns. On the east side was *Solomon's Porch* (Jno. 10:23), so called because Solomon built the gigantic wall on which it rested. All of the area enclosed by these walls was called *The Temple.*

The greater part of this area was vacant, being completely paved with marble, and was known as the *Court of the Gentiles,* because all classes of persons were permitted to enter it. This court was separated from the next inward by what the apostle Paul terms "the middle wall of partition" (Eph. 2:14), beyond which no uncircumcised person might lawfully pass—a prohibition which was inscribed upon the gate-post of the entrance to the second court. Around this outer court, the stock for the supply of the Temple-service was kept, and here the money-changers had their stands or tables. The second court, which was inclosed by a wall, was usually designated as the *Court of the Women,* because women were not permitted to go beyond it toward the sanctuary, unless they brought a sacrifice. Here men and women performed their ordinary worship, without sacrifices (Lu. 18:10-14; Acts 3:1; 21:26-30); and here the Temple treasury was located (Mark 12:41). Some of our Savior's most impressive discourses were delivered in this court (Jno. 8:20).

The next court inward, or toward the sanctuary, was the *Court of Israel.* The outer half of this enclosure was entered by common Israelites (those who were not priests or Levites) to attend on particular services; but the inner half, next to the sanctuary and separated from the outer half by a low railing, was reserved for the priests and Levites, and was called the *Court of the Priests.* Within the court of the priests stood the *Altar of Burnt-Offering* and the *Brazen Laver.* Not even an Israelite could pass the railing enclosing these, except when he came to offer his sacrifice upon the altar.

Next came the *Sanctuary,* which was composed of the most beautiful and costly of materials (Mark 13:1). The main building was 30 feet wide, and rose, at the highest elevation, to nearly 180 feet; and across its front extended a porch, 150 feet long, with an entrance 135x37 feet, but having no door. The sanctuary itself was 90 feet long, 30 feet wide, and 90 feet high; and around it, except in front, was a structure of three stories high, similar to that attached to the first Temple. The sanctuary had two apartments, separated from each other by a curtain or veil (it was this veil that was rent at the time of Christ's death, Mat. 27:51)—viz., the *Holy Place,* or *Holy,* which occupied 60 feet of the whole length, and in which were the *Altar of Incense,* the *Golden Candlestick,* and the *Table of Shewbread;* and the *Most Holy Place,* or *Holy of Holies,* which was entirely empty, except for the stone which occupied the place of the ark (Mishna, *Yoma,* V, 2), and on which the high-priest set the censer. The holy place had an entrance with two gold-plated door-leaves, which, according to Josephus (*War,* V, 5:4), were 55 cubits (82½ feet) high and 16 cubits (24 feet) broad; but, according to the Mishna (*Middoth,* IV, 1), 20 cubits (30 feet) high and 10 cubits (15 feet) broad—a difference which Lightfoot reconciles by supposing that Josephus includes the decorations (cornice, entablature, etc.).

During the final struggle of the Jews against the Romans, A. D. 70, the Temple was the last scene of the conflict. The Romans rushed from the Tower of Antonia into the sacred precincts, the halls of which were set on fire by the Jews themselves. Contrary to the will of Titus, one of the Roman soldiers threw a firebrand into the northern out-buildings of the Temple, which caused the conflagration of the whole structure, although Titus himself endeavored to extinguish the fire. The sacred utensils, the golden table of the shew-bread, the book of the law, and the golden candlestick were displayed in the triumph of Rome; and representations of them are still to be seen sculptured in relief on the triumphal arch of Titus.

Subsequent Buildings Erected on the Site of the Hebrew Temples—Temple of Jupiter, Mosque of Omar.—In A. D. 136, the Emperor Hadrian built and dedicated a temple to Jupiter Capitolinus on the ruins of the Temple of Jehovah. Henceforth, no Jew was permitted to approach the site of the ancient Temple, although the worshippers of Jehovah were, in derision, compelled to pay a tax for the maintenance of the heathen temple then occupying the sacred hill.

In 363, the Emperor Julian undertook to rebuild the Temple; but, after considerable preparation and much expense, he was compelled to desist by flames which burst forth from the foundations.

The next building to occupy the site of the ancient Hebrew Temples was the Mohammedan mosque now erroneously called *The Mosque of Omar.* The following information concerning this structure is furnished by Dr. Edgar J. Banks, a recently returned traveler in the lands of the Bible: "It was built by Abdel-Melek, and an Arabic inscription in the interior says that it dates from the year 691 A. D. It is octagonal in shape, measuring 66 feet on each of its sides. Within, the mosque is 170 feet in diameter. It is divided into three parts by two concentric rows of columns, and in the innermost part is the rock sacred to all Mohammedans. High on the wall is a long inscription in the beautiful Cufic character, beginning: *'Praise be to God who has had no son or companion in his government, and who needs no helper to save him from dishonor. . . . The Messiah Jesus is only the son of Mary, the ambassador of God. . . . God is one, and far be it from him that he should have had a son.'* To the Jew, however, the place is as sacred as it was in the days of old. It is said that no faithful Jew, under any pretext whatever, will enter the Haram area, for fear that he may tread upon the spot where once was the Holy of Holies." This mosque is now called *El Aksa,* "the outer" or "northern," because it is the third of the most celebrated mosques, two of which (those of Mecca and Medina) are in a more southern latitude.

TEMPTER.—An appellation applied to Satan. Mat. 4:3; I Th. 3:5.

TEN COMMANDMENTS.—The name applied to the writing on the two tables (tablets) of stone given by Jehovah to Moses on Mount Sinai; called by the Jews "The Ten Words." Five of the commandments enjoin the duties to God, and five the duties to our neighbor. Taken together, they form a complete and comprehensive summary of the moral law. Christ summed them up in the two great commandments:—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "Thou shalt love thy neighbour as thyself" (Mat. 22:37-40). Ex. 20:3-17.

TENON.—A projecting member left by cutting away the wood around it, and made to insert into a mortise; in this way securing together the parts of a frame. The directions for the construction of the Tabernacle specified that each board was to have two tenons on its lower end, which were to fit into silver sockets placed on the ground (Ex. 26:17 sq.). See *TABERNACLE.*

TENTH DEAL.—Tenth *part*—probably referring to the tenth part of an *EPHAH* (which see). Ex. 29:40; Lev. 14:10; 23:17.

TENTS.—Among the leading characteristics of the nomad races, those two have always been numbered whose origin has been ascribed to Jabal, the son of Lamech (Gen. 4:20); viz., to be tent-dwellers (cp. 25:27) and keepers of cattle. Accordingly, the patriarchal fathers were dwellers in tents, and we read but little of houses among them until some time after their settlement in the Holy Land; though, while in Egypt, the Hebrews, for the most part, left off tent life, and lived in houses during their bondage. Hence the phraseology of tent life remained among the people long after it had ceased to be their normal condition (I Ki. 12:16); and it may be remarked that the tradition of tent-usage survived for many years after the Hebrews became inhabitants of cities, in the Tabernacle of Shiloh, which consisted, as many Arab tents still do, of a walled enclosure covered with curtains. The first tents were undoubtedly covered with skins, of which there are traces in the Pentateuch (Ex. 26:14); but nearly all the tents mentioned in the Bible were doubtless of goats' hair, spun and woven by the women (35:26; 36:14), such as are now, in W. Asia, used by all who dwell in tents—tents of linen being used only occasionally for holiday or traveling purposes. The manufacture of tents formed a regular and lucrative trade, by which Paul supported himself while preaching the gospel, especially in connection with Aquila, at Corinth (Acts 18:3). See *TABERNACLE.*

TENT MAKERS.—See *TENTS.* Acts 18:3.

TE'-RAH *(turning, duration, wandering).*
Son of Nahor, and father of Abraham, Nahor, and Haran; he died in Haran, aged 205 years. B. C. 2126-1921. Gen. 11:24-28, 31, 32; Josh. 24:2; I Ch. 1:26.

TER'-A-PHIM.
Probably small images resembling the human figure and regarded as household gods. The original is rendered (in the A. V.) "images" in Gen. 31:19, 34, 35; "idolatry" in I Sa. 15:23; and "idols" in Zech. 10:2 (uniformly *"teraphim"* in the R. V.). Judg. 17:5; 18:14 sq.; Hos. 3:4.

TE'-RESH *(strictness, reverence).*
A chamberlain at the court of Persia that combined against Ahasuerus, along with Bigthana, and was defeated by Mordecai discovering the plot. Esth. 2:21; 6:2.

TERRACES.—Staircases, constructed by Solomon for his edifices out of the algum-trees imported from the East Indies. The Hebrew word so rendered is usually translated "highway." II Ch. 9:11.

TER'-TIUS *(the third).*
The person who wrote the Epistle to the Romans from Paul's dictation at Corinth; thought to have been *SILAS.* Rom. 16:22.

TER-TUL'-LUS.
A Roman (from his name) orator who accompanied the high-priest and elders from Jerusalem to Cæsarea to accuse Paul before Felix, the Roman governor. Acts 24:1, 2.

TESTAMENT.—When applied to the Scriptures, this word is used in the same sense as *COVENANT* (which see). The old covenant (which was a type of the new) is spoken of in Ex. 24:8, and was ratified by the blood of sacrifices; the new covenant, mentioned in Mat. 26:28, was ratified by the blood of Christ. In the R. V., the word is always rendered *"covenant,"* except in Heb. 9:16, 17, where it evidently refers to the legal instrument, a *will.*

TESTAMENT, *OLD* or *NEW.*—See *BIBLE.*

TESTATOR.—Person who makes a will, or testament; rendered *"him* (he) *that made it"* (the testament) in the R. V. Heb. 9:16, 17.

TESTIMONY.—A solemn declaration or affirmation made for the purpose of establishing or proving some fact (Jno. 8:17; 21:24). The word is

also used to denote the whole revelation of God's will (Psa. 119:88); the two tables of stone, or the law which was written on them (Ex. 25:16); the ark of the covenant, in which those stones were deposited (v. 22); and the gospel (I Co. 1:6).

TE'-TRARCH.—Ruler of the fourth part of a kingdom or province. In the Bible, this title is applied to anyone who governed a Roman province. His authority was similar to that of a king, and that title was often given to him (Mat. 14:9). Mat. 14:1; Lu. 3:1, 19; 9:7; Acts 13:1.

THAD-DÆ'-US *(breast).*
One of the twelve apostles of Christ, called also *LEBBÆUS;* perhaps the same as *JUDE,* who wrote the Epistle of Jude. See *APOSTLES AND DISCIPLES.* Mat. 10:3; Mark 3:18.

THA'-HASH *(reddish)*—R. V., *"Tahash."*
A son of Reumah, concubine of Nahor, Abraham's brother. Gen. 22:24.

THA'-MAH, TA'-MAH *(combat)* — R. V., *"Temah."*
One of the Nethinim whose descendants returned to Palestine with Zerubbabel, B. C. 536. Ezra 2:53; Neh. 7:55.

THA'-MAR—R. V., *"Tamar."*
The Greek form of *TAMAR.* See *TAMAR,* No. 1. Mat. 1:3.

THANK OFFERING, THANKSGIVING.—See *OFFERING; PEACE OFFERING.* Lev. 22:29; II Ch. 29:31.

THA'-RA—R. V., *"Terah."*
The Greek form of *TERAH* (which see). Lu. 3:34.

THAR'-SHISH—R. V., *"Tarshish."* See *TARSHISH.* I Ki. 10:22; 22:48.

THEATRE.—A place for games and dramatic productions, and, among the Greeks, for holding assemblies. The theatre at Ephesus was a building of great grandeur in full view of the temple of Diana. Ruins of its walls still exist. Acts 19:29, 31.

THE'-BEZ *(seen afar).*
A town in Ephraim, eleven miles N. E. of Shechem and thirteen miles S. W. of Beth-shean, and the place where Abimelech was killed by a woman. Now called *Tubaz.* Judg. 9:50; II Sa. 11:21.

THE-LA'-SAR, TE-LAS'-SAR *(hill of Asshur)*—R. V., *"Telassar."*
A city and district in Mesopotamia, inhabited by the children of Eden, and once subject to Assyria; perhaps *Theleda* or *Thelesa,* S. E. of Racca, near Palmyra; or in Artemita, in S. Assyria, N. of Babylonia; others say Resen, now called *Kalah Shergat.* II Ki. 19:12; Isa. 37:12.

THE-OPH'-I-LUS *(loved by God).*
An early and noted Christian disciple and friend of Luke, to whom the latter addressed his Gospel and the book of Acts. Lu. 1:3; Acts 1:1.

THES-SA-LO'-NI-ANS.
Inhabitants of Thessalonica. Acts 20:4; I Th. 1:1; II Th. 1:1.

THES-SA-LO'-NI-ANS *(people of Thessalonica), FIRST AND SECOND EPISTLES TO THE.*—See *BIBLE, BOOKS OF THE.*

THES-SA-LO-NI'-CA.
The most populous city of Macedonia, on the shore of the Ægean Sea, at the head of the Gulf of *Salonika,* its modern name. Cassander called it "Thessalonica" after his wife, Philip's daughter. Under the Romans, it was the capital of one of the four divisions of Macedonia, and the station of a Roman prætor and quæstor. In ancient times, it was variously called *Emathia Helia,* and *Therma;* in B. C. 481, Xerxes rested here in his invasion of Greece; in 479, it was taken by Pausanias; in 421, by the Athenians; in 315, it was rebuilt; in 168, it surrendered to Rome; in 58, Cicero found refuge in it; in 42, it was made a free city. In A. D. 52-53, Paul addressed two Epistles to the Christians there; in the third century, it was made a Roman colony; in 313, Diocletian's widow and daughter were beheaded there; in 390, its inhabitants were put to death for sedition, by Theodosius the Great; in 479, Sabinianus defeated the Ostrogoths; in 904, the Saracen fleet attacked it; in 1185, the Normans of Sicily took it; in 1204, Boniface founded the Latin kingdom of Thessalonica; in 1222, Theodore Angelus became emperor; in 1234, it was united to the empire of Nicæa; in 1284, it was given up to Andronicus; in 1430, it was taken from the Venetians by Sultan Amurath II.; it was delivered from Turkish rule during the late World War, by the allied armies, and is now under the jurisdiction of Greece.

Thessalonica was the seat of a large colony of Jews, who had their synagogue outside the city. Paul visited it (Acts 17:1-14) on his second missionary journey, A. D. 51, coming from Philippi, but after a short stay was compelled to leave the place by the fanaticism of the Jews. The young church which had been founded was left in charge of Timothy, and it was his report of the state of affairs, not unfavorable it would seem, which called forth from Paul two epistles to the Thessalonians. An arch at Thessalonica, considerably older than the first century of our era, has an inscription containing the names of seven of the Thessalonian magistrates, whom it calls "politarchs," thus confirming the accuracy of the writer of Acts in using this rare word (in the original) to describe the "rulers" (17:6, 8) of this city. Thessalonica now has a mixed population of about 85,000 (Turks, Jews and Greeks), and a large commerce by land and sea.

THEU'-DAS *(praise ?).*
A Jewish impostor, mentioned by Gamaliel before the Sanhedrin as having stirred up 400 men, who were destroyed with him. Acts 5:36.

THICKET.—A dense growth of trees, shrubs, etc. See *GROVE.* Gen. 22:13; Isa. 9:18; 10:34; Jer. 4:7, 29.

THIEF.—Under the Mosaic law, the thief was severely punished for his crime. Restitution, equal to double the amount taken, was required to be made, and if the offender could not conform with this requirement, he was to be sold into temporary bondage (Ex. 22:1 sq.). In later times, the fine is thought by some to have been increased (Prov. 6:30, 31). The criminals who were crucified with Christ (Mat. 27:38-44; Mark 15:27; Lu. 23:39-43) appear to have been, not "thieves" in the ordinary sense of the word, but rather *robbers* or highwaymen; i. e., fellow-*insurgents* with Barabbas—for it is said that he "lay bound with them that had made insurrection with him in the city, who had committed murder in the insurrection" (Mark 15:7). These malefactors were not thieves who robbed all for *profit,* but men who had taken up arms in resistance to the Roman oppression, and to what they thought an unlawful burden, the tribute-money; who made no scruple to rob all the Romans, and when engaged in these unlawful causes made less distinction between Jews and Romans than they probably at first meant to. Crucifixion was the penalty imposed by the Romans at once upon the robber and the rebel (Josephus, *War,* II, 13:2). See *ROBBERS.*

THIGH.—Putting the hand under the thigh probably denoted obedience or subjection. Abraham required this of his oldest servant when he made him swear that he would not take a wife for Isaac of the daughters of the Canaanites (Gen. 24:2-9); and Jacob required it of his son Joseph when he bound him by oath not to bury him in Egypt, but with his fathers in the land of Canaan (47:29-31). The angel smote Jacob's thigh to show that he had yielded in mercy, and not from force (Gen. 32:25). The inscription on the thigh mentioned in Rev. 19:16 probably refers to the custom of ancient conquerors bearing on their weapons and garments their names and deeds. "Thigh," in Isa. 47:2 of the A. V., should be *"leg,"* as in the R. V.

THIM'-NA-THAH *(portion)*—R. V., *"Timneh."* A town in Dan, near Elon or Ekron. See *TIMNATH.* Josh. 19:43.

THISTLE, THORN.—Thistles and thorns are very abundant in Palestine, and occasion the husbandman much trouble and annoyance, often attaining such a prodigious size and growing so luxuriantly that they must be burned off before the plow can operate. They were a symbol of desolation (Prov. 24:31); and were much used as fuel (Isa. 33:12), as well as for hedges (Hos. 2:6). There are no less than twenty-two words in the original languages of the Bible variously translated "thorn," "thistle," "brier," etc., and signifying thorny and prickly plants. Some of these, however, are probably so interpreted only because they are unknown, and may merely denote insignificant shrubs.

THOM'-AS *(twin).*
One of the twelve apostles of Jesus, and called also *DIDYMUS.* He was zealous and inquisitive, yet at first incredulous at the report of the resurrection of Christ. See *APOSTLES AND DISCIPLES.* Mat. 10:3; Mark 3:18; Jno. 20:24-29.

THONGS.—Straps of leather. Paul was bound with thongs at Jerusalem, and would have been scourged had he not made known his identity as a Roman citizen (Acts 22:25 sq.).

THORNS.—See *THISTLE.* Gen. 3:18; Judg. 8:7, 16.

THOUGHT.—"Take no thought," in Mat. 6:25, 34; Lu. 12:11, is rendered *"Be not anxious"* in the R. V.

THREAD.—See *NEEDLEWORK; SPINDLE.* Gen. 14:23; Josh. 2:18; Judg. 16:9, 12.

THREE TAVERNS. — See *TAVERNS, THE THREE.* Acts 28:15.

THRESH, THRESHING FLOOR.—In ancient times threshing was performed in the East by means of the flail (Ruth 2:17); by oxen who trod out the grain (Deut. 25:4); and with a threshing-machine or sledge (Isa. 28:27, 28), a rude affair having a heavy frame in which were fitted three or four rollers. This machine was drawn by oxen, and the rollers, passing over the grain, crushed it out. Another form of threshing-machine consisted of several planks fastened together, through the under side of which projected pieces of flint or sharpened iron (Isa. 41:15). These served as teeth, and tore the husk of the grain in pieces as they passed over it. When the grain had been well loosened, it was winnowed (see *WINNOWING),* and for this purpose the threshing-floors were situated on a hill-top open on all sides to the wind. The threshing-floor consisted simply of a piece of ground that had been leveled and beaten down hard (I Ch. 21:15-28). Frequently a whole village would have but a single threshing-floor, each husbandman, in a fixed order, taking his turn in using it.

THRESHOLDS.—In Neh. 12:25, this word means *"store-houses,"* as in the R. V. See *DOOR POST.*

THROAT.—"Their throat [is] an open sepulchre" is an expression indicative of deadly falsification, and used upon two occasions in the Bible—by David (Psa. 5:9), in denouncing his enemies upon this earth; and by Paul (Rom. 3:13), in showing the unworthiness of both Jews and Gentiles.

THRONE.—The seat of monarchs upon state occasions, and the emblem of royalty. Solomon's throne was noted for its magnificence. It is described in I Ki. 10:18-20. In Rev. 4:4; 11:16, the elders who represent the Church as reigning with Christ are depicted as seated on thrones placed around his; and, in 2:13, Satan is represented as imitating the royal seat of Christ. The throne was the symbol of supreme power and dignity (Gen. 41:40); and hence was attributed to Jehovah, both in respect to his heavenly abode (Psa. 11:4; 103:19; Acts 7:49) and to his earthly abode at Jerusalem (Jer. 3:17), particularly in the Temple (17:12; Eze. 43:7). Likewise, "to sit upon the throne" implied the exercise of regal power (Deut. 17:18; I Ki. 16:11); and "to sit upon the throne of another person," succession to the royal dignity (I Ki. 1:13). The term "throne" is sometimes equivalent to *kingdom* (II Ch. 9:8; Acts 2:30); and so, also, "thrones" designates earthly potentates and celestial beings, archangels (Col. 1:16). See *IVORY; PALACE.*

THROUGHLY.—*"Thoroughly,"* as usually in the R. V. Gen. 11:3; Job 6:2 (R. V., *"but"*); Psa. 51:2; Jer. 6:9; 7:5; 50:34.

THUMB.—A part of the ceremony prescribed for consecrating Aaron and his sons to the priesthood consisted of taking the blood of a ram upon whose head they had previously placed their hands and putting it "upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot" (Ex. 29:19, 20).

THUM'-MIM *(perfection).*—See *URIM.* Ex. 28:30; Lev. 8:8; Deut. 33:8.

THUNDER.—Thunder was regarded as Jehovah's voice (Job 37:2; Isa. 30:30, 31), and as a symbol of divine power (I Sa. 2:10; Isa. 29:6). "Hot thunderbolts," in Psa. 78:48, refers to *lightning.*

THY-A-TI'-RA.
A city of Lydia in Asia Minor, near the river Lycus, 27 miles N. W. of Sardis, and 56 N. E. of Smyrna; once called *Pelopia* and *Euhippia,* now *Ak-Hissar* ("white castle"); it was famous for the art of dyeing. Thyatira is mentioned as one of the seven churches of Asia in Rev. 2:18, 24. Acts 16:14; Rev. 1:11.

THYINE WOOD.—Valuable wood of a small tree of N. Africa closely resembling our cedar. It was peculiarly adapted for fine cabinet work, being close-grained, fragrant, and of a beautiful brown color, often variegated by knots. Rev. 18:12.

TI-BE'-RI-AS.
A city on the W. side of the Sea of Galilee or Lake of Tiberias; it was built by Herod Antipas (who killed John the Baptist), and named by him in honor of the emperor Tiberius. It is noted for its hot springs; was destroyed by Vespasian, but, quickly recovering, became the seat of a rabbinical school till the fourth century, where the *Mishna,* the *Jerusalem Talmud,* and the *Masora* were composed. It is now called *Tabarieh,* and was almost destroyed by an earthquake in A. D. 1837; it is, after Jerusalem, Hebron, and Safed, the fourth most holy city in Jewish estimation. According to Jerome, it is the *CHINNERETH* of the O. T. It is mentioned only once (under this name) in the Bible (Jno. 6:23).

TI-BE'-RI-AS, *SEA OF.* See *GALILEE, SEA OF.* Jno. 6:1; 21:1.

TI-BE'-RI-US.
The stepson of Augustus, and third emperor of Rome, A. D. 14-37; surnamed *Claudius Nero,* and born B. C. 42. Lu. 3:1.

TIB'-HATH *(extension).*
A city in Aram-Zobah which David spoiled along with Chun. I Ch. 18:8.

TIB'-NI *(intelligent).*
The son of Ginath, whom some wished to be king after Zimri. I Ki. 16:21, 22.

TI'-DAL *(splendor, renown).*
A king of Goyim, confederate with Chedorlaomer, Amraphel, and Arioch, who invaded the cities of the plain in the days of Abraham. Gen. 14:1, 9.

TIG'-LATH--PI-LE'-SER or TIL'-GATH--PIL-NE'-SER.
An Assyrian king who invaded Naphtali in the days of Pekah, king of Israel. He succeeded Pul, or more probably *is* Pul, conquered the N. of Palestine and Damascus, and carried off the people to Kir. B. C. 742. II Ki. 15:29; 16:7, 10; I Ch. 5:6, 26; II Ch. 28:20.

TIK'-VAH, TIK'-VATH *(strength)* — R. V., *"Tikvah," "Tokhath."*
1. Father of Shallum, husband of Huldah the prophetess in the days of Josiah. II Ki. 22:14; II Ch. 34:22.

2. Father of Jahaziah, who was employed in taking account of those that had married "strange" (foreign) wives. Ezra 10:15.

TILE, TILING.—Baked clay, used for covering the roofs of houses, etc. Eze. 4:1—Lu. 5:19.

TILLER.—See *OCCUPATION*. Gen. 4:2.

TI'-LON *(mockery, scorn)*.
A son of Shimon, descended from Judah through Caleb, son of Jephunneh. I Ch. 4:20.

TI-MÆ'-US *(polluted ?)*.
Father of the blind beggar cured by Christ at Jericho, the son being thence called *BARTIMÆUS*. Mark 10:46.

TIMBER.—See *TREES*. Ex. 31:5; Lev. 14:45; I Ki. 5:6, 8, 18.

TIMBREL.—See *TABRET*. Ex. 15:20; Judg. 11:34; II Sa. 6:5.

TIM'-NA, TIM'-NAH *(restraining)* — R. V., *"Timna."*
1. Concubine of Eliphaz, son of Esau. Gen. 36:12.

2. Daughter of Seir the Horite, and sister of Lotan. Gen. 36:22; I Ch. 1:39.

3. A chief of Edom, descended from Esau. Gen. 36:40; I Ch. 1:51.
4. A son of Eliphaz, son of Esau. I Ch. 1:36.

TIM'-NAH *(allotment)*.
A city in Judah, between Ekron and Beth-shemesh; now called *Tibneh*. Josh. 15:10, 57; II Ch. 28:18.

TIM'-NATH *(allotment)*—R. V., *"Timnah."*
1. A city in Judah; now called *Tibneh*, two miles W. of Beth-shemesh. Gen. 38:12-14.

2. A city in Dan, near Philistia. See *THIMNATHAH*. Judg. 14:1, 2, 5.

TIM'-NATH--HE-RES *(allotment or portion of the sun)*.
The portion allotted to Joshua in Mount Ephraim, N. E. side of the hill of Gaash; now called *Tibneh*, six miles W. of *Jifneh*. Judg. 2:9.

TIM'-NATH--SE'-RAH *(allotment of the remainder)*.
The same as the preceding. Josh. 19:50; 24:30.

TIM'-NITE.
An inhabitant of Timnath. Judg. 15:6.

TI'-MON *(honorable)*.
One of the seven disciples ordained as deacons by the apostles. Acts 6:5.

TI-MO'-THE-US *(honored of God)*—R. V., *"Timothy."*
The name generally applied to *TIMOTHY* (which see) in the A. V. Acts 16:1; Rom. 16:21.

TIM'-O-THY *(honored of God)*.
A favorite disciple of Paul, first mentioned in Acts 16:1, where he is described as the son of a Greek, by a Jewish mother. His father's name is unknown; his mother's was *EUNICE*, and his grandmother's *LOIS* (II Ti. 1:5). The family resided either at Derbe or Lystra, which is uncertain (Acts 16:2). He became a disciple of Paul during the apostle's first visit to Lystra, was his friend and traveling companion, and shared for a time his imprisonment at Rome (Heb. 13:23). While still a young man, he took charge of the church at Ephesus (I Ti. 4:12); and tradition makes him bishop of Ephesus. He possessed the confidence and affection of Paul (Acts 16:1; 17:14), who addressed two of his epistles to him. Timothy is also called *TIMOTHEUS* in the A. V.; but not in the R. V., which introduces uniform spelling of proper names.

TIM'-O-THY, *FIRST AND SECOND EPISTLES TO.*—See *BIBLE, BOOKS OF THE.*

TIN.—A well-known white metal, easily melted, and very malleable. It was known to the Hebrews at an early period (Num. 31:22), and was one of the articles brought by the ships of Tyre from Tarshish (Eze. 27:12). It was used for plummets (Zech. 4:10), and was known to the Hebrew metal-workers as one of the inferior metals. Tinore has recently been found in the land of Midian; it is probable that the mines of Britain were the chief source of supply to the ancient world.

TIPH'-SAH *(passage, ford)*.
1. The city *Thapsacus*, on the W. bank of the Euphrates; from the time of Seleucus Nicator, it was also called *Amphipolis*. I Ki. 4:24.

2. A city in Judah, on the Jordan; perhaps *TAPPUAH*. II Ki. 15:16.

TI'-RAS.
A son of Japheth, and his posterity in Thracia. Gen. 10:2; I Ch. 1:5.

TI'-RA-THITES.
A family or race of scribes who dwelt at Jabez. I Ch. 2:55.

TIRES.—Ornaments used in dressing the hair, and perhaps also worn as necklaces. In II Ki. 9:30, "tired" means *"attired,"* as in the R. V. Isa. 3:18; Eze. 24:17, 23.

TIR-HA'-KAH.
A king of Ethiopia and Thebais, same as *Tarakos*, the third and last king of the twentieth dynasty, and successor of Sevechus; he was contemporary with Hezekiah. B. C. 726. II Ki. 19:9; Isa. 37:9.

TIR-HA'-NAH *(kindness)*.
A son of Caleb, son of Hezron, through Maacah, his concubine. I Ch. 2:48.

TI'-RI-A *(foundation)*.
A son of Jehaleleel, a descendant of Judah through Caleb, son of Jephunneh. I Ch. 4:16.

TIR-SHA'-THA *(the fear, the reverence)*—R. V., *"governor."*
A title given to Zerubbabel and Nehemiah as *"governors"* (as in the R. V.) of Judah under the king of Persia. Ezra 2:63; Neh. 7:65, 70; 8:9; 10:1.

TIR'-ZAH *(delight)*.
1. The youngest daughter of Zelophehad. Num. 26:33; 27:1; 36:11; Josh. 17:3.

2. A city in Ephraim or Manasseh; perhaps *Tersa*, three hours E. of Samaria; or *Taluza*, six miles N. E. of Nablus. Josh. 12:24; I Ki. 14:17; 15:21, 33; 16:6, 8, 9, 15, 17, 23.

TISH'-BITE.
An inhabitant of *Tisbeh* or *Tesheb*, supposed to have been in Naphtali, or in Gilead. Applied as a patronymic to Elijah the prophet. I Ki. 17:1; 21:17, 28.

TIS'-RI or TISH'-RI.
The seventh month of the Jewish sacred year; also called *ETHANIM* (I Ki. 8:2). See *MONTH*.

TITHES *(tenths)*.—A word referring to the Mosaic form of taxation, which required the Hebrews to render a certain proportion (one-tenth) of the produce of the earth, trees, herds, etc., to the service of God (Lev. 27:30). This one-tenth went to the Levites, who had no part in the soil and were dependent upon their brethren for means of subsistence. The Levites, in turn, gave one-tenth of what they received to the priests (Num. 18:26-28). Every third year, a special provision was made for the poor, either out of the regular tithe or in addition to it (Deut. 14:28, 29).

TITLE.—In II Ki. 23:17, this word properly signifies a *"monument,"* as rendered in the R. V.

TITTLE.—A very small particle. The word is used in Mat. 5:18; Lu. 16:17 to refer to the fine stroke or minute turn which often distinguishes one letter of the Hebrew alphabet from another.

TI'-TUS *(protected ?).*
A Greek disciple who accompanied Paul in several of his journeys, was sent by him to Dalmatia, and had charge of the church in Crete when Paul wrote his epistle to him. Gal. 2:1, 3; II Ti. 4:10; Tit. 1:4.

TI'-TUS, *EPISTLE TO.*—See *BIBLE, BOOKS OF THE.*

TI'-ZITE.
Patronymic of Joha, one of David's valiant men. I Ch. 11:45.

TO'-AH *(humility).*
Father of Eliel, and grandfather of Jeroham the grandfather of Samuel the prophet; called also *NAHATH,* in v. 26; and *TOHU,* in I Sa. 1:1. I Ch. 6:34.

TOB *(fruitful, good).*
A district in Syria, N. E. of Gilead, to which Jephthah fled, and which sent out mercenary troops (II Sa. 10:6). Also called *ISH-TOB.* Judg. 11:3, 5.

TOB--AD-O-NI'-JAH *(the Lord Jehovah is good).*
A Levite sent by Jehoshaphat to teach the people in the cities of Judah. II Ch. 17:8.

TO-BI'-AH, TO-BI'-JAH *(Jehovah is good)* —R. V., *"Tobiah."*
1. A Levite sent by Jehoshaphat to teach the people in the cities of Judah. II Ch. 17:8.

2. A person whose descendants returning from exile were unable to prove their genealogy. Ezra 2:60; Neh. 7:62.

3. An Ammonite who opposed Nehemiah, B. C. 445. Neh. 2:10, 19; 4:3, 7; 6:1, 12, 14, 17, 19.

4. A chief man whose posterity returned from exile. Zech. 6:10, 14.

TO'-CHEN *(establishment).*
A city in Simeon, near Rimmon; omitted in Josh. 19:7. I Ch. 4:32.

TOE.—See *THUMB.* Ex. 29:20; Judg. 1:6, 7.

TO-GAR'-MAH *(rugged).*
A son of Gomer, son of Japheth. His descendants are supposed to have settled in the N. part of *ARMENIA* (which see). Gen. 10:3; I Ch. 1:6; Eze. 27:14; 38:6.

TO'-HU *(humility, depression).*
A Kohathite, ancestor of Samuel; called *NAHATH* in I Ch. 6:26, and *TOAH* in I Ch. 6:34. I Sa. 1:1.

TO'-I, TO'-U *(error, wandering).*
A king of Hamath in the days of David. II Sa. 8:9, 10; I Ch. 18:9, 10.

TOKEN.—See *PRESENT; SIGN.* Gen. 9:12, 17; Ex. 3:12—Mark 14:44.

TO'-LA *(warm, crimson).*
1. A son of Issachar. Gen. 46:13; Num. 26:23; I Ch. 7:1, 2.

2. A judge of Israel, of the tribe of Issachar. B. C. 1206-1183. Judg. 10:1.

TO'-LAD *(begetter).*
A city in Simeon, near Ezem; same as *EL-TOLAD* in Josh. 15:30. I Ch. 4:29.

TO'-LA-ITES.
Descendants of Tola, son of Issachar. Num. 26:23.

TOLL.—One of the three branches of the king's revenue; probably a payment required from those crossing bridges or fords or traveling on the public roads. Ezra 4:13, 20; 7:24.

TOMB.—See *BURYING; SEPULCHRE.* Job 21:32—Mat. 8:28; 23:29; 27:60.

TONGS.—Pincers, either for holding coals or for trimming lamps (Ex. 25:38; Num. 4:9, etc.; R. V., usually *"snuffers"*), but in Isa. 44:12, *"axe,"* as in the R. V.

TONGUE.—This word is variously used in the Bible. It stands, literally, for the human tongue (Judg. 7:5); it is personified (Isa. 45:23; cp. Rom. 14:11); it is used by metonymy for speech generally (Prov. 15:4; I Jno. 3:18); it is used for a particular language or dialect spoken by any particular people (Gen. 10:5, 20, 31), or for the people speaking a certain language (Isa. 66:18; Dan. 3:4, 7); it is used figuratively for anything resembling a tongue in shape (Isa. 5:24).

TOOL.—See *BRONZE; COPPER; IRON; OCCUPATIONS.* Ex. 20:25; I Ki. 6:7.

TOOTH.—See *TEETH.* Prov. 25:19—Mat. 5:38.

TOP.—In Judg. 15:8, 11; Isa. 2:21, *"cleft,"* as in the R. V.

TOPAZ.—This word is thought by many to refer to the modern chrysolite, a rather soft stone of a greenish hue. It was one of the precious stones in the high-priest's breast-plate (Ex. 28:17); was one of the jewels that adorned the apparel of the king of Tyre (Eze. 28:13); and was the bright stone that garnished the ninth foundation of the heavenly Jerusalem (Rev. 21:20). In Job 28:19, where wisdom is contrasted with precious articles, it is said that "the topaz of Ethiopia shall not equal it."

TO'-PHEL *(mortar).*
A place in the wilderness of Sinai over against Paran; now called *Tufileh,* S. E. of the Dead Sea. Deut. 1:1.

TO'-PHET, TO'-PHETH *(altar)*—R. V., *"Topheth."*
A place in the valley of Hinnom where human sacrifices were offered to Molech (Moloch) and the dead bodies buried or consumed. II Ki. 23:10; Jer. 7:31; 19:11-14.

TORCH.—Torches were made of pieces of resinous wood or bunches of flax twisted together and covered with an inflammable substance. The "lanterns" carried by the men who arrested Jesus on the night preceding his crucifixion (Jno. 18:3) were probably torches of some kind. Nah. 2:3, 4; Zech. 12:6.

TORMENTORS.—In Mat. 18:34, probably keepers of the prison who endeavored, by torturing the prisoner, to find out if he had any money or other valuables hidden away.

TORTOISE.—*"Great lizard"* in the R. V.; probably the *dhabb,* or Arabian lizard, a slow-moving reptile which sometimes attains a length of two feet. The Arabs eat it, but it was "unclean" among the Hebrews (Lev. 11:29).

TOU. See *TOI.* I Ch. 18:9.

TOW.—The coarse and broken part of flax. In Isa. 43:17, the word means *flax;* hence the R. V. renders it *"wick."* See *FLAX; LINEN.* Judg. 16:9; Isa. 1:31.

TOWEL.—The apron worn by servants and persons in waiting. Jno. 13:4, 5.

TOWER.—This word usually denotes a high building erected in vineyards, which served as a shelter and refuge for the watchmen and afforded an extensive view of the surrounding country (Isa. 5:2; Mat. 21:33). Shepherds erected towers for similar purposes. Such towers are still in use in Palestine in vineyards, especially near Hebron, and serve as lodges for the keepers of the vineyards. During the vintage, they are filled with the persons employed in the work of gathering the grapes. Mural towers were in all ages built as part of the fortifications of towns, especially at the corners of the walls and the gates (II Ch. 14:7; 26:9, 15; 32:5); also, towers in the interior of cities served as citadels (Judg. 9:46 sq.). Jerusalem was especially provided with towers of this description, many of which had special names (see below). Those on the walls and at the gates were used for sentries (II Ki. 9:17; 17:9; 18:8;

Eze. 27:11). The Temple was likewise provided with numerous towers. The "tower in Siloam" (Lu. 13:4) was probably some mural fortification near that fountain. See towers listed below.

TOWER OF BA'-BEL. See *BABYLON; BABYLON OF TODAY.*

TOWER OF DA'-VID.
Part of the castle in Zion. Song 4:4.

TOWER OF E'-DAR—R. V., *"Eder."*
Between Bethlehem and Hebron. Gen. 35:21.

TOWER OF THE FLOCK.
Same as the preceding, or in Zion. Mic. 4:8.

TOWER OF THE FURNACES.
On the wall of Jerusalem, near the Valley Gate. Neh. 3:11; 12:38.

TOWER OF HAN'-A-NEEL—R. V., *"Hananel."*
On the wall of Jerusalem, near the Sheep Gate. Neh. 3:1; 12:39; Jer. 31:38; Zech. 14:10.

TOWER OF LEB'-A-NON.
On the E. of Lebanon. Song 7:4.

TOWER OF ME'-AH—R. V., *"Ham-meah."*
On the wall of Jerusalem, between the Sheep Gate and the tower of Hananeel. Neh. 3:1; 12:39.

TOWER OF PEN'-U-EL.
In Penuel, a city of Gilead. Judg. 8:17.

TOWER OF SHE'-CHEM.
In Shechem, a city of Ephraim. Judg. 9:46, 47.

TOWER OF SY-E'-NE—R. V., *"Seveneh."*
In Syene, a city in the S. of Egypt. Eze. 29:10; 30:6.

TOWN.—Towns of all sizes were spoken of as "cities." For list of the principal towns and cities of Palestine, see *PALESTINE.* Gen. 25:16; Num. 32:41—Mat. 10:11; Mark 8:23, 26, 27.

TOWN CLERK.—Probably an official of great importance, whose duties consisted of keeping the public records, presiding over public gatherings, and performing the functions of the chief magistrate when the latter was away. Acts 19:35.

TRA-CHO-NI'-TIS.
A small rocky part of the tetrarchy of Philip, on the E. of the Jordan, having the Arabian desert on the E. and Auranitis and Gaulonitis on the S. W., and extending from the territory of Damascus on the N. to near Bostra on the S.; now called *Lejah,* anciently *ARGOB,* and is nearly in the centre of ancient Bashan. Lu. 3:1.

TRADE.—See *MERCHANDISE; OCCUPATIONS.* Gen. 46:32, 34.

TRADITIONS.—Certain rules handed down by word of mouth from generation to generation; not written in the law, but claimed by the Jews to have been given by God to Moses. Mat. 15:2, 3, 6; Gal. 1:14.

TRAITOR.—Designation applied to Judas Iscariot, the most noted and most despised traitor of all history. Lu. 6:16.

TRAIN.—In I Ki. 10:2, a body of attendants; a retinue. In Isa. 6:1, that part of a garment which trails after the wearer; hence, the garment itself or the whole attire of the wearer.

TRANSFIGURATION, *THE.* — A supernatural manifestation of the Savior's inherent glory, in which his divinity and mission were most solemnly attested. This is one of the most wonderful incidents in the life of Christ upon earth, and one so instructive that we can never exhaust its lessons. Both the apostles Peter (II Pe. 1:18) and John (1:14), who were eye-witnesses of the great event, refer to the convincing power of the glory exhibited upon that occasion, and the events connected with it are particularly described in Mat. 17:1-9; Mark 9:2-10; Lu. 9:28-36. The Mount of Transfiguration is traditionally thought to have been Mount Tabor; but as this height is fifty miles from Cæsarea Philippi, where Jesus last taught, it is now generally supposed to have been a mountain much less distant—Mount Hermon.

TRANSLATE.—In II Sa. 3:10; Heb. 11:5, to remove from one place to another; to *"transfer,"* as rendered in the former passage in the R. V.

TRAP.—See *HUNTER; NET.* Job 18:10; Psa. 69:22—Rom. 11:9.

TRAVAIL.—Labor; pain; trouble generally. Job 15:20; Isa. 53:11—Jno. 16:21.

TRAVELLER.—A "travelling company" (Gen. 37:25) in the East is still much more cumbersome than with us, since it is almost exclusively undertaken solely on errands of business, and rarely for purposes of pleasure. Commerce is carried on by means of caravans, which carry all necessaries with them, and are often so large as to seem like a considerable army. Single travelers in the interior of the well-inhabited country, or in Palestine proper, usually ride upon asses (see I Sa. 25:20, 42; II Sa. 17:23, etc.); tourists, however, and sheiks, upon horses; and, in some instances, wagons were anciently used as vehicles (Gen. 45:19; II Ki. 9:21; Acts 8:28) in certain parts of the country; but most persons went on foot (cp. Jno. 4:6) and carried their most essential supplies with them (Judg. 19:18 sq.). Journeying on the Sabbath was forbidden in postexilian times (see Josephus, *Ant.* XIII, 8:4).

TREADER.—See *PRESS.* Isa. 16:10; Amos 9:13.

TREASURE CITIES and HOUSES. — Fortified cities and well-guarded houses in which the king stored his treasures for safe-keeping. See *STORE CITY; STOREHOUSE.* Ex. 1:11; Ezra 5:17.

TREASURER. — Important officer in Oriental courts, probably having charge of the receipts and disbursements of the public treasury. Ezra 1:8; 7:21; Isa. 22:15.

TREASURY.—In Mark 12:41, 43; Lu. 21:1; Jno. 8:20, etc., the place in the Temple where gifts were received. According to the rabbins, this treasury was in the court of the women, where stood thirteen chests, called *trumpets* from their form or funnel-shaped mouth, into which the Jews cast their offerings (cp. Ex. 30:13 sq.).

TREES.—The Hebrews were forbidden to destroy the fruit-trees of their enemies in time of war, "for the tree of the field is man's life" (Deut. 20:19, 20). Trees of any kind are not now very abundant in Palestine. Some trees of the East are found, by an examination of the internal zones, to have attained a very great age. There are some in existence which are stated to have attained a longevity of 3,000 years, while for others a still higher antiquity is claimed. Individual trees in Palestine are often notable for historical and sacred associations. See *GROVES; FORESTS; PALESTINE.*

TRENCH.—Besides denoting a ditch, as in I Ki. 18:32, 35, 38, this word is used in the Bible to designate a rampart or bulwark formed by arranging the vehicles and baggage of a camp in a circle. See I Sa. 26:5, 7 (R. V., *"place of the wagons"*); II Sa. 20:15 (R. V., *"rampart"*).

TRESPASS OFFERING.—An individual sacrifice, or offering, made for some specific sin or offense. Restitution was first to be made, and then this offering presented to God for an atonement. See *OFFERING; RESTITUTION.* Lev. 5:1 sq.; 6:6, 17; 7:1 sq.; 14:12 sq.; 19:21, 22.

TRIAL.—See *JESUS, TRIAL OF; PUNISHMENT; SANHEDRIN.* Job 9:23; Eze. 21:13—Heb. 11:36; I Pe. 1:7; 4:12.

TRIBE.—The posterity of each of the twelve sons of Jacob formed a tribe (Num. 1:4). Jacob, on his death-bed, adopted Ephraim and Manasseh, the sons of Joseph, as his own children (Gen.

48:5), and thus made two tribes of one. In dividing the Promised Land, however, only twelve shares were made, the Levites not receiving any of the land, as they were to minister in the Temple and were to be supported by contributions from the remainder (see *LEVITES; TITHES*). The twelve (thirteen, including the Levites) tribes lived together as one people until after the death of Solomon, B. C. 975 (or 931), when ten of them revolted, forming the kingdom of *ISRAEL* under Jeroboam. The tribes of Benjamin and Judah remained faithful to Rehoboam, the successor of Solomon, and were known as the kingdom of *JUDAH*. For each of the tribes, see separate articles under their respective names. See also *ISRAEL; JACOB; JEWS; JUDAH, KINGDOM OF;* and *PALESTINE (History)*.

TRIBUTE.—A tax, consisting of an annual or stated sum of money or other valuable thing, paid for the support of the government, or levied on a people by their conquerors. Every Hebrew over twenty years of age was required to pay a tribute of a half-shekel (about 30 cents) for the maintenance of the Temple-service (Ex. 30:13, 14). See *PUBLICAN; TAXES; TITHES*.

TRO'-AS.
Strictly Alexandria-Troas, a seaport of Phrygia Minor, in Mysia, on the shores of the Archipelago, a little S. W. of the Hellespont, 25 miles N. of Asso, and a little S. of ancient Troy; now called *Eski-Stamboul* or "Old Constantinople." It was twice visited by Paul (Acts 16:8-11; 20:5-10). II Co. 2:12; II Ti. 4:13.

TRO-GYL'-LI-UM.
A city and promontory at the foot of Mount Mycale, in Caria (the S. W. province of Asia Minor), nearly opposite to Samos, and not far from Miletus. It was visited by Paul on his third missionary journey (Acts 20:15; A. V. only).

TROOP.—A word used in the Bible to denote a company or band of any size. See *ROBBERS; SOLDIER*. Gen. 49:19; I Sa. 30:8; II Sa. 2:25.

TROPH'-I-MUS.
A believer in Ephesus who accompanied Paul to Jerusalem when he returned from Greece. Acts 20:4; 21:29; II Ti. 4:20.

TROUBLER OF ISRAEL.—Term applied to Achar, or *ACHAN* (which see). I Ch. 2:7.

TROUGH.—A vessel of wood or stone for watering animals. See *KNEADING TROUGHS*. Gen. 24:20; 30:38; Ex. 2:16.

TROW.—Think; believe. The expression "I trow not," in Lu. 17:9 of the A. V., is omitted from the R. V.

TRUMPET.—The difference between this instrument and the *HORN* (which see), as they were used by the ancient Hebrews, is not known. The Lord commanded Moses to make two trumpets of beaten silver, for the purpose of calling the people together when they were to decamp (Num. 10). These trumpets were chiefly used, however, to proclaim the beginning of the civil year, the beginning of the sabbatical year (Lev. 23:24; Num. 29:1), and the beginning of the jubilee (Lev. 25:9, 10). According to Josephus (*Ant.* III, 12:6), they were near a cubit long, and their tube or pipe was of about the thickness of a common flute. In the time of Joshua, there were seven of these instruments (Josh. 6:4); and at the dedication of the Temple of Solomon, there were 120 priests that sounded trumpets (II Ch. 5:12). In addition to the sacred trumpets of the Temple, whose use was restricted, even in war and in battle, to the priests, there were others used by the Hebrew generals. Ehud sounded the trumpet to assemble Israel against the Moabites, whose king, Eglon, he had slain (Judg. 3:17-30). Gideon took a trumpet in his hand, and gave each of his followers one, when he assaulted the Midianites (7:2, 16). Joab sounded the trumpet as a signal of retreat to his soldiers, in the battle against Abner (II Sa. 2:28), in that against Absalom (18:16), and in the pursuit of Sheba, son of Bichri (20:22).

TRUMPETS, *FEAST OF*.—A festival celebrated on the first day, or new moon, of the seventh month (Tishri) of the sacred year, which was the New Year's Day of the Jewish civil year. The feast was begun with the sound of trumpets, and, besides the usual sacrifices that took place on the first of each month (see *MOON*), there was a total cessation from labor and a special burnt-offering unto the Lord of a young bullock, a ram, and seven lambs (Num. 29:1-6). Various meanings have been assigned to the Feast of Trumpets. It was an odd fancy of the rabbins that on this day, every year, God judges all men, and that they pass before Him as a flock of sheep pass before a shepherd *(Rosh hash-Shan.* I, 2).

TRY-PHE'-NA *(delicate)*—R. V., *"Tryphæna."*
A woman disciple in Rome to whom Paul sent salutation. Rom. 16:12.

TRY-PHO'-SA.
A Roman female disciple to whom Paul sent salutation. Rom. 16:12.

TU'-BAL *(production ?)*.
1. A son of Japheth. Gen. 10:2; I Ch. 1:5.
2. The name "Tubal" is also applied to the descendants of Tubal, who are thought to have settled S. of the Black Sea, and W. of Colchis, whence they went to Spain, Sicily, etc. Isa. 66:19; Eze. 27:13; 32:26.

TU'-BAL--CAIN *(producer of weapons ?)*.
Son of Lamech by Zillah, and brother of Naamah, of the race of Cain. He is described as "an instructor of every artificer in brass (copper) and iron" (Gen. 4:22), and is the first smith mentioned in the Bible.

TURTLE.—A word which *always* refers to the *TURTLE DOVE* (which see). Song 2:12; Jer. 8:7.

TURTLE DOVE.—A species of dove found in great numbers in Palestine. It is smaller than the pigeon, differently marked, and has a soft plaintive note. According to the Mosaic law, the poor, who could not afford a more costly sacrifice, were permitted to offer two pigeons or turtle-doves (Lev. 12:8), and their use by Joseph and Mary (Lu. 2:24) would seem to indicate that the parents of Christ were people of very moderate means. "Turtle" is frequently used in the Bible for turtle-dove, and should always be so understood.

TUTORS.—*"Guardians,"* as in the R. V. Gal. 4:2.

TWAIN.—*"Two,"* as often rendered in the R. V. Jer. 34:18—Mat. 5:41; 19:5, 6.

TWIGS.—The gospel is represented, in Eze. 17:4, 22, as a tender twig which the Lord would plant, and which would "bring forth boughs, and bear fruit, and be a goodly cedar" (v. 23).

TWINS.—Esau and Jacob were twins, of whom Esau was the first born (Gen. 25:24, 25); so also were Pharez and Zarah, the former being the first born (Gen. 38:29, 30). It is probable, however, that in both instances the second born received the birthright to which the first born was ordinarily entitled (see Gen. 25:31-34; 27:6 sq.; 38:28-30; and also *MEDICINE*).

TYCH'-I-CUS *(fortunate)*.
A believer in Asia Minor who accompanied Paul to Jerusalem when he left Greece, and was sent by him first to Ephesus, and then to Colosse. Acts 20:4; Eph. 6:21; Col. 4:7; II Ti. 4:12; Tit. 3:12.

TY-RAN'-NUS *(tyrant)*.
A man of Ephesus in whose school Paul preached for two years, the Jews having compelled him to stop visiting the synagogue. Acts 19:9.

TYRE, TY'-RUS *(rock)*—R. V., *"Tyre."*
A city in the centre of Phœnicia, on the coast of the Mediterranean Sea, five miles S. of the Leontes River, midway between Accho and Sidon, and three

miles W. of Raamah. Said to have been founded B. C. 2750; it was assigned to the tribe of Asher, but was never occupied by them; in 1210, it received many fugitives from Sidon; in 1014, Hiram, its king, helped Solomon in his great works; in 721-716, it successfully resisted Shalmaneser, king of Assyria; in 585-572, it did the same to Nebuchadnezzar, king of Babylon, when the inhabitants founded insular Tyre, which, in 332, was taken by Alexander the Great (after a siege of seven months), by his constructing a mole connecting it with the mainland; in 315, it was taken by Antigonus of Syria, after a siege of 15 months; in 248, it was treacherously surrendered to Antiochus the Great by Theodotus, lieutenant of Ptolemy Philopater. In A. D. 1124, it was taken by the Crusaders from the Saracens, after a siege of five and a half months, when a third of it was assigned to Venice; in 1187, it successfully resisted Saladin; in 1391, it was taken by the Turks; in 1766, the Metalwileh, a sect of the Shiites, settled at it, and established a trade in grain and tobacco; in 1841, it was taken by the allied fleet. Councils were held here, A. D. 335 and 518. Eze. 27:1-32 contains a glowing account of its ancient riches and extensive traffic, from Spain to India, including Greece, Cyprus, Egypt, Palestine, Syria, Arabia, and Persia, in gold, silver, iron, lead, tin, copper; wheat, cereals, honey, oil, balm; wools and linen fabrics; ivory and ebony; jewelry, and dyes of all kinds. Tyre was a flourishing town in N. T. times; Paul visited it and spent seven days there (Acts 21:3, 4). It is now an insignificant town of about 4,000 inhabitants, and was under Turkish rule until the late World War, when it passed under the control of the French. It is now called *Es-Sur*.

U

U'-CAL *(I am strong)*.
Mentioned only in Prov. 30:1. Nothing is known of him except that he was one of those to whom Agur spoke.

U'-EL *(will of God)*.
A son of Bani who had taken a foreign wife during the Exile. Ezra 10:34.

U'-LAI *(strong water)*.
A river surrounding Susa, falling into the Euphrates below its junction with the Tigris; called by the Greeks *Eulæus* or *Choaspes;* and now *Kerah*, or *Kerkhah*. Dan. 8:2, 16.

U'-LAM *(solitary)*.
1. A son of Sheresh, grandson of Manasseh. I Ch. 7:16, 17.

2. A son of Eshek, a Benjamite of the family of Saul. I Ch. 8:39, 40.

UL'-LA *(burden)*.
An Asherite, father of Arah, Haniel, and Rezia. I Ch. 7:39.

UM'-MAH *(union, kindred)*.
A city in Asher, near Aphek or Rehob; now called *Alma*, near *Ras Nakhura*. Josh. 19:30.

UNBELIEVERS.—A term generally applied to those who reject, or do not accept, the doctrine and teachings of Christ. I Co. 6:6; 14:23.

UNCIRCUMCISED.—The Gentiles, in contrast with the Jews, who were circumcised. "Uncircumcision" is also used to denote impurity or wickedness (Rom. 2:25-27). I Sa. 17:26, 36; 31:4.

UNCLE.—Brother of a parent. Lev. 10:4; I Sa. 10:14-16; 14:50.

UNCLEAN.—See *CLEAN*. Lev. 5:2; 7:19, 21; 11:4-8, 26.

UNCOVER.—To uncover the head was a sign of grief or mourning, and also a token of captivity. Uncovering the arm was a preparation for the siege, by removing every encumbrance. Eze. 4:7; Isa. 47:2.

UNCTION.—*"Anointing,"* as in the R. V. I Jno. 2:20.

UNDERGIRDING.—See *HELPS; SHIP*. Acts 27:17.

UNDERSETTERS.—Projections on the bases of the brazen laver. They may have served as supports or ornaments. See *LAVER*. I Ki. 7:30, 34.

UNICORN.—This word does not refer to the fabulous animal known to us by that name, but to the *"wild ox,"* as rendered in the R. V. Num. 23:22; Job. 39:9; Psa. 22:21.

UNLEAVENED BREAD.—See *BREAD, UNLEAVENED*. Gen. 19:3; Ex. 12:8, 15, 17, 18, 20.

UN'-NI *(depressed)*.
1. A Levite over the choral services in the Tabernacle in the days of David. I Ch. 15:18, 20.

2. A Levite who returned from exile with Zerubbabel, B. C. 536. Neh. 12:9.

UNTOWARD.—Perverse or *"crooked,"* as in the R. V. Acts 2:40.

UNWITTINGLY.—In Josh. 20:5, *"unawares"* in the R. V.

U-PHAR'-SIN.—See *MENE*. Dan. 5:25.

U'-PHAZ.
A place in S. Arabia where gold was obtained; perhaps the same as *OPHIR*. Jer. 10:9; Dan. 10:5.

UPPER COASTS.
The countries of Galatia and Phrygia, in Asia Minor, which Paul passed through on his third missionary journey. Acts 19:1.

UPPER ROOMS.—In Mark 12:39, *"chief places"* in the R. V. See *HOUSE*.

UR *(light, brightness)*.
Father of Eliphal, one of David's valiant men. I Ch. 11:35.

UR OF THE CHAL'-DEES.
The place where Abram lived before he was called to go into Canaan. Stephen spoke of it (Acts 7:2) as being in Mesopotamia. It was probably in the extreme N. of that country, near the source of the river Tigris. Gen. 11:28, 31; 15:7; Neh. 9:7.

UR'-BANE *(polite)*—R. V., *"Urbanus."*
A Christian at Rome to whom Paul sent salutation. Rom. 16:9.

U'-RI *(enlightened)*.
1. Son of Hur, and father of Bezaleel, who was filled with the spirit of wisdom to prepare the Tabernacle. Ex. 31:2; 35:30; 38:22; I Ch. 2:20; II Ch. 1:5.

2. Father of Geber, one of Solomon's officers in Gilead. I Ki. 4:19.

3. A gate-keeper that had taken a "strange" (foreign) wife during the Exile. Ezra 10:24.

U-RI'-AH, U-RI'-JAH *(Jehovah is light)*.
1. A Hittite, husband of Bath-sheba, and one of David's valiant men. David contrived his death, in order to secure Bath-sheba for himself. II Sa. 11:3-26; 12:9, 10, 15; 23:39; I Ki. 15:5.

2. A priest in Jerusalem who built an altar according to the pattern sent him by King Ahaz. II Ki. 16:10, 11, 15, 16.

3. A priest, father of Meremoth, who rebuilt part of the wall of Jerusalem at the instance of Nehemiah. Ezra 8:33; Neh. 3:4, 21.

4. A priest, Levite, or ruler who stood beside Ezra when he read the book of the law to the people. Neh. 8:4.

5. A priest whom Isaiah took as a witness. Isa. 8:2.

6. A prophet, son of Shemaiah, whom Jehoiakim sent for into Egypt, and slew. Jer. 26:20, 21, 23.

U-RI'-AS—R. V., *"Uriah."* See *URIAH*, No. 1. Mat. 1:6.

U'-RI-EL *(God is light).*
1. A Kohathite, son of Tahath. I Ch. 6:24; 15:5, 11.

2. Father of Michaiah, one of Rehoboam's wives; a Gibeathite. II Ch. 13:2.

U'-RIM and THUM'-MIM *(light* and *perfection).* The Anglicized form of two Hebrew words used with reference to some obscure mode of divination in connection with the sacerdotal regalia (Ex. 28:30; Lev. 8:8), but concerning which both ancient and modern interpreters have greatly differed. Neither Scripture nor Jewish tradition throws any light whatsoever upon the subject. The two words are always used together except in Num. 27:21; I Sa. 28:6, where "Urim" occurs alone. Deut. 33:8; Ezra 2:63; Neh. 7:65.

USURY.—In the Bible, this word means simply *"interest"* (as in the R. V.), and does not have the significance that is now attached to it. Under the Mosaic code, the Jews were not permitted to receive interest from each other for the loan of money or anything else, though they might require interest of strangers. See *LENDER; PLEDGE.* Ex. 22:25; Lev. 25:36, 37; Deut. 23:19, 20.

U'-THAI *(Jehovah is help).*
1. Son of Ammihud, a descendant of Pharez, son of Judah, dwelling in Jerusalem. I Ch. 9:4.

2. A chief man, of the sons of Bigvai, that returned from exile with Ezra in the time of Artaxerxes, B. C. 458. Ezra 8:14.

UTTER.—In Eze. 42:1, 3, etc., *"outer,"* as in the R. V.

UTMOST SEA.
A term referring to the Mediterranean Sea. Deut. 34:2 (R. V., *"hinder sea"*); Joel 2:20 (R. V., *"eastern sea"*).

UTTERMOST SEA.
Term referring to the Mediterranean Sea. Deut. 11:24.

UZ *(firmness).*
1. A son of Aram, son of Shem. Gen. 10:23; I Ch. 1:17.

2. A son of Dishon, of the family of Seir, and ancestor of the Horim. Gen. 36:28; I Ch. 1:42.

3. A region at the S. of Edom and W. of the great Arabian desert which extends into Chaldea. Job 1:1; Jer. 25:20; Lam. 4:21.

U'-ZAI *(hoped for).*
Father of Palal, who repaired part of the wall of Jerusalem, B. C. 445. Neh. 3:25.

U'-ZAL *(wanderer).*
The sixth son of Joktan, of the family of Shem, who settled in S. Arabia, in Zanaa. Gen. 10:27; I Ch. 1:21.

UZ'-ZA, UZ'-ZAH *(strength).*
1. A son of Abinadab who was miraculously killed for touching the ark of God (see Num. 4:15) while it was being carried back from the country of the Philistines (II Sa. 6:3-8). I Ch. 13:7, 9-11.

2. A person in whose garden Manasseh and Amon, kings of Judah, were buried. II Ki. 21:18, 26.

3. Son of Shimei, a Merarite. I Ch. 6:29.

4. A Benjamite, brother of Ahihud. I Ch. 8:7.

5. Ancestor of a family of the Nethinim that returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:49; Neh. 7:51.

UZ'-ZEN--SHE'-RAH *(portion* or *top of Sherah)* —R. V., *"Uzzen-sheerah."*
A city in Ephraim, near the two Beth-horons; now called *Beit Sira.* I Ch. 7:24.

UZ'-ZI *(Jehovah is strong).*
1. A son of Bukki, and father of Zerahiah, a descendant of Phinehas, grandson of Aaron. I Ch. 6:5, 6, 51; Ezra 7:4.

2. Grandson of Issachar, and father of Izrahiah. I Ch. 7:2, 3.

3. Son of Bela, son of Benjamin. I Ch. 7:7.

4. Father of Elah, a Benjamite, whose descendants dwelt in Jerusalem after the Exile. I Ch. 9:8.

5. An overseer of the Levites in Jerusalem after the Exile. Neh. 11:22.

6. A priest of the family of Jedaiah in the days of Joiakim, grandson of Jozadah. Neh. 12:19, 42.

UZ-ZI'-A *(Jehovah is strong).*
An Ashterathite, one of David's valiant men. I Ch. 11:44.

UZ-ZI'-AH *(Jehovah is strong).*
1. Son of Amaziah, and father of Jotham, kings of Judah; called also *AZARIAH.* He reigned 52 years, B. C. 810-758, but was smitten with leprosy by the Lord (II Ki. 15:2-5). See *AZARIAH,* No. 3. II Ch. 26:1-23; 27:2; Isa. 1:1; 6:1; 7:1.

2. Son of Uriel, a Kohathite. I Ch. 6:24.

3. Father of Jehonathan, keeper of the storehouses in the days of David. I Ch. 27:25.

4. A priest that had taken a "strange" (foreign) wife. Ezra 10:21.

5. Father of Athaiah, who dwelt in Jerusalem after the Exile. Neh. 11:4.

UZ'-ZI-EL *(God is strong).*
1. A son of Kohath, son of Levi. Ex. 6:18, 22; Lev. 10:4; Num. 3:19, 30.

2. A Simeonite, son of Ishi, who, with Pelatiah and Neariah and Rephaiah and five hundred men, went to Mount Seir, smote the Amalekites, and dwelt there. I Ch. 4:42.

3. A son of Bela, son of Benjamin. I Ch. 7:7.

4. A son of Heman set by David over the service of song. I Ch. 25:4.

5. A Levite who helped to cleanse the Temple in the days of Hezekiah. II Ch. 29:14.

6. Son of Hashaiah, and a goldsmith who repaired part of the wall of Jerusalem. Neh. 3:8.

UZ'-ZI-EL-ITES.
Descendants of Uzziel, son of Kohath. Num. 3:27; I Ch. 26:23.

V

VAGABOND.—*"Wanderer," "fugitive"* (as sometimes rendered in the R. V.). In Acts 19:13, the R. V. renders the word *"strolling."* Gen. 4:12, 14; Psa. 109:10.

VAIL, VEIL.—In ancient times, the veil was worn only on special occasions (Gen. 24:65; 38:14), the Hebrew women usually appearing in public without it (Gen. 12:14; I Sa. 1:12). In the present day, however, the veil is an indispensable article of female apparel in the East (especially among the Mohammedans), where custom forbids women to show their faces to men other than their husbands. See *GARMENTS.*

VA-JE-ZA'-THA *(born of Ized)*—R. V., *"Vaizatha."*
The tenth son of Haman the Agagite, in the days of Esther and Ahasuerus. He was hanged with his father and brothers, after death (Esth. 9:9, 14).

VALE, VALLEY.—See *PALESTINE;* also see below.

VALLEY GATE.
A gate on the N. W. of Jerusalem; probably the present *Jaffa Gate.* II Ch. 26:9; Neh. 2:13; 3:13.

VALLEY OF A'-CHOR.
Near Jericho. Josh. 7:24, 26; 15:7; Isa. 65:10; Hos. 2:15.

VALLEY OF AJ'-A-LON—R. V., *"Aijalon."*
In Dan. Josh. 10:12.

VALLEY OF BA'-CA—R. V., *"Weeping."*
Near Jerusalem. Psa. 84:6.

VALLEY OF BE-RA'-CHAH—R. V., *"Beracah."*
West of Tekoa. II Ch. 20:26.

VALLEY OF CHA-RA'-SHIM—R. V., *"Ge-harashim."*
In Judah. See *CHARASHIM.* I Ch. 4:14.

VALLEY OF CRAFTS'-MEN.
Same as *VALLEY OF CHARASHIM.* Neh. 11:35.

VALLEY OF DE-CI'-SION.
In the vicinity of Jerusalem. Joel 3:14.

VALLEY OF E'-LAH.
Near Shochoh. I Sa. 17:2, 19; 21:9.

VALLEY OF ESH'-COL.
In the S. of Judah. Num. 32:9; Deut. 1:24.

VALLEY OF GE'-RAR.
In the S. W. of Palestine. Gen. 26:17.

VALLEY OF THE GI'-ANTS.
S. of Jerusalem. See *VALLEY OF REPHAIM.* Josh. 15:8; 18:16.

VALLEY OF GIB'-E-ON.
In Benjamin. Isa. 28:21.

VALLEY OF HA'-MON--GOG.
E. of Chinnereth. Called also *VALLEY OF THE PASSENGERS.* Eze. 39:11, 15.

VALLEY OF HE'-BRON.
In the S. of Judah. Gen. 37:14.

VALLEY OF HIN'-NOM.
S. of Jerusalem. See *HINNOM.* Josh. 15:8; 18:16; Neh. 11:30.

VALLEY OF JE-HOSH'-A-PHAT.
Between Jerusalem and the Mount of Olives. Joel 3:2, 12.

VALLEY OF JER'-I-CHO.
Between Jericho and the Salt (Dead) Sea. Deut. 34:3.

VALLEY OF JEZ'-REEL.
In Issachar. Josh. 17:16; Judg. 6:33; Hos. 1:5.

VALLEY OF JIPH'-THAH--EL—R. V., *"Iphtah-el."*
N. E. of Zebulun. Josh. 19:14, 27.

VALLEY OF KE'-ZIZ.—R. V., *"Emek-keziz."*
In Benjamin. Josh. 18:21.

VALLEY OF THE KING, or the KING'S DALE.
The S. part of the *VALLEY OF JEHOSHAPHAT.* Gen. 14:17; II Sa. 18:18.

VALLEY OF LEB'-A-NON.
W. of Hermon. Josh. 11:17.

VALLEY OF ME-GID'-DO.
That through which the Kishon flows, in Issachar or Manasseh. II Ch. 35:22; Zech. 12:11.

VALLEY OF MIZ'-PEH.
In Dan. Josh. 11:8.

VALLEY OF THE MOUN'-TAINS.
Near Jerusalem. Zech. 14:5.

VALLEY OF THE PAS'-SEN-GERS.
In the E. of Chinnereth. Called also *VALLEY OF HAMON-GOG.* Eze. 39:11.

VALLEY OF REPH'-A-IM.
N. part of the *VALLEY OF HINNOM,* on the S. of Jerusalem. II Sa. 5:18, 22; 23:13; I Ch. 11:15; 14:9; Isa. 17:5.

VALLEY OF SALT.
At the S. end of the Salt (Dead) Sea. II Sa. 8:13; II Ki. 14:7; I Ch. 18:12; Psa. 60: *title.*

VALLEY OF SHA'-VEH.
Same as the *VALLEY OF THE KING.* Gen. 14:17.

VALLEY OF SHIT'-TIM.
VALLEY OF THE ACACIAS. See *SHITTIM.* Joel 3:18.

VALLEY OF SID'-DIM.
S. W. of the Salt (Dead) Sea. Gen. 14:3, 8, 10.

VALLEY OF SLAUGH'-TER.
A symbolic name. Jer. 7:32; 19:6.

VALLEY OF THE SON OF HIN'-NOM.
See *VALLEY OF HINNOM.* Josh. 15:8; 18:16; II Ki. 23:10; II Ch. 28:3; 33:6.

VALLEY OF SO'-REK.
In Dan. Judg. 16:4.

VALLEY OF SUC'-COTH.
In Gad. Psa. 60:6; 108:7.

VALLEY OF VI'-SION.
Symbolic name for the lower part of Jerusalem. Isa. 22:1, 5.

VALLEY OF ZA'-RED—R. V., *"Zered."*
E. of the Salt (Dead) Sea. Num. 21:12.

VALLEY OF ZE-BO'-IM.
In Benjamin. I Sa. 13:18.

VALLEY OF ZEPH'-A-THAH.
In Simeon. II Ch. 14:10.

VA-NI'-AH *(Jehovah is praise).*
One of the sons of Bani that had taken a "strange" (foreign) wife. Ezra 10:36.

VANITY.—In Job. 7:3, *"misery"* in the R. V.

VAPOUR.—See *CLOUD; SMOKE.* Psa. 135:7—Acts 2:19; Jas. 4:14.

VASH'-NI *(strong)*—R. V., *"Joel."*
The "first-born" of Samuel the prophet, according to I Ch. 6:28; but I Sa. 8:2 shows that the true reading should be "the second," and that the name of Joel, the eldest son, has dropped out.

VASH'-TI *(a beautiful woman).*
A queen whom Ahasuerus repudiated, and whom Esther succeeded, B. C. 478. Esth. 1:9, 11, 12, 15-17, 19; 2:1, 4, 17.

VAT.—See *PRESS.*

VEIL.—See *VAIL.*

VE-A'-DAR. See *MONTH.*

VEIN.—In Job 28:1, *"mine"* in the R. V.

VENGEANCE.—As used in the Bible, this word does not always imply a revengeful state of mind, but rather denotes retribution or punishment inflicted as an act of justice. Gen. 4:15; Deut. 32:35—Rom. 12:19.

VENISON.—As used in the Bible, this word denotes the flesh of any wild animal. The Hebrew words so rendered are frequently translated "hunting." Gen. 25:28; 27:3, 5, 7, 19, 25, 31, 33.

VENOM.—Poison, particularly the poisonous matter which certain animals, such as serpents, scorpions, etc., secrete in a state of health, and communicate by biting or stinging. See *SCORPION; SERPENT.* Deut. 32:33.

VERMILION.—A bright red coloring substance much prized in the Orient for ornamenting dwellings and painting images. Jer. 22:14; Eze. 23:14.

VESSEL.—See *DISH; PITCHER; POT;* etc. Gen. 43:11; Lev. 6:28—Mat. 13:48.

VESTMENT, VESTURE.—See *GARMENTS.* Gen. 41:42; II Ki. 10:22—Mat. 27:35 (R. V., *"garments"*).

VESTRY.—The wardrobe chamber of a temple—as that of Baal (II Ki. 10:22)—containing, doubtless, the fine official apparel of the priests.

VIAL.—In I Sa. 10:1, a bottle or flask; in Rev. 5:8; 15:7; 16:1 sq., etc., a bowl.

VICTUALS.—See *EATING; FOOD,* etc. Gen. 14:11—Mat. 14:15 (R. V., *"food"*).

VILE.—In Lam. 1:11, *"abject"* in the R. V. In Isa. 32:6, "vile person" is rendered *"fool"* in the R. V.

VILLAGES.—See *PALESTINE.* Neh. 6:2; 11:25, 30; 12:28, 29—Mat. 9:35.

VILLANY.—*"Folly"* in the R. V. Isa. 32:6; Jer. 29:23.

VINE, VINEYARD.—The first mention of the vine or vineyard in Scripture occurs in Gen. 9:20, where we are informed that "Noah began to be a husbandman, and he planted a vineyard." The grape-vine is found wild at this day in the supposed neighborhood of Noah's first vineyard, at the foot of Mount Ararat. The next mention of the vine in the Bible is in Gen. 40:9-11, where mention is made of the vine of Egypt. This country is not nowadays, however, at all eminent for its grapes; but the frequency with which the plant or its fruit is figured on Egyptian monuments shows how important it must once have been.

Even before Israel took possession, the Promised Land was a land of vineyards (Num. 13:23; Deut. 6:11); and it is interesting to note the exceeding minuteness with which the great law-giver enacted rules and regulations for the culture of their vineyards, while the prospective owners still wandered in a burning desert (Ex. 22:5; 23:11; Lev. 25:5, 11; Num. 6:3, etc.). For vine-culture, the territory allotted to Judah was especially adapted, and in obtaining for his inheritance the hilly slopes of the south, the prophecy of his ancestor was fulfilled—"he washed his garments in wine and his clothes in the blood of grapes" (Gen. 49:11). The grapes of Hebron are still considered the finest in the Holy Land; and bunches weighing from five to seven pounds are said to be by no means uncommon. In the Mosaic ritual, the vine was subject to the usual restrictions of the "seventh year" (Ex. 23:11) and the jubilee of the fiftieth year (Lev. 25:11). The gleanings were to be left for the poor and the stranger (Deut. 24:21; Jer. 49:9). The vineyard was not to be sown with "divers seeds" (Deut. 22:9), but fig-trees were sometimes planted in vineyards (Lu. 13:6; cp. I Ki. 4:25). Persons passing through the vineyard were permitted to eat the grapes therein, but not to carry any away (Deut. 23:24).

At present, the finest grapes of Palestine are dried as raisins, and the juice of the remainder, after they have been trodden and pressed, is boiled down to a syrup which, under the name of *dibs,* is extensively used by all classes, wherever vineyards are found, as a condiment with their food. The vineyard, which was generally on a hill (Isa. 5:1), was surrounded by a wall or hedge in order to keep out the wild boars (Psa. 80:13), jackals, and foxes (Num. 22:24; Song 2:15), which commit sad havoc among the vines, both by treading them down and by eating the fruit. Within the vineyard were one or more towers of stone in which the vine-dressers lived (see *TOWERS*). The press and vat (see *PRESS*), which were dug (Mat. 21:33) or hewn out of the rocky soil, were among the articles of vineyard furniture. The human foot is still used in the East for expressing the juice of the grape in making wine.

To dwell under the vine and fig-tree is an emblem of domestic happiness and peace (I Ki. 4:25; Psa. 128:3; Mic. 4:4). The rebellious people of Israel are compared to "wild grapes," "an empty vine," "the degenerate plant of a strange vine" (Isa. 5:2, 4; Jer. 2:21; Hos. 10:1), etc. It is the vine which the Lord selects to show the spiritual union which exists between Himself and his members (Jno. 15:1-6).

VINE OF SOD'-OM.—See *SODOM, VINE OF.* Deut. 32:32.

VINEGAR.—A beverage consisting generally of wine or strong drink turned sour (whence its use was prohibited to the Nazarite, Num. 6:3), but sometimes artificially made by an admixture of barley and wine, and thus liable to fermentation. It was acid even to a proverb (Prov. 10:26), and by itself formed a nauseous draught (Psa. 69:21), but was serviceable for the purpose of sopping bread, as used by laborers (Ruth 2:14), being refreshing in the heat. The degree of its acidity may be inferred from Prov. 25:20, where its effect on nitre is noticed. The beverage of which the Savior partook in his dying moments (Mat. 27:48; Mark 15:36; Jno. 19:29, 30) was the *acetum* of the Romans—a thin, sour wine consumed by soldiers—which was doubtless refreshing to his exhausted frame, though offered in derision either on that occasion or previously (Lu. 23:36). The same liquid, mingled with gall (as Matthew states, probably with the view of marking the fulfillment of the prediction in Psa. 69:21), or with myrrh (as Mark states, with an eye to the exact historical fact), was offered to the Savior at an earlier stage of his sufferings, in order to deaden the perception of pain (Mat. 27:34; Mark 15:23).

VINEYARD.—See *VINE.* Ex. 22:5; 23:11.

VINEYARDS, *PLAIN OF THE.*
On the E. of the Jordan; perhaps *Beit-el-Kerm,* N. of Kerak. Judg. 11:33.

VINTAGE.—This season, which formerly was one of general festivity, as is the case more or less in all vine-growing countries, commences in September. The grapes were gathered with shouts of joy by the "grape-gatherers" (Jer. 25:30), and put into baskets (see 6:9). They were then carried on the head and shoulders, or slung upon a yoke, to the "wine-press." See *VINE.*

VIOL.—A stringed instrument of music, supposed to have been similar to the *PSALTERY* (which see). Isa. 5:12 (R. V., *"lute"*); 14:11; Amos 5:23; 6:5.

VIPER.—In the O. T., this word probably designates some particular kind of hissing and venomous serpent. In the N. T., it refers to any sort of poisonous snake. Job 20:16—Mat. 3:7; 12:34.

VIRGIN.—Among the Hebrews, the population of a place or city was sometimes personified as a female and called *virgin;* as, the inhabitants of Tyre (Isa. 23:12), of Babylon (47:1), of Egypt (Jer. 46:11), and of Judah and Israel—the Hebrews (Lam. 1:15; Jer. 14:17; 18:13; 31:4, 21).

VIRGIN MA'-RY. See *MARY,* No. 1.

VISAGE.—See *FACE.* Lam. 4:8; Dan. 3:19.

VISION.—As used in the Bible, this word usually denotes a supernatural or prophetic sight. This was the means God often employed in early times to reveal Himself and his will to men. See *PROPHET.* I Ch. 17:15; II Ch. 32:32; Dan. 2:19, 28—Acts 9:10, 12 (in v. 12, "in a vision" is omitted from the R. V.).

VOCATION.—See *OCCUPATIONS.* Eph. 4:1 (R. V., *"calling"*).

VOLUME.—See *BOOK.* Psa. 40:7 (R. V., *"roll"*) —Heb. 10:7 (R. V., *"roll"*).

VOPH'-SI *(rich).*
Father of Nahbi, of the tribe of Naphtali, one of those sent to spy out the land. Num. 13:14.

VOW.—A solemn promise or covenant with God, binding one to do certain things by his help. See *NAZARITE; OATH.* Gen. 28:20; 31:13—Acts 18:18.

VOYAGE.—See *JONAH; PAUL.* Acts 27:10.

VULGATE.—The Latin Version of the Bible made by Jerome about A. D. 400. It is the "Authorized Version" in the Church of Rome. See *BIBLE.*

VULTURE.—Almost certainly an incorrect translation, in the A. V., of words which refer to some

of the smaller species of raptorial birds, as buzzards, kites, falcons, etc. In Lev. 11:14; Deut. 14:13, where it is pronounced "unclean," and in Isa. 34:15, where it is mentioned in connection with the desolation of the sinful nations, the *"kite"* (as in the R. V.) is probably referred to. In Job 28:7, where its piercing sight is noticed, the reference is doubtless to the *"falcon"* (as in the R. V.).

W

WAFER.—A thin cake made of fine flour. Unleavened wafers, anointed with oil, were used in various offerings. Ex. 29:2, 23; Lev. 2:4; 7:12.

WAGES.—Under the Mosaic law, wages were to be paid daily (Lev. 19:13; Deut. 24:14, 15), and failure to pay for services received is denounced (Jer. 22:13; Mal. 3:5). In very early times, wages were paid in produce or in kind (Gen. 29:15-18; 30:28). In the time of Christ, the common laborer received "a penny" (the Greek *denarius*, a silver coin worth about fifteen cents) a day for his work (Mat. 20:2-13).

WAGON.—The wagons mentioned in Num. 7:3, 8, and used for carrying the Tabernacle, were doubtless similar to those of the Egyptians, which were very simple affairs, resembling our carts. They consisted of two solid wooden wheels connected by an axle on which rested the body. Vehicles of any kind are used very little in the East, where travelers and merchandise are carried almost exclusively on the backs of mules, horses, and camels. Gen. 45:19, 21, 27; 46:5; Eze. 23:24.

WALK.—In Eze. 42:4, this word means *distance, space.*

WALL OF PARTITION.—See *PARTITION, MIDDLE WALL OF.* Eph. 2:14.

WALLS.—Eastern cities were usually surrounded with walls as a means of defense. These walls were generally built of earth, or of bricks of clay mixed with reeds or straw and hardened in the sun. When any breach occurred in such a mass of earth, either by heavy rains or by some defect in the foundation, the consequences were serious (Gen. 49:6; Psa. 62:3; Isa. 30:13). Walls were sometimes constructed in such a rude and perishable manner that they might easily be destroyed by fire (Amos 1:7, 10, 14). Not unfrequently, however, fortified cities had walls made of stone, having towers and a fosse (Neh. 4:3; Isa. 2:15; 9:10; 26:1; Zeph. 1:16). Houses abutting on the city wall often had windows which communicated with the exterior (Josh. 2:15; I Sa. 19:12; Acts 9:24, 25). Three chariots could be driven abreast upon the wall of Nineveh; while six might be driven together upon the wall of Babylon, which was 87 feet broad. In Bible language, a wall is the symbol of resistance or separation (Jer. 1:18; 15:20; Eph. 2:14).

WANDERERS.—In Jer. 48:12, *"them that pour off"* in the R. V.

WAR.—War has been defined as "an attempt to decide a contest between princes, states, or large bodies of people, by resorting to excessive acts of violence, and compelling claims to be conceded by force."

Before entering into a war of aggression, the Hebrews sought for the divine sanction by consulting either the *URIM AND THUMMIM* (Judg. 1:1; 20:27, 28) or some acknowledged prophet (I Ki. 22:6; II Ch. 18:5). The heathen resorted to various kinds of divination for the same purpose (Eze. 21:21). As a further means of securing divine aid in actual warfare, the ark of the covenant, which was the symbol of Jehovah himself, was brought upon the field of battle (I Sa. 4:4-18; 14:18)—a custom which prevailed certainly down to the time of David (II Sa. 11:11; cp. Psa. 68:1, 24). During the exodus from Egypt, the signal for warlike preparations was sounded by priests with the silver trumpets of the Sanctuary (Num. 10:9; 31:6).

It was not customary for belligerents to exchange formal proclamations of war; but occasionally deprecatory or defiant messages were sent, as in the cases of Jephthah and the Ammonites (Judg. 11:12-27), Ben-hadad and Ahab (I Ki. 20:2), and again Amaziah and Jehoash (II Ki. 14:8). Before entering the enemy's territory, spies were sent to ascertain the character of the country and the preparations of its inhabitants for resistance (Num. 13:17; Josh. 2:1; I Sa. 26:4). When an engagement was imminent, a sacrifice was offered (I Sa. 7:9; 13:9), and an inspiriting address was made either by the commander (II Ch. 20:20) or a priest (Deut. 20:2). The battle-signal was then sounded forth from the silver trumpets of the priests, to which the host responded by shouting the war-cry (I Sa. 17:52; Isa. 42:13; Jer. 50:42).

The conflict usually assumed the character of a number of hand-to-hand contests, depending upon the prowess of the individual soldier rather than the disposition of masses. Consequently, very high value was attached to fleetness of foot and strength of arm (II Sa. 1:23; 2:18; I Ch. 12:8). Various strategic devices were practiced, also; such as, the ambuscade (Josh. 8:2, 12; Judg. 20:36), surprise (7:16), or circumvention (II Sa. 5:23). Another mode of settling the dispute was by the selection of champions (I Sa. 17; II Sa. 2:14), who were incited by the offer of high reward (I Sa. 17:25; 18:25). The contest having been decided, the conquerors were called from the pursuit by the sound of a trumpet (II Sa. 2:28; 18:16; 20:22).

In besieging a town or fortress, a line of circumvallation was drawn round the place (Eze. 4:2; Mic. 5:1), constructed out of trees (Deut. 20:20) and earth or any other materials at hand. The next step was to throw out from this line one of more "mounts" or "banks" in the direction of the city (II Sa. 20:15; II Ki. 19:32), which was gradually increased in height until it was about half as high as the city wall. On this mound or bank, towers were erected (II Ki. 25:1; Jer. 52:4), from which the slingers and archers might attack with effect. Battering-rams (Eze. 4:2; 21:22) were brought up to the walls under cover of the banks, and scaling-ladders might also be placed upon them. Sometimes the walls were attacked near the foundation by soldiers who protected themselves from above by means of their shields (Eze. 26:8), or by the further use of such a machine as the *helepolis*, referred to in I Macc. XIII, 43. Burning the gates was another mode of obtaining ingress (Judg. 9:52). The water-supply would naturally be cut off, if it were possible (Judith 7:7). Meanwhile, the besieged strengthened and repaired their fortifications (Isa. 22:10), and repelled the enemy from the walls by missiles (II Sa. 11:24), by throwing over beams and heavy stones (Judg. 9:53; II Sa. 11:21), by pouring down boiling oil (Josephus, *War*, III, 7:28), or, lastly, by erecting fixed engines for the propulsion of stones and arrows (II Ch. 26:15). Sallies were also made for the purpose of burning the besiegers' works (I Macc. 6:31), and driving them away from the neighborhood.

Mercy was seldom shown the vanquished, who were treated with extreme severity in most cases. The leaders were put to death (Josh. 10:26), with the occasional indignity of decapitation after death (I Sa. 17:51). The bodies of soldiers killed in action were plundered (I Sa. 31:8); the survivors were either killed in some savage manner (Judg. 9:45), mutilated (I Sa. 11:2), or carried into captivity (Num. 31:26; Deut. 20:14). Women and children were sometimes put to death with the greatest barbarity (II Ki. 8:12; 15:16; Isa. 13:16, 18); but it was more usual to retain the maidens as concubines or servants (Judg. 5:30; II Ki. 5:2). The bulk of the population of a subjugated country was sometimes removed to a distant locality; as in the case of the Israelites when conquered by the Assyrians (17:6), and of the Jews by the Babylonians (24:14; 25:11). In addition to these measures, the towns were destroyed (Judg. 9:45; II Ki. 3:25); the idols and shrines were carried off (Isa. 46:1, 2) or destroyed (I Macc. V, 68); the fruit-trees were cut down,

and the fields ruined by overspreading them with stones (II Ki. 3:19, 25); and the horses were lamed (II Sa. 8:4). If, however, the war was waged simply for the purpose of plunder or supremacy, these extreme measures would hardly be carried into execution; the victor would restrict himself to rifling the treasuries (II Ki. 14:14; 24:13), or levying contributions (18:14).

To a certain extent, the Mosaic law mitigated the ancient practices in dealing with the vanquished. The Israelites were forbidden (except in the case of the inhabitants of Canaan, who were delivered over to the ban of extermination by the express command of God, Deut. 20:16 sq.), to put to death any others than males bearing arms; the women and children were to be kept alive (ver. 13, 14). The Jews were also prohibited from felling fruit-trees for the purpose of making siege-works (ver. 19). The law further restricted the power of the conqueror over females, and demanded humane treatment of them (21:10-14). Most of the savage acts recorded as having been practiced by the Jews were either in retaliation for some gross provocation, as instanced in the case of Adonibezek (Judg. 1:6, 7), and of David's treatment of the Ammonites (II Sa. 10:2-4; 12:31); or else they were committed by lawless usurpers, as in Menahem's treatment of the women of Tiphsah (II Ki. 15:16; cp. Judg. 9:45). The Jewish kings generally appear to have obtained credit for clemency (I Ki. 20:31; cp. II Ki. 6:20-23; Isa. 16:5).

Conquerors celebrated their success by the erection of monumental stones (I Sa. 7:12; II Sa. 8:13, where, instead of "gat him a name," we should read "set up a memorial"), by hanging up trophies in their public buildings (I Sa. 21:9; 31:10), and by triumphal songs and dances, in which the whole population took part (Ex. 15:1-21; Judg. 5; I Sa. 18:6-8). The death of a hero was commemorated by a dirge (II Sa. 1:17-27; II Ch. 35:25), or by a national mourning (II Sa. 3:31). Fallen warriors were duly buried (I Ki. 11:15), their arms being deposited in the grave beside them (Eze. 32:27), while the enemies' corpses were exposed to the beasts of prey (I Sa. 17:44; Jer. 25:33). Israelites who had come in personal contact with a dead body were required to undergo a process of purification before entering the precincts of the camp of the Sanctuary (Num. 31:19).

The end of wars is prophesied (Isa. 2:4; Mic. 4:3). See *BOW; OFFICER; JEWS; PALESTINE; SOLDIER,* etc.

WARD.—A prison-cell or guard-room; also applied to the guards themselves, or to persons set aside for any certain duty. The context usually makes clear the particular application of the word. Gen. 40:3; I Ch. 26:16; Neh, 12:24, 25 (R. V., *"watch"*); Jer. 37:13—Acts 12:10 (R. V., *"guard"*).

WARDROBE.—The place where the royal robes or priests' vestments were kept. II Ki. 22:14; II Ch. 34:22.

WARE.—"Were ware" (Acts 14:6) is rendered *"became aware"* in the R. V.

WARE, WARES.—See *MERCHANDISE.* Neh. 13:16, 20; Jer. 10:17.

WARP.—The threads which are extended lengthwise in the loom, and crossed by the woof, which is usually carried by the shuttle, in weaving. Lev. 13:48 sq.

WARRIOR.—See *BOW; SOLDIER; WAR.* I Ki. 12:21.

WASH, WASHING.—Among the Hebrews, great stress was laid upon cleanliness. In bathing the face and hands, the water was not first poured into the basin, as is common with us, but the servant poured the water from a pitcher on his master's hands, and the basin was used simply to receive the falling water. See *FEET; HAND.* II Ki. 5:10—Mark 7:3, 4.

WATCHES OF THE NIGHT.—The Hebrews originally divided the night (from sunset to sunrise) into three watches—"the beginning of the watches," "the middle watch," and "the morning watch"—but after the Captivity they adopted the custom of the Romans and Greeks and divided the night (twelve hours, from 6 *P. M.* to 6 *A. M.*) into four watches of three hours each—"even," "midnight," "cock-crowing," and "morning." Judg. 7:19; I Sa. 11:11—Mat. 14:25; Lu. 12:38.

WATCHER, WATCHMAN.—Watchmen were stationed at the gates of the city and in the towers on its walls. They also patrolled the streets, and, besides protecting the city and its inhabitants from violence, were required to call out the hours of the night. II Sa. 18:24-27; Song 5:7; Isa. 21:11, 12.

WATCH TOWER.—See *TOWER.* II Ch. 20:24; Isa. 21:5, 8 (in ver. 5, "watch in the watchtower" is rendered *"they set the watch"* in the R. V.).

WATER.—During summer and autumn, when the small streams are dried up through want of rain, the inhabitants of Palestine are entirely dependent upon the water derived from wells, or preserved in cisterns or reservoirs, which sometimes becomes unpleasant; hence, the water of running streams and fountains, as opposed to that of stagnant cisterns, pools, or marshes, is called "living water" (Gen. 26:19, R. V., *"spring water;"* Jno. 4:10, 11; 7:38). In the hot countries of the East, the assuaging of thirst is one of the most delightful sensations that can be felt (Psa. 143:6); and public pools or reservoirs are opened in several parts of Egypt and Arabia for the benefit of travelers and strangers (Mat. 10:42). Water is commonly drawn out of the wells or cisterns by females, and carried, in large leathern or earthen vessels, upon the shoulder or head (Gen. 24:45). Water was sometimes paid for (Num. 20:17, 19; Lam. 5:4), and is now, occasionally, in the East. It is customary in Eastern countries to irrigate fields and gardens by means of small canals or rivulets, which distribute the water in every direction (Psa. 1:3)—an allusion to which practice is probably made in Eze. 31:3, 4. These channels are sometimes bordered with stone, and accompanied with troughs; at other times they are mere ridges of earth, to regulate the flow (Prov. 21:1).

Water sometimes signifies literally the element of water (Gen. 1:10), and occasionally its parallel in tears (Jer. 9:1, 7); hence, figuratively, trouble (Psa. 56:1) and misfortune (Lam. 3:54; Psa. 69:1). Water is put for children or posterity (Num. 24:7; Isa. 48:1); for the clouds (Psa. 104:3); for the ordinances of the gospel (Isa. 12:3; 35:6, 7). "Stolen waters" denotes unlawful pleasures with women (Prov. 9:17). As bread is frequently put for all sorts of food or solid nourishment, so water is used for all sorts of drink; thus, the Moabites and Ammonites are reproached for not meeting the Israelites with "bread and water" (Deut. 23:4)—that is, with proper refreshments. Many waters, because of their noise, number, disorder, and the confusion of the waves, are the symbols of peoples, multitudes, nations, and tongues (Jer. 47:2; Rev. 17:15). The torments of wicked men were represented by the ancients under the symbol of a lake whose waters were full of mud and filth (Isa. 57:20). See *CISTERN; FOUNTAIN; PITCHER; POOL,* etc.

WATER OF JEALOUSY.—A mixture prescribed as a test in cases where a woman was accused by her husband of adultery. See Num. 5:11-31.

WATER OF PURIFICATION or SEPARATION.—Water mixed with the ashes obtained by burning a red heifer together with cedar-wood, hyssop, and scarlet. It was sprinkled upon a person defiled by contact with the dead. See Num. 19:2-10, 17-22.

WATERPOTS.—Vessels for holding the water which was used by the family and guests for washing the hands and feet. See *POT; WASH.* Jno. 2:6, 7; 4:28.

WATERS OF ME'-ROM.
A lake ten miles N. of the Sea of Chinnereth, and now called *el-Huleh,* through which the Jordan flows in its passage southward. Josh. 11:5, 7.

WAVE OFFERING.—A peculiar feature of the ceremony attending the service of the peace-offering; the right shoulder or *"thigh"* (as in the R. V.) of the animal sacrificed was "heaved" upward, and the breast "waved" from side to side before the Lord (Lev. 10:14, 15). Num. 6:20; 18:11.

WAVES.—See *SEA; WATER.* Job 9:8 — Mat. 14:24.

WAX.—The well-known substance made from the combs of bees. When used as a verb, the word means *grow* or *become.* Psa. 22:14; Mic. 1:4—Lu. 13:19 (R. V., *"grew, and became").*

WAYMARKS.—Path-marks; guiding objects by which to mark a path or way. Jer. 31:21.

WEALTH.—See *RICHES.* Gen. 34:29; Ruth 2:1—Acts 19:25.

WEAPONS.—See respective names of weapons mentioned; also *ARMOR; SOLDIER; WAR.* Gen. 27:3; Num. 35:18; Deut. 1:41.

WEASEL.—Probably the mole or the polecat, both of which are common in Palestine. It was classed among the "unclean" animals. Lev. 11:29.

WEATHER.—See *CLIMATE; PALESTINE.* Prov. 25:20—Mat. 16:2, 3.

WEAVER.—Doubtless the art of weaving was learned by the Hebrews during their sojourn in Egypt, for the people of that country were very proficient in the manipulation of the loom, and mention is made of curtains of goats' hair, woollen garments, etc., having been produced by the Israelites after their departure from the land of bondage and during their wanderings (Ex. 26:1, 7; 28:4, 39; Lev. 13:47). No mention of the loom is made in the Bible, but the shuttle, spindle, beam, and pin are referred to. See *SPINDLE.* Ex. 35:35; Job 7:6.

WEB.—In Judg. 16:13, 14, the fabric woven in a loom; elsewhere, the spider's web, a cobweb. Job 8:14; Isa. 59:5, 6.

WEDDING, WEDDING GARMENTS. — Wedding garments were furnished by the host, who required all those who attended the feast to wear them. It is still customary for Oriental princes to provide apparel for their guests at marriage-suppers; and each guest must appear wearing the royal gift. See *MARRIAGE.* Mat. 22:3, 8, 10-12; Lu. 12:36; 14:8 (frequently *"marriage"* in the R. V.).

WEDGE.—In Isa. 13:12, "gold wedge" (as in the A. V.) is rendered *"pure gold"* in the R. V. The gold wedge stolen by Achan (Josh. 7:18 sq.) was worth from $300.00 to $500.00.

WEEDS.—The Hebrew word so rendered in Jon. 2:5 refers to *sea*-weeds.

WEEK.—The division of time into periods of seven days appears to have had its origin in the earliest stage of human history and its sanction in the seven periods of the Creation story (Gen. 7:4-10; 8:10, 12); traces of this custom are found in every quarter of the world. Besides the week of seven days, from one Sabbath to another, the Jews also observed a week of years, or seven years, and a week of seven times seven years, which brought in the fiftieth, or jubilee, year. They had no special names for the days of the week, designating them simply as the "first day," "second day," etc. See *DAY; JUBILEE; SABBATH; SABBATICAL YEAR.* Gen. 29:27, 28—Mat. 28:1.

WEEKS, *FEAST OF.*—See *PENTECOST.* Ex. 34:22.

WEIGHTS AND MEASURES.—*Weights.*—It appears that stones were used in the most ancient times by the Hebrews for weights, as they were also among many other nations. In later times, weights were made of lead (Zech. 5:6, 7). These weights were carried in a bag (Deut. 25:13; Prov. 16:11) suspended from the girdle, and were very early made vehicles of fraud. The practice of carrying two sets of weights is denounced in Deut. 25:13 and Prov. 20:10, and the necessity of observing strict honesty in this matter is enjoined in several precepts of the Mosaic law (Lev. 19:36; Deut. 25:13). Yet the custom continued, and remained in full force to the days of Micah (6:11), and even to those of Zechariah, who appears (ch. 5) to pronounce a judgment against fraud of a kindred nature. Between ancient weights and money there was a very intimate connection; but the subject of Hebrew weights is very obscure. Their principal weight was the shekel, which was the standard by which others were regulated. There appears no sufficient warrant for the opinion that the Jews had two kinds of weights. When the phrase "shekel of the sanctuary" is used (Ex. 30:13), it means, not that this was different from the common shekel, but that it was a true standard weight, according to the authorized standard preserved in the Sanctuary, or, as we should say, a sealed weight or measure, to denote that its accuracy is certified by authority. Gold, even as late as the time of David, was not used as a standard of value, but was considered merely as a very precious article of commerce, and was weighed like other articles. The notices of weights and measures in the Bible are few and incomplete, making it necessary to supply the wanting information from other sources; largely from the systems of ancient nations, which were nearly uniform everywhere, but varied from one age to another. See *MONEY.*

HEBREW WEIGHTS.

TROY WEIGHT					GRAINS	LBS.	OZ.
Gerah					11		
10	Bekah				110		¼
20	½	Shekel			220		½
1,000	100	50	Maneh		11,000	2	1
60,000	6,000	3,000	60	Kikkar (Talent)	660,000	125	

BIBLE MONEYS.

NAME	NATION	METAL	VALUATION $ cts. mills.
Mite (Lepton)	Greek	Copper	2
Farthing (Quadrans)	Roman	Copper	3 .8
Farthing (Assarius)	Roman	Copper	1 5.4
Penny (Denarius)	Roman	Silver	15 4.7
Piece of Silver (Drachma)	Greek	Silver	17 5.9
Piece of Money (Stater)	Greek	Silver	70 3.7
Shekel	Jewish	Silver	60
Pound (Mina)	Greek	Silver	17 59 3.2
Talent	Greek	Silver	1058 59
Dram (Daric)	Persian	Gold	5 58

Gold was reckoned at 10, 12 or 13 times the value of silver in different ages. Silver was 60 to 80, and once even as high as 112 times the value of copper.

Measures.—With regard to the use of fair measures, various precepts are contained in the Mosaic law and other parts of the Bible (Lev. 19:35, 36; Deut. 25:14, 15; Prov. 20:10; Eze. 45:10); and standard measures were doubtless kept in the Temple, just as standard weights were apparently kept there, but were destroyed with that sacred edifice, and afterwards the measures and weights of the people among whom the Jews dwelt were adopted. The later Jewish measures were somewhat smaller than the earlier. Much perplexity has attended all investigations of this subject, and it is therefore necessary to be contented with mere approximations to truth.

Cilicia or in Ceylon, it is certain that the common white shark might have been seen on the voyage. It is impossible, however, to explain by simply natural causes how Jonah could have been swallowed whole *unhurt*, or how he could have existed so long in the shark's belly; though naturalists have recorded that sharks have the habit of throwing up, whole and alive, the prey they have seized (see Couch, *Hist. of Fishes*, I, 33).

WHEAT.—The most important of all grains cultivated in Palestine, both Syria and Palestine having produced wheat of fine quality and in large quantities (Psa. 81:16; 147:14, etc.). There ap-

HEBREW LIQUID MEASURES.

				JOSEPHUS			RABBINS		
			Log	gal.	qts.	pts. 0.99	gal.	qts.	pts. 0.56
		12	Hin	1	1	1.85		3	0.72
	72	6	Bath	8	▪	3.2	5	▪	0.32
720	60	10	Cor	89			50	1	1.2

The English *firkin* contained about 7 imperial gallons, but the Attic *metretes* (the word rendered "firkin" in Jno. 2:6) held only about 4¾ imperial gallons. See *FIRKIN*.

HEBREW DRY MEASURES.

				JOSEPHUS				RABBINS			
			Cab	bsh.	pks.	qts. 2	pts.	bsh.	pks.	qts. 1	pts. 0.24
		1⅗	Omer			3	1.1			2	
	6	3⅓	Seah		1	3	1.7			6	1.44
18	10	3	Ephah	1	▪	2	3.2		2	4	0.32
180	100	30	10 Homer	11	▪	4		6	1	1	1.2

The *bushel* (from the Greek *modios*) of the Bible was equal to about one English peck.

HEBREW MEASURES OF LENGTH.

					Inches
				Finger	0.75
			4	Palm	3.02
		12	3	Span	9.07
	24	6	2	Cubit	18.14
144	36	12	▪	Reed	108.84

The *measuring-line* (Zech. 2:1) is generally considered to have equaled about 140 feet.
The *fathom* (Acts 27:28), a nautical measure, is usually reckoned at about 6¾ feet (strictly, 6.81 feet).

MEASURES OF DISTANCE.

The *furlong* (Lu. 24:13)—a Greek measure equal to ⅛ *MILE* (which see).
The *mile* (Mat. 5:41)—probably 1612 yards, or about one-twelfth less than ours.
The *day's journey* (Num. 11:31)—the distance ordinarily traveled in one day, usually reckoned from 16 to 20 miles. The *first day's journey* (Lu. 2:44) was a short one, so that travelers might easily return for any thing which they had left behind.
The *Sabbath-day's journey* (Acts 1:12)—reckoned by the Hebrews at 1¾ miles.

WELL.—See *BEER-SHEBA; JACOB'S WELL; WATER.* Gen. 16:14; 21:19, 25, 30.

WEN.—A festering sore, or tumor. Lev. 22:22.

WENCH.—*"Maidservant"* in the R. V. II Sa. 17:17.

WHALE.—In Gen. 1:21 "whales" is rendered *"sea-monsters"* in the R. V., which also makes a similar rendering in Job 7:12; Eze. 32:2. The white shark of the Mediterranean Sea grows to an enormous size, and is very likely the "great fish" (correct translation) referred to in Jon. 1:17; Mat. 12:40. This shark, which sometimes attains the length of thirty feet, is quite able to swallow a man (Pluche, *Nature Displayed*, III, 140; Baird, *Cyclop. of Nat. Sciences*, p. 514); and wherever the "Tarshish" to which Jonah's ship was bound was situated, whether in Spain or in

pear to be two or three kinds of wheat grown in Palestine at present, one of which is apparently the same as the Egyptian variety, and all of which are bearded. This grain was usually sown broadcast, and then either plowed in or trampled in by cattle (Isa. 32:20). Wheat was planted in the winter, and some time after barley; consequently, in the Egyptian plague of hail, the barley suffered, but the wheat had not appeared, and so escaped injury (Ex. 9:31, 32). In the A. V., wheat is frequently mentioned under the general name *CORN* (which see). The "meat offerings" (R. V., *"meal*-offerings") were all composed of wheat-flour (Lev. 2:1). See *FLOUR; GRINDERS; MEAL; THRESH*, etc.

WHEEL.—We are told that the wheels under the brazen laver in Solomon's Temple were cast, as were those of chariots (I Ki. 7:33). See *CHARIOT; WAGON.*

WHELP.—The cub of a lion (Gen. 49:9; Deut. 33:22), or of a jackal (Lam. 4:3, R. V.). The cubs of a bear (II Sa. 17:8; Prov. 17:12) are not so designated in the Bible. See *BEAR; LION.*

WHIP.—See *SCORPION; SCOURGE.* I Ki. 12:11, 14; Nah. 3:2.

WHISPERER.—A secret informer; a slanderer. Prov. 16:28—Rom. 1:29.

WHITED SEPULCHRES.—See *SEPULCHRE.* Mat. 23:27.

WHORE, WHOREMONGER.—See *FORNICATION.* Lev. 21:7—Eph. 5:5.

WIDOW.—The rights of widows and orphans were carefully guarded, and they were specially provided for, by the Mosaic law (Ex. 22:22; Deut. 14:29; 24:17-21). We are told that to visit the fatherless and widows in their affliction is an evidence of pure and undefiled religion (Jas. 1:27). Mark 12:40, 42, 43.

WIFE.—See *CONCUBINE; DIVORCE; MARRIAGE;* also *CHILD.* Gen. 2:24; Ex. 4:20—Mat. 1:20.

WILDERNESS, or DESERT.—These words do not necessarily denote a mere waste, but rather extensive tracts not under cultivation, yet frequently affording rich and abundant pasturage (Josh. 15: 61; Isa. 42:11). The wilderness in which the Israelites wandered forty years while on their way from Egypt to the Land of Promise is included in the peninsula of *SINAI* (which see). Following are the most important wildernesses mentioned in the Bible:—

Beer-sheba.—S. of the city of Beer-sheba and in Simeon. Gen. 21:14.

Bethaven.—In the N. of Benjamin and a little E. of Bethel. Josh. 18:12.

Damascus.—Near the city of Damascus, in Syria. I Ki. 19:15.

Edom.—S. and E. of the Dead Sea. II Ki. 3:8.

Engedi.—On the W. side of the Dead Sea, in Judah. I Sa. 24:1.

Etham.—On the E. side of the W. gulf (Suez) of the Red Sea. Num. 33:8.

Gibeon.—Probably on the W. of Gibeon, and in Benjamin. II Sa. 2:24.

Jeruel.—S. of Judah, W. of the hill of Ziph. II Ch. 20:16.

Judah.—In the S. of Judah. Judg. 1:16; Psa. 63: *title.*

Kadesh.—Near Kadesh-barnea. Psa. 29:8.

Kedemoth.—E. side of the Dead Sea and N. of the river Arnon. Deut. 2:26.

Maon.—W. side of the Dead Sea, toward its S. end. I Sa. 23:24, 25.

Moab.—Part of the land of Moab, nearly E. of the Dead Sea. Deut. 2:8.

Paran.—See *PARAN.* Gen. 21:21; Num. 10:12; 12:16; 13:3, 26; I Sa. 25:1.

Red Sea.—Same as *ETHAM.* Ex. 13:18.

Shur.—Near W. gulf (Suez) of the Red Sea, on its E. side. Ex. 15:22.

Sin.—Between Elim and Sinai, on the E. of the Gulf of Suez. Ex. 16:1; 17:1; Num. 33:11, 12.

Sinai.—In the vicinity of Mount Sinai. See *SINAI.* Ex. 19:1; Num. 1:19.

Zin.—On the S. of Judah, and W. of the S. end of the Dead Sea. Num. 13:21; 20:1; 33:36.

Ziph.—Between Hebron and the Dead Sea. I Sa. 23:14, 15; 26:2.

WILLOW.—This well-known tree flourished in marshy places and along the banks of rivers in the East, and before their captivity the Jews regarded it as an emblem of joy, and bore its branches in token of rejoicing during the Feast of Tabernacles (see *TABERNACLES, FEAST OF*). After the Captivity, however, the willow became emblematic of sorrow, and is frequently thus alluded to in the poetry; and there can be little doubt that the dedication of the tree to sorrow is to be traced to the pathetic passage in the Psalm (137:2) which so beautifully represents Israel's sorrow during the time of the captivity in Babylon. With respect to the tree alluded to in this passage, doubtless the weeping willow, or Babylonian willow, is intended. Willows are also mentioned in Lev. 23:40, among the trees whose branches were to be used in the construction of booths at the Feast of Tabernacles; in Job 40:22, as a tree which provided shade for Behemoth ("the hippopotamus"); in Isa. 44:4, where it is said that Israel's offspring should spring up "as willows by the watercourses;" and in Eze. 17:5, a passage in which some think the willow is not intended, but there appear to be no strong grounds to doubt that some variety of this tree is alluded to.

WILLOWS, *BROOK OF THE.*
A stream on the S. boundary of Moab. It flows into the S. E. extremity of the Dead Sea, and is now called *Wady el-Aksa.* Isa. 15:7.

WIMPLES.—*"Shawls"* in the R. V. Isa. 3:22.

WINDS.—Owing to the great desert on the S. and E. of Palestine, the winds from those directions are hot and dry, the E. wind in particular being very injurious to vegetation. Winds from the S. W. and N. bring fair weather, while the W. wind, coming from the Mediterranean Sea, brings rain (Prov. 25:23; Lu. 12:54, 55). See *CLIMATE; PALESTINE.*

WINDOW.—Lattice-work is still the usual, and with the poor the only, contrivance for closing windows in the East, though glass has been introduced as a protection against the cold of winter. When the lattice-work was open, there was apparently nothing in early times to prevent a person from falling through the aperture (Acts 20:9). Windows usually look into the inner court of the house, but in every house one or more look into the street, and hence it is possible for a person to observe the approach of another without being himself seen (Judg. 5:28; II Sa. 6:16; Prov. 7:6). Houses abutting on the town wall usually have projecting windows surmounting the wall and looking into the country; through such a window the spies escaped from Jericho (Josh. 2:15), and Paul from Damascus (II Co. 11:33). See *HOUSE; LATTICE.*

WINE.—The use of wine was common among the Hebrews, as it is among the people of all wine-producing countries. The first mention of wine in the Bible is in the case of Noah, who "planted a vineyard, and did drink of the wine, and was drunken" (Gen. 9:20, 21). The second notice is in the history of Lot, whose daughters "made their father drink wine," so that he became stupidly intoxicated (Gen. 19:32 sq.). The next mention of the beverage occurs in Isaac's blessing pronounced upon Jacob (Gen. 27:28). Wine is frequently mentioned in the Mosaic law as forming the usual drink-offering that accompanied the daily sacrifice (Ex. 29:40), the presentation of the firstfruits (Lev. 23:13), and other offerings (Num. 15:5). Tithes were to be paid of wine, as of other products (Deut. 12:17); the priests were to receive firstfruits of wine, as of other articles (18:4; cp. Ex. 22:29)—and a promise of plenty was attached to the faithful payment of these dues (Prov. 3:9, 10). Wine was forbidden to the priests during the performance of their sacred duties in the Tabernacle (Lev. 10:9). The Nazarites, while under their vow, were prohibited from using, not only wine, but also vinegar, and the fruit of the vine generally, in every form (Num. 6:3, 4). The Israelites were permitted to drink wine even at their national sacred festivals when rejoicing before the Lord (Deut. 14:22-26). The law did not prescribe the use of wine at the paschal feast, but this became an established custom, at all events in the post-exilian period.

The Pastoral Epistles contain directions as to the moderate use of wine on the part of all holding office in the Church (I Ti. 3:3; Tit. 2:3); yet Paul advises Timothy himself to be no longer an habitual water-drinker, but to take a little wine for

his health's sake (I Ti. 5:23). The precepts cited above, as well as others to the same effect addressed to the disciples generally (Rom. 13:13; Gal. 5:21; I Pe. 4:3), evidence the extent to which intemperance prevailed in the early Christian era, and the extreme danger to which the Church was subjected from this quarter.

Mixed wine is frequently alluded to in Scripture. This was sometimes mixed with water (Isa. 1:22); sometimes with milk (Song 5:1); and sometimes, by lovers of strong drink, with spices of various kinds, to give it a richer flavor and greater potency (Psa. 75:8; Isa. 5:22; see *VINEGAR*). The "royal wine" (Esth. 1:7) was probably the best wine, such as the king of Persia himself was accustomed to drink. "Wine of Lebanon" is referred to in such a way as to indicate its peculiar excellence (Hos. 14:7). The "wine of Helbon" (Eze. 27:18) is mentioned as one of the importations of Tyre, and was very famous. To the intemperate use of wine are attributed the "darkly flashing eye" (Gen. 49:12; A. V., "red"), the unbridled tongue (Prov. 20:1; Isa. 28:7), the excitement of the spirit (Prov. 31:6; Isa. 5:11), the enchained affections of its votaries (Hos. 4:11), the perverted judgment (Prov. 31:5; Isa. 28:7), the indecent exposure (Hab. 2:15, 16), and the sickness resulting from the *heat* (A. V., "bottles") of wine (Hos. 7:5).

There is no positive proof that the fluid used by Christ in instituting the sacred communion was alcoholic; it is nowhere expressly called *wine*, but simply the "fruit of the vine" (Mat. 26:29). See *PRESS; VINE.*

WINE BIBBER.—Wine-drinker; one addicted to the intemperate use of wine. Prov. 23:20—Mat. 11:19; Lu. 7:34.

WINE FAT or PRESS.—See *FAT; PRESS; VINE.* Judg. 6:11; Isa. 63:2 (R. V., *"winevat"*).

WING.—God says that He has borne his people on the wings of eagles (Ex. 19:4; cp. Deut. 32:11); that is, He had brought them out of Egypt as an eagle carries its young ones upon its wings. The psalmist begs of God to protect him under his wings (Psa. 17:8), and says that the children of men put their trust in the protection of his wings (36:7). The word is frequently used figuratively (Psa. 18:10; Mal. 4:2) or metaphorically (Mat. 23:37).

WINNOWING.—Jewish threshing-floors were situated on hill-tops, exposed on all sides to the wind; and the grain was winnowed by throwing it up in the air by means of a shovel, and letting the wind carry off the chaff and straw. This operation was sometimes aided by means of the fan. See *FAN; THRESH.* Ruth 3:2; Isa. 30:24.

WINTER.—See *CLIMATE; PALESTINE; SNOW.* Gen. 8:22; Psa. 74:17—Mat. 24:20.

WINTERHOUSE.—The Hebrews, at a very ancient date, like the Orientals, had not only summer and winter rooms (Jer. 36:22), but palaces (Judg. 3:20; I Ki. 7:2-6; Amos 3:15). The winter residences were warmed (of which they had great need, as glass windows were unknown) by means of a fire-pot (Jer. 36:32), which was merely a vessel of burnt clay placed in a round hole in the middle of the room. The summer residences were very spacious, and the lower stories were frequently under ground. The front of these buildings face the north, so as to secure the advantage of the breezes, which in summer blow mostly from that direction. See *HOUSE.*

WIRES.—See *LACE.* Ex. 39:3.

WISE.—"Shalt in any wise rebuke" (Lev. 19:17) is rendered *"shalt surely rebuke"* in the R. V.

WISE MEN.—See *MAGI.* Mat. 2:1.

WIT, *TO.*—"Do you to wit of" (II Co. 8:1) is *"make known to you"* in the R. V.

WITCH.—A woman who professed to be able to communicate with demons and the spirits of the dead, by means of which the pretender claimed to reveal future events. The man who practiced witchcraft was called a "wizard" (Lev. 20:6). Ex. 22:18 (R. V., *"sorceress"*); Deut. 18:10 (R. V., *"sorcerer"*).

WITCHCRAFT.—See *WITCH.* II Ki. 9:22; Mic. 5:12; Nah. 3:4.

WITHOUT.—In II Co. 10:13, 15, *"beyond"* in the R. V.

WITHS.—Bands made by twisting together pliable twigs; used as a substitute for ropes. The word is more correctly spelled *"withes"* in the R. V. Judg. 16:7-9.

WITNESS.—Under the Mosaic law, it was necessary to have at least two witnesses in order to convict a prisoner (Deut. 17:6); and if the offender were condemned to be stoned, the witnesses were obliged to cast the first stones (Deut. 17:7). A false witness was to receive the punishment which he had endeavored to bring upon the prisoner by his testimony (Deut. 19:19). See *PUNISHMENT.*

WITTY.—"Knowledge of witty inventions" (Prov. 8:12) is rendered *"knowledge [and] discretion"* in the R. V.

WIZARD.—See *WITCH.* Deut. 18:11; I Sa. 28:3, 9.

WOE.—A word frequently used as an exclamation to denote sympathy, compassion, or lamentation (Num. 21:29; I Sa. 4:7; Mat. 24:19). It is also used as threatening future punishment (Hab. 2:6, 9, 15; Zech. 11:17).

WOLF.—A fierce carnivorous animal of a pale fawn color, very nearly allied to the dog. The wolf is still found in Palestine; it is a terrible enemy of the sheep, and the dread of the shepherds. Isa. 11:6; Jer. 5:6—Mat. 10:16.

WOMAN.—When used as a term of salutation, as in Mat. 15:28, this word implies no disrespect, but great tenderness and courtesy. It was thus that the Savior addressed his mother at the feast in Cana (Jno. 2:4); and also Mary, under the most touching circumstances (20:15).

In very early times, women apparently had more freedom—there was no harem, and the sexes mingled together freely (Gen. 24:65; 29:11). They went about openly, carrying water (Gen. 24:15); watched the flocks (29:6); prepared food (18:6), and were present at meals. But in the period just prior to the coming of Christ, the estimate of woman, perhaps in consequence of the growth of city life and luxury, had come to be mainly a low one. This attitude toward woman appears as early as many of the Proverbs—which regard the good woman as the exception—and it is borne out by the rabbinic literature. We find a hint of this feeling in the disciples' surprise, at Sychar, that the Lord was found speaking to a woman (Jno. 4:27). And for centuries, Eastern women have been enslaved and degraded, and forced to live in seclusion; their mind is left uncultivated, and the best affections of their heart are not developed.

Christianity has elevated the female character, and has given it a nobleness and a tenderness to which it is almost a stranger in heathen countries. Woman is honored throughout Christendom for her loyalty and self-sacrificing devotion to the tenets of Christianity. Woman was among the (if not *the*) last at the Cross (Mat. 27:55-61; Mark 15:40-47; Lu. 23:55, 56); the first at the Sepulchre on the day of our Lord's resurrection (Mat. 28:1; Mark 16:1 sq.; Lu. 23:55–24:10; Jno. 20:1); and the first to greet the resurrected Savior (Mat. 28:9, 10; Mark 16:9; Jno. 20:14-17). It is also worthy of notice in this connection that it was a woman, Empress Helena, the mother of Constantine, who built the magnificent Church of the Nativity (see *BETHLEHEM*) over the traditional spot where Christ was born. Paul acknowledges, with gratitude, women as fellow-workers in the gospel (Rom. 16:1 sq.; Phil. 4:3). See *CHILD; MAN.*

WOMB.—The "fruit of the womb" (Gen. 30:2) is children; and the psalmist describes them as the blessing of marriage (Psa. 127:3-5).

WONDERFUL.—A title applied to the Messiah. Isa. 9:6.

WOOD.—That the advantage of forests was a common property does not follow from Lam. 5:4, and is of itself very improbable in a land where a strict system of proprietorship was in vogue. As ships were not built by the Hebrews, and stone being the ready material for building, architecture had little use for wood (see *HOUSE*). The chief woodworkers among the Hebrews were carpenters (Ex. 35:30 sq.; Mat. 13:55), cabinet-makers (Ex. 25:10 sq.; 37:1, 10, 15, 25, etc.), wheel-wrights (Judg. 4:13; I Sa. 6:7, etc.), basket-weavers (Num. 6:15 sq.; Deut. 26:2, 4), and (unlawfully) image-carvers (see *IDOL*). See *TREES*.

WOOF.—See *WARP*. Lev. 13:48 sq.

WOOL.—The chief material used in the manufacture of clothing, and highly prized by the Hebrews (Lev. 13:47; Prov. 31:13). It appears, from the allusion in Eze. 27:18, that the wool of Damascus was valued highly in the markets of Tyre. See *SHEEP*.

WORD.—"Word" is used as a name or title of the eternal Son of God (Jno. 1:1, 14), and also as a name for the gospel generally (Mark 7:13; Lu. 5:1). See *BIBLE*.

WORK, WORKER, WORKMAN, WORKMANSHIP.—See *OCCUPATION*. Ex. 12:16; I Ki. 7:14; II Ki. 12:14—Eph. 2:10.

WORK FELLOW.—*"Fellow-worker"* in the R. V. Rom. 16:21; Col. 4:11.

WORKS.—The works of God are the things created and governed by his wisdom and power. The miracles of Christ are frequently referred to as "mighty works" (Mat. 11:20, 21, 23; 13:54, etc.)

WORLD.—A word used in the Bible in a number of senses, each of which can usually be distinguished by the context. Thus, in Psa. 33:8, it refers to the habitable earth; in Isa. 45:17, to time; in Lu. 2:1, the nations subject to Rome at that time; and in Jno. 3:16, to all mankind. In the widest sense, however, it denotes the universe, or all things visible and invisible, which is usually expressed in the Bible by the term "heaven and earth" (Gen. 1:1) or "all things" (Jno. 1:3). See *EARTH; HEAVEN*.

WORMS.—A term evidently used to designate the caterpillar of the clothes-moth, the maggot, and possibly the earth-worm. Job 7:5—Mark 9:48.

WORMWOOD.—A plant found in Palestine, and noted for its extreme bitterness. The word is frequently used in the same sense as "gall," to denote whatever is bitter or offensive. In Rev. 8:11, the name of the star which, at the sound of the third angel's trumpet, fell upon the rivers, is called "Wormwood." Deut. 29:18; Jer. 9:15; 23:15.

WORSHIP.—A word frequently used in the Bible to denote simply an act of respect, without implying any religious emotion (Josh. 5:14; Mat. 9:18; Acts 10:25). Worship, as an act of religious reverence and homage paid to God, is commanded in the Scriptures (Psa. 150:1; Jno. 4:23, 24).

WORSHIPPER.—See *WORSHIP*. Jno. 9:31.

WORTHIES.—"He shall recount his worthies" (Nah. 2:5) is rendered "He *remembereth* his *nobles*" in the R. V.

WOT, WOTTETH.—Other forms of the old verb *to wit*, which means *"to know,"* as rendered in the R. V. Gen. 39:8—Acts 3:17; 7:40.

WOUNDS.—The healed wounds of Christ were a means of identification after his resurrection (Jno. 20:24 sq.). In Obad. :7, "wound" is rendered *"snare"* in the R. V. Prov. 18:8 (R. V., *"dainty morsels"*)—Lu. 10:34.

WREATHEN.—Twisted; twined. Ex. 28:14, 22; II Ki. 25:17 (R. V., *"net"*).

WRINKLES.—In Job 16:8, "filled me with wrinkles" is rendered *"laid fast hold on me"* in the R. V.

WRITER, WRITING.—See *INK; PAPER; PARCHMENTS; PEN; SCRIBE; TABLET*, etc.

WROUGHT.—Frequently rendered *"work," "did,"* etc., in the R. V. Ex. 36:1, 4, 8; I Ki. 16:25.

Y

YARN.—"Linen yarn" (I Ki. 10:28; II Ch. 1:16) is rendered *"droves"* (referring to horses) in the R. V. See *SPINDLE; WEAVER*.

YEAR.—The Jews had two kinds of year—the religious, or sacred, and the civil. The sacred year commenced with the month of Abib, or Nisan, which began with the first new moon after the vernal equinox; and the civil year commenced six months later with the month of Ethanim, or Tishri. See *DAY; MONTH; WEEK; JUBILEE; SABBATICAL*.

YEAR OF JUBILEE.—See *JUBILEE, YEAR OF*. (Lev. 25:8-12.)

YEAR, *SABBATICAL*.—See *SABBATICAL YEAR*. (Lev. 25:2-7.)

YESTERDAY, YESTERNIGHT.—The day or night preceding; time past. Gen. 31:29, 42—Heb. 13:8.

YOKE.—In its essential features, the yoke of the ancient Hebrews did not differ materially from those now used. It was probably lighter, and made so that the cattle stood farther apart. Two straight pieces of wood, fastened in the beam at the top and joined at the bottom by thongs, supplied the place of the modern wooden bow. "Yoke" is frequently used in the Bible to denote servitude or oppression (I Ki. 12:4-14); or, figuratively, burden (Mat. 11:29; Acts 15:10).

YOKE FELLOW.—Fellow-laborer; comrade. Phil. 4:3.

YOUTH.—For laws and customs concerning children, see *CHILD; FATHER; INHERITANCE*. I Sa. 17:33; Prov. 7:7.

Z

ZA-A-NA'-IM *(departure)*—R. V., *"Zaanannim."* A place (probably a sacred tree; see *PLAIN*) near Kedesh, in Naphtali, where Heber the Kenite pitched his tent. Called *ZAANANNIM* in Josh. 19:33. Judg. 4:11.

ZA'-A-NAN *(rich in flocks)*.
A town in Judah or Benjamin; called *ZENAN* in Josh. 15:37. Mic. 1:11.

ZA-A-NAN'-NIM *(departure)*.
Place near Kedesh, in Naphtali; same as *ZAANAIM*. Jos. 19:33.

ZA'-A-VAN, ZA'-VAN *(causing fear)*—R. V., *"Zaavan."*
A son of Ezer, son of Seir the Horite. Gen. 36:27; I Ch. 1:42.

ZA'-BAD *(endower)*.
1. A son of Nathan, a descendant of Jerahmeel, grandson of Pharez, son of Judah. I Ch. 2:36, 37.

2. Son of Tahath, and father of Shuthelah, an Ephraimite. I Ch. 7:21.

3. A son of Alai, and one of David's valiant men. I Ch. 11:41.

4. The son of Shimeath, an Ammonitess, who joined with Jehozabad in slaying Joash, king of Judah. II Ch. 24:26.

5. One of the sons of Zattu that had taken a "strange" (foreign) wife. Ezra 10:27.

6. One of the sons of Hashum that had done the same. Ezra 10:33.

7. One of the sons of Nebo that had done the same. Ezra 10:43.

ZAB'-BAI *(roving about, pure)*.
1. One of the sons of Bebai that had taken a "strange" (foreign) wife. Ezra 10:28.

2. Father of Baruch, who helped to repair the wall of Jerusalem after the Exile. Neh. 3:20.

ZAB'-BUD *(well remembered, endowed).*
One of the sons of Bigvai who returned from exile with Ezra. Ezra 8:14.

ZAB'-DI *(my endower).*
1. Father of Carmi, father of Achan. Josh. 7:1, 17, 18.

2. A Benjamite, son of Shimhi. I Ch. 8:19.

3. One of David's store-keepers, a Shiphmite from Shepham in Judah. I Ch. 27:27.

4. A Levite, father of Micha, and grandfather of Mattaniah, who led the thanksgiving prayer in the days of Nehemiah. Neh. 11:17.

ZAB'-DI-EL *(God is endower).*
1. Father of Jashobeam, one of David's captains. I Ch. 27:2.

2. An overseer of the priests in Jerusalem. Neh. 11:14.

ZA'-BUD *(endowed).*
Son of Nathan; a friend of Solomon, and his principal officer. I Ki. 4:5.

ZAB'-U-LON—R. V., *"Zebulun."*
The Greek form of *ZEBULUN* (which see). Mat. 4:13, 15; Rev. 7:8.

ZAC'-CAI *(pure).*
One whose descendants returned from exile with Zerubabbel, B. C. 536. Ezra 2:9; Neh. 7:14.

ZAC'-CHÆ-US (from Heb., *pure*).
A chief tax-gatherer whom Jesus called on when passing through Jericho. Lu. 19:2, 5, 8.

ZAC'-CUR, ZAC'-CHUR *(well remembered)*—R. V., *"Zaccur."*
1. A Reubenite, father of Shammuah, one of those sent by Moses to spy the land. Num. 13:4.

2. A Simeonite, son of Hamuel, and father of Shimei, who had sixteen sons and six daughters. I Ch. 4:26.

3. A Merarite. I Ch. 24:27.

4. A son of Asaph, and father of Michaiah, set over the service of song by David. I Ch. 25:2, 10; Neh. 12:35.

5. A son of Imri who rebuilt part of the wall of Jerusalem after Nehemiah came from Shushan, B. C. 445. Neh. 3:2.

6. A Levite that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:12.

7. Father of Hanan, whom Nehemiah made one of the treasurers of the Lord's house. Neh. 13:13.

ZACH-A-RI'-AH *(remembered by Jehovah)*—R. V., *"Zechariah."*
1. Son and successor of Jeroboam II., king of Israel. He was wicked, and reigned only six months, B. C. 773 (new date, 750), at the end of which time he was slain by Shallum, who succeeded him. II Ki. 14:29; 15:8, 11.

2. Father of Abi, or Abijah, wife of Ahaz and mother of Hezekiah, kings of Judah. Called also *ZECHARIAH* (II Ch. 29:1). II Ki. 18:2.

ZACH-A-RI'-AS (Greek form of *ZACHARIAH*)—R. V., *"Zacharias."*
1. The son of Barachias (or Jehoiada, II Ch. 24:20-22) whom the Jews stoned for rebuking them. Mat. 23:35; Lu. 11:51.

2. A priest of the course of Abia (the eighth), and father of John the Baptist. Lu. 1:5 sq.; 3:2.

3. The name given to John the Baptist by his friends. Lu. 1:59.

ZA'-CHER *(memorial)*—R. V., *"Zecher."*
A man of the tribe of Benjamin; called *ZECHARIAH* in I Ch. 9:37. I Ch. 8:31.

ZA'-DOK *(righteous).*
1. Son of Ahitub, and father of Ahimaaz. He was one of the two high-priests in the time of David, whom he joined at Hebron (II Sa. 20:25; I Ch. 12:28). He anointed Solomon king (I Ki. 1:39), and was afterwards made sole high-priest. II Sa. 8:17 15:24 sq.

2. Father of Jerusha, wife of Uzziah and mother of Jotham, kings of Judah. II Ki. 15:33; II Ch. 27:1.

3. Son of Ahitub, grandson of Azariah, high-priest in Solomon's Temple. I Ch. 6:12; 9:11.

4. A young man, mighty of valor, that came to David at Hebron to help him. I Ch. 12:28.

5. The son of Baana who repaired a portion of the wall of Jerusalem, B. C. 445. Neh. 3:4.

6. A priest, son of Immer, that did the same. Neh. 3:29.

7. A person that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:21.

8. A son of Meraioth, ancestor of one of the priests that dwelt in Jerusalem. Neh. 11:11.

9. A scribe whom Nehemiah put in charge over the treasuries of the Lord's house. Neh. 13:13.

ZA'-HAM *(fatness).*
A son of Rehoboam, son of Solomon. II Ch. 11:19.

ZA'-IR *(little).*
A city or place in Edom; or perhaps a scribe's mistake for *SEIR*. II Ki. 8:21.

ZA'-LAPH *(purification).*
Father of Hanun, who repaired a part of the wall of Jerusalem after the Exile, B. C. 445. Neh. 3:30.

ZAL'-MON, SAL'-MON *(terrace, ascent)*—R. V., *"Zalmon."*
1. A hill near Ebal or Shechem, in Samaria. Judg. 9:48; Psa. 68:14.

2. An Ahohite, one of David's valiant men. He is called *ILAI* in I Ch. 11:29. II Sa. 23:28.

ZAL-MO'-NAH *(terrace, ascent).*
The thirty-fourth station of Israel from Egypt, the twenty-third from Sinai, and the third from Ezion-geber; near the S. of the Salt (Dead) Sea. Num. 33:41, 42.

ZAL-MUN'-NA *(withdrawn from protection).*
A king of Midian defeated and slain by Gideon. Judg. 8:5 sq.; Psa. 83:11.

ZAM-ZUM'-MIMS *(powerful, vigorous)*—R. V., *"Zamzummim."*
A tribe of the Rephaim dwelling in the region afterwards occupied by the Ammonites; called *ZUZIMS* in Gen. 14:5. Deut. 2:20.

ZA-NO'-AH *(broken district).*
1. A city in the W. of the plain of Judah; near Adullam and Dan; now called *Zanua*, on the *Wady Ismail*. Josh. 15:34; Neh. 3:13; 11:30.

2. A city on the E. of the hill-country of Judah, near Jezreel or Jokdeam; now *Januta*, ten miles S. of Hebron. Josh. 15:56.

3. One of the family of Caleb, son of Jephunneh. I Ch. 4:18.

ZAPH'-NATH--PA-A-NE'-AH *(savior of the world)*—R. V., *"Zaphenath-paneah."*
The name given to Joseph by Pharaoh. B. C. 1745-1635. Gen. 41:45.

ZA'-PHON *(concealed).*
A city in Gad, a little E. of the Sea of Galilee, near Succoth or Beth-nimrah; called *SHOPHAN* in Num. 32:35. Josh. 13:27.

ZA'-RA—R. V., *"Zerah."*
The son of Judah and Thamar (Tamar). See *ZARAH*. Mat. 1:3.

ZA'-RAH, ZE'-RAH *(sprout)*—R. V., *"Zerah."*
Son of Judah by his daughter-in-law Tamar (Thamar), and father of Achan. Gen. 38:30; 46:12; Num. 26:20; Josh. 7:1, 18, 24; 22:20.

ZA'-RE-AH *(stinging, wasp)*—R. V., *"Zorah."*
A city in the plain of Judah, near Dan; now called *Zarah* or *Surah*, two and a half miles N. of Beth-shemesh. See *ZORAH*. Neh. 11:29.

ZA'-RE-ATH-ITES—R. V., *"Zorathites."*
Family of Shobal, a descendant of Caleb, son of Hur; the same as the *ZORATHITES* (I Ch. 4:2). I Ch. 2:53.

ZA'-RED, ZE'-RED *(willow bush)*—R. V., *"Zered."*
A brook (and valley) running into the Salt (Dead)

Sea; the boundary-line between Moab and Edom; it is called the "brook of the willows" in Isa. 15:7; and the "river of the wilderness" in Amos 6:14; perhaps the *Wady el-Ahsy*. Num. 21:12; Deut. 2:13, 14.

ZA'-RE-PHATH *(place of refining)*.
A city of the Phœnicians, between Tyre and Sidon, where Elijah lodged with a widow; in Lu. 4:26, it is called *SAREPTA*, and now *Surafend*. I Ki. 17:9, 10; Obad. :20.

ZA'-RE-TAN, ZAR-TA'-NAH, ZAR'-THAN *(cooling)*—R. V., *"Zarethan."*
A city or district in Ephraim or Manasseh, near Bethshean and Succoth; here the waters of Jordan rose in a heap. Also called *ZEREDA, ZERE-DATHA*, and *ZERERATH*. Josh. 3:16; I Ki. 4:12; 7:46.

ZA'-RETH--SHA'-HAR *(light of the dawn)*—R. V., *"Zereth-shahar."*
A city in Reuben, S. of Heshbon, and three miles S. of the mouth of the Zerka Ma'in; now called *Zara*. Josh. 13:19.

ZAR'-HITES—R. V., *"Zerahites."*
1. Descendants of Zerah, a Simeonite. Num. 26:13.

2. Descendants of Zarah, or Zerah, son of Judah. Josh. 7:17; I Ch. 27:11, 13.

ZAR-TA'-NAH, ZAR'-THAN—R. V., *"Zarethan."* See *ZARETAN*. I Ki. 4:12; 7:46.

ZAT'-TU, ZAT'-THU *(lovely, pleasant)*—R. V., *"Zattu."*
1. One whose descendants returned from Babylon with Zerubbabel, B. C. 536. Ezra 2:8; 10:27; Neh. 7:13.

2. One who sealed, with Nehemiah, the covenant, B. C. 445. Neh. 10:14.

ZA'-VAN—R. V., *"Zaavan."* See *ZAAVAN*. I Ch. 1:42.

ZA'-ZA *(projection)*.
A son of Jonathan, and descendant of Jerahmeel, great-grandson of Judah. I Ch. 2:33.

ZEB-A-DI'-AH *(Jehovah is endower)*.
1. Grandson of Elpael, a Benjamite. I Ch. 8:15.

2. A son of Elpael. I Ch. 8:17.

3. One who joined David at Ziklag. I Ch. 12:7.

4. A Kohathite, son of Meshelemiah, a gate-keeper of the Tabernacle in the days of David. I Ch. 26:2.

5. A son of Asahel, son of Zeruiah. I Ch. 27:7.

6. A Levite sent by Jehoshaphat to teach the people in the cities of Judah. II Ch. 17:8.

7. Son of Ishmael, and ruler of the house of Judah in the days of Jehoshaphat. II Ch. 19:11.

8. Son of Shephaniah, and head of a family which returned from exile with Ezra in the days of Artaxerxes, B. C. 458. Ezra 8:8.

9. A priest that had taken a "strange" (foreign) wife during the Exile. Ezra 10:20.

ZE'-BAH *(slaughter, sacrifice)*.
A king of Midian defeated and slain by Gideon. Judg. 8:5 sq.; Psa. 83:11.

ZE-BA'-IM *(gazelles)*—R. V., *"hazzebaim."*
Place unknown; perhaps *ZEBOIM;* the residence of Pochereth, whose descendants returned from exile with Zerubbabel, B. C. 536. Ezra 2:57; Neh. 7:59.

ZEB'-E-DEE *(Jehovah's gift)*.
Husband of Salome, and father of James (the elder) and John, two of the apostles of Jesus; a fisherman by trade. Mat. 4:21; 20:20; 27:56.

ZE-BI'-NA *(purchase)*.
One of the sons of Nebo that had taken a "strange" (foreign) wife during the Exile. Ezra 10:43.

ZE-BOI'-IM, ZE-BO'-IM.
One of the five cities in the valley of Siddim; destroyed with Sodom and Gomorrah. Gen. 10:19; Deut. 29:23; Hos. 11:8.

ZE-BO'-IM *(wild place)*.
A city and valley in Benjamin sloping E. to the Jordan plain; perhaps the *Shug ed Dubba'* or *Wady Abu-l-Dda-baa*. I Sa. 13:18; Neh. 11:34.

ZE-BU'-DAH *(endowed)*—R. V., *"Zebidah."*
Daughter of Pedaiah of Rumah; wife of Josiah, and mother of Eliakim (or Johoiakim), kings of Judah. II Ki. 23:36.

ZE'-BUL *(gift, dwelling)*.
An officer of Abimelech, and governor of Shechem. Judg. 9:28, 30, 36, 38, 41.

ZEB'-U-LON-ITES—R. V., *"Zebulunites."* See *ZEBULUNITES*. Num. 26:27; Judg. 12:11, 12.

ZEB'-U-LUN *(dwelling)*.
1. Tenth son of Jacob, and sixth of Leah; the founder of the tribe of Zebulun. B. C. 1740. Gen. 30:20; 35:23; 46:14; 49:13.

2. The tribe descended from Zebulun. Their territory was in the N. of Canaan, between Issachar, Asher, and Naphtali, and included the following localities:—Ajalon, Bethlehem, Cabul, Chisloth-tabor, Dabareh or Daberath, Dabasheth, Dimnah, Gath (or Gittah), Hepher, Hannathon, Hepher, Idalah, Ittah-kazin, Japhia, Jiphtah-el, Jokneam, Kartah, Kattah, Kitron, Maralah, Nahalol, Neah, Remmon-methoar, Rimmon, Sarid, Shimron, Tabor, etc.

ZEB'-U-LUN-ITES.
Descendants of Zebulun, son of Jacob. See *ZEBULUN*, No. 2. Num. 26:27.

ZECH-A-RI'-AH *(Jehovah remembers)*.
1. A chief Reubenite when the genealogy was reckoned. I Ch. 5:7.

2. A Levite, son of Meshelemiah, a gate-keeper of the Tabernacle in the days of David. I Ch. 9:21; 26:2, 14.

3. A Benjamite in Gibeon; called *ZACHER* in I Ch. 8:31. I Ch. 9:37.

4. A Levite set over the service of song in the days of David. I Ch. 15:18, 20; 16:5.

5. A priest in the Tabernacle, at the same time. I Ch. 15:24.

6. A Kohathite, son of Isshiah, at the same time. I Ch. 24:25.

7. A Merarite, son of Hosah; a gate-keeper of the Tabernacle, at the same time. I Ch. 26:11.

8. Father of Iddo, the chief of the half tribe of Manasseh E. of Jordan, in the days of David. I Ch. 27:21.

9. A prince whom Jehoshaphat sent to teach the people in the cities of Judah. II Ch. 17:7.

10. A Levite, and father of Jehaziel, who encouraged Jehoshaphat's army against Moab. II Ch. 20:14.

11. Third son of Jehoshaphat. II Ch. 21:2.

12. Son of Jehoiada the priest, and stoned for rebuking the people. II Ch. 24:20.

13. A person having understanding in the visions of God, in the days of Uzziah. II Ch. 26:5.

14. A Levite, son of Asaph, who helped to cleanse the Temple in the days of Hezekiah. II Ch. 29:13.

15. A Kohathite, one of the overseers of the repairs of the Temple in the days of Josiah. II Ch. 34:12.

16. A prince of Judah in the days of Josiah. II Ch. 35:8.

17. The eleventh in order of the twelve minor prophets, and a priest. He was born in Babylon of priestly descent, and returned to Jerusalem with Zerubbabel and the high-priest Joshua. Little else is known of his personal history. In his prophecy, he is called the son of Berechiah and the *grandson* of Iddo, whereas in the book of Ezra (5:1; 6:14) he is said to have been the *son* of Iddo. Various attempts have been made to reconcile this discrepancy, the most probable of which seems to be, as the prophet himself gives his father's name as Berechiah, whereas the historical books of Ezra and Nehemiah mention only Iddo, that Berechiah had died early, and that there was then no intervening link between the grandfather and the grandson. The son, in giving his pedigree, does not omit his father's name—the historian passes it over as of one who was

but little known or already forgotten. Zechariah prophesied about B. C. 520-518. Zech. 1:1, 7; 7:1, 8.

18. A chief man that returned from exile with Ezra, B. C. 458. Ezra 8:3.

19. Another that did the same. Ezra 8:11, 16.

20. One that had taken a "strange" (foreign) wife. Ezra 10:26.

21. A prince that stood beside Ezra. Neh. 8:4.

22. A descendant of Pharez, some of whose descendants dwelt in Jerusalem. Neh. 11:4.

23. Another whose descendants dwelt in Jerusalem. Neh. 11:5.

24. A priest, some of whose descendants dwelt in Jerusalem. Neh. 11:12.

25. A priest in the time of Joiakim, son of Jeshua. Neh. 12:16.

26. A priest of the family of Asaph who officiated in the ceremony of purifying the walls of Jerusalem. Neh. 12:35, 41.

27. One whom Isaiah took as a witness; perhaps the same as No. 13. Isa. 8:2.

28. Father of Abi or Abijah. See *ZACHARIAH*, No. 2. II Ch. 29:1.

ZECH-A-RI'-AH, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

ZE'-DAD *(sloping place).*
A place in the N. of Palestine, near Hamath; perhaps *Sadad*, between Hums and Baalbec, now in ruins. The Sept. and Vulg. read *Zeradah*. Num. 34:8; Eze. 47:15.

ZED-E-KI'-AH *(justice of Jehovah).*
1. A false prophet, son of Chenaanah, who encouraged Ahab to attack the Syrians at Ramoth-Gilead. I Ki. 22:11, 24; II Ch. 18:10, 23.

2. The name given by Nebuchadnezzar to Mattaniah, whom he made king instead of Jehoiachin. He was the last king of Judah, and reigned eleven years (II Ch. 36:10, 11). At the capture of Jerusalem by Nebuchadnezzar, B. C. 587, his eyes were put out and he was carried to Babylon (II Ki. 25:1-7).

3. Grandson of Jehoiakim. I Ch. 3:16.

4. A false prophet, son of Maaseiah. Jer. 29:21, 22.

5. A prince of Judah and son of Hananiah, in the days of Jehoiakim. Jer. 36:12.

ZEEB *(wolf).*
A prince of Midian defeated and slain by Gideon. Judg. 7:25; 8:3; Psa. 83:11.

ZE'-LAH *(slope).*
A city in Benjamin (near Eleph or Jebusi) where Saul and his sons were buried. Josh. 18:28; II Sa. 21:14.

ZE'-LEK *(split, rent).*
An Ammonite, one of David's valiant men. II Sa. 23:37; I Ch. 11:39.

ZE-LOPH'-E-HAD *(first-born).*
Grandson of Gilead, son of Manasseh. He died in the wilderness, leaving five daughters but no sons. A law was then established giving females the right of inheritance, under such circumstances, but not permitting them to marry out of their tribe. Num. 26:33; 27:1, 7; 36:2-11; Josh. 17:3; I Ch. 7:15.

ZE-LO'-TES *(zealous)*—R. V., *"the Zealot."*
A surname of Simon, one of the twelve apostles, elsewhere called the *CANAANITE* by mistake for *Cananite*, or *Kananite*. See *SIMON*, No. 2; also *APOSTLES AND DISCIPLES*. Lu. 6:15; Acts 1:13.

ZEL'-ZAH *(sun protection).*
A city in Benjamin on the border. I Sa. 10:2.

ZE-MA-RA'-IM *(double mount forest).*
1. A city in the N. of Benjamin, near Bethel; now called *Sumrah*, five miles N. of Jericho. Josh. 18:22.

2. A part of Ephraim. II Ch. 13:4.

ZEM'-A-RITE.
A tribe dwelling at the Eleutherus, at the W. foot of Lebanon, where there are still ruins called *Sumra*. Gen. 10:18; I Ch. 1:16.

ZE-MI'-RA *(song)*—R. V., *"Zemirah."*
A son of Becher, son of Benjamin. I Ch. 7:8.

ZE'-NAN *(rich in flocks).*
A city in Judah, E. of Askelon; same as *ZAANAN*. Josh. 15:37.

ZE'-NAS.
A believer, who was a "lawyer" (or one skilled in the law of Moses), whom Paul desired Titus to bring or send to him with Apollos to Nicopolis, whither Paul proposed going to winter. Tit. 3:13.

ZEPH-A-NI'-AH *(Jehovah hides).*
1. The "second" priest whom the captain of the king of Babylon's guard took with him to Riblah after he had plundered Jerusalem, B. C. 598. II Ki. 25:18; Jer. 21:1; 29:25, 29.

2. A Kohathite, ancestor of the prophet Samuel. I Ch. 6:36.

3. The ninth in order of the twelve minor prophets, and son of Cushi. He lived in the days of Josiah, was a contemporary of Jeremiah, and uttered his prophecies between B. C. 620 and 609. Zeph. 1:1.

4. A priest, father of Hen and Josiah, who dwelt in Jerusalem when Darius gave a decree to rebuild the Temple. Zech. 6:10, 14.

ZEPH-A-NI'-AH, *BOOK OF.*—See *BIBLE, BOOKS OF THE.*

ZE'-PHATH *(mountain watch).*
A city in Simeon, at the S. border of Edom, and in Judah; called also *HORMAH;* now called *Sebaita*, 24 miles N. of Kadesh. Judg. 1:17.

ZEPH'-A-THAH *(watch-tower).*
A valley in the W. of Judah, near Mareshah; perhaps the same as the preceding. II Ch. 14:10.

ZE'-PHO, ZE'-PHI *(watch).*
A son of Eliphaz, son of Esau. Gen. 36:11, 15; I Ch. 1:36.

ZE'-PHON *(dark, wintry).*
A Gadite. Num. 26:15.

ZE'-PHON-ITES.
Descendants of Zephon. Num. 26:15.

ZER *(rock).*
A city in Naphtali, near the Lake of Genesareth (Galilee). Josh. 19:35.

ZE'-RAH, ZA'-RAH *(sprout)*—R. V., *"Zerah."*
1. A son of Reuel, son of Esau. Gen. 36:13, 17; I Ch. 1:37.

2. Father of Jobab, second of the early kings of Edom. Gen. 36:33; I Ch. 1:44.

3. A son of Judah by his daughter-in-law Tamar; also called *ZARA* (Mat. 1:3). Gen. 38:30; Num. 26:20; Josh. 7:1, 18, 24; 22:20.

4. A son of Simeon. Num. 26:13; I Ch. 4:24.

5. A Gershonite. I Ch. 6:21.

6. Father of Ethni, a Levite. I Ch. 6:41.

7. A king of Ethiopia who warred with Asa. II Ch. 14:9.

ZE-RA-HI'-AH *(Jehovah is appearing).*
1. A descendant of Phinehas, an ancestor of Ezra. I Ch. 6:6, 51; Ezra 7:4.

2. Father of Elihoenai (a descendant of Pahath-Moab), who returned from exile with Ezra, B. C. 458. Ezra 8:4.

ZE'-RED. See *ZARED*. Deut. 2:13, 14.

ZER'-E-DA *(the fortress, town)*—R. V., *"Zeredah."*
A city or district on the N. of Mount Ephraim, but in Manasseh, and birth-place of Jeroboam; same as *ZERERATH, ZARETAN, ZARTHAN*, and *ZARTANAH*. I Ki. 11:26.

ZER-E-DA'-THAH *(the fortress, town)*—R. V., *"Zeredah."*
In Manasseh, near Succoth. II Ch. 4:17.

ZER'-E-RATH—R. V., *"Zererah."*
A district in Manasseh, near Abelmeholah and Bethshittah. Judg. 7:22.

ZE'-RESH.
Wife of Haman the Agagite, enemy of the Jews in the days of Ahasuerus and Esther. Esth. 5:10, 14; 6:13.

ZE'-RETH *(splendor, brightness).*
A son of Helah, son of Ashur, descendant of Judah. I Ch. 4:7.

ZE'-RI *(balm).*
A son of Jeduthun set over the service of song in the days of David. I Ch. 25:3.

ZE'-ROR *(bundle).*
Father of Abiel, a Benjamite, and ancestor of Saul, the first king of Israel. I Sa. 9:1.

ZE-RU'-AH *(full breasted).*
A widow, mother of Jeroboam, first king of the ten tribes of Israel. I Ki. 11:26.

ZE-RUB'-BA-BEL *(begotten in Babylon).*
A descendant of David and Jehoiakim, an ancestor of Jesus, and the leader of the first band of Jews that returned to Palestine from the captivity in Babylon, B. C. 536. He superintended the building of the second *TEMPLE* (which see), and was prominent in restoring the religious rites of the Hebrew nation. He is called *ZOROBABEL* in Mat. 1:12, 13; Lu. 3:27 of the A. V., but uniformly *"Zerubbabel"* in the R. V. I Ch. 3:19; Ezra 3:2, 8; Zech. 4:6-10.

ZE-RU'-IAH *(balm).*
A daughter of Jesse, father of David. Her three sons, Abishai, Joab, and Asahel, were offiecrs in the army of David. I Sa. 26:6; II Sa. 2:13, 18; 3:39.

ZE'-THAM *(shining).*
A son or grandson of Laadan, a Gershonite. I Ch. 23:8; 26:22.

ZE'-THAN *(shining).*
A son of Bilthan, grandson of Benjamin. I Ch. 7:10.

ZE'-THAR *(sacrifice).*
One of the seven chamberlains of the king of Persia that saw the king's face at pleasure. Esth. 1:10.

ZI'-A *(terrified).*
A Gadite, head of a family. I Ch. 5:13.

ZI'-BA *(plantation).*
A servant of Saul who served Mephibosheth, and afterwards obtained half of his property from David by ascribing treachery to his master. II Sa. 9:2-4, 9-12; 16:1-4.

ZIB'-E-ON *(dyed* or *robber).*
1. A Hivite, grandfather of Adah, one of Esau's wives. Gen. 36:2, 14.

2. A son of Seir the Horite. Gen. 36:20, 24, 29; I Ch. 1:38, 40.

ZIB'-I-A *(gazelle).*
A Benjamite, son of Hodesh. I Ch. 8:9.

ZIB'-I-AH.
The wife of Ahaziah, and mother of Jehoash or Joash, kings of Judah; from the city of Beersheba. II Ki. 12:1; II Ch. 24:1.

ZICH'-RI *(renowned).*
1. A son of Izhar, grandson of Levi. Ex. 6:21.

2. A Benjamite of the family of Shimhi. I Ch. 8:19.

3. A Benjamite, son of Shishak. I Ch. 8:23.

4. A Benjamite, son of Jeroham. I Ch. 8:27.

5. A Levite, son of Asaph. I Ch. 9:15.

6. A descendant of Eliezer, son of Moses, in the days of David. I Ch. 26:25.

7. Father of Eliezer, a chief Reubenite in the days of David. I Ch. 27:16.

8. Father of Amaziah, a captain of Jehoshaphat. II Ch. 17:16.

9. Father of Elishaphat, a captain of hundreds who helped Jehoiada the priest to make Joash king of Israel. II Ch. 23:1.

10. An Ephraimite, a mighty man of valor, that slew the son of Ahaz, king of Judah. II Ch. 28:7.

11. Father of Joel, overseer of the Benjamites in Jerusalem after the Exile. Neh. 11:9.

12. A priest of the sons of Abijah, in the days of Nehemiah. Neh. 12:17.

ZID'-DIM *(the mountain-sides).*
A fenced city in Naphtali; now called *Hattin.* Josh. 19:35.

ZID-KI'-JAH *(Jehovah is might)*—R. V., *"Zedekiah."*
A chief prince of the Jews that, with Nehemiah, sealed the covenant, B. C. 445. Neh. 10:1.

ZI'-DON, SI'-DON *(fortified)*—R. V., *"Sidon."*
1. Eldest son of Canaan, son of Ham. Gen. 10:15; I Ch. 1:13.

2. A city in Asher, now called *Saida;* its authority extended S. to Carmel and Dor, and E. towards Damascus. See *SIDON.* Gen. 10:19; 49:13; Josh. 11:8, etc.

ZI-DO'-NI-ANS—R. V., *"Sidonians."*
The inhabitants of the preceding city and state. Judg. 10:12; II Ki. 23:13.

ZIF *(blossom* or *flower* month)—R. V., *"Ziv."*
The second month of the Hebrew year; from the new moon of May to that of June. I Ki. 6:1, 37.

ZI'-HA *(drought).*
1. One of the Nethinim whose descendants returned to Palestine with Zerubbabel, B. C. 536. Ezra 2:43; Neh. 7:46.

2. A ruler of the Nethinim in Jerusalem. Neh. 11:21.

ZIK'-LAG *(winding, binding).*
A city in the S. of Judah, afterwards given to Simeon. It was assigned to David and his followers as a place of refuge from Saul, by Achish, king of Gath. Josh. 15:31; 19:5; I Sa. 27:6; 30:1, 14, 26.

ZIL'-LAH *(protection, screen).*
One of the wives of Lamech, son of Methusael. Gen. 4:19, 22, 23.

ZIL'-PAH *(myrrh dropping).*
Handmaid of Leah, eldest daughter of Laban, and mother of Gad and Asher by Jacob. Gen. 29:24; 30:9, 10, 12; 35:26.

ZIL'-THAI *(shady)*—R. V., *"Zillethai."*
1. A Benjamite, son of Shimhi. I Ch. 8:20.

2. A captain of Manasseh who joined David in Ziklag. I Ch. 12:20.

ZIM'-MAH *(consideration).*
1. A son of Jahath, grandson of Gershom, son of Levi. I Ch. 6:20.

2. A Gershonite in the fourth or fifth degree. I Ch. 6:42.

3. A Gershonite, and father of Joah, who assisted in cleansing the Temple in the days of Hezekiah. II Ch. 29:12.

ZIM'-RAN *(celebrated).*
A son of Abraham by Keturah. Gen. 25:2; I Ch. 1:32.

ZIM'-RI *(celebrated).*
1. Son of a chief Simeonite, slain along with Cozbi, a Midianitess, by Phinehas, son of Aaron. Num. 25:14.

2. A captain who slew Elah, and was himself slain by Omri. I Ki. 16:9 sq.; II Ki. 9:31.

3. A son of Zerah, son of Judah. I Ch. 2:6.

4. A Benjamite. I Ch. 8:36; 9:42.

5. A name applied to a tribe, and supposed to refer to a people in E. Asia. Jer. 25:25.

ZIN *(low land).*
A desert on the S. of Judah, and W. of the S. end of the Salt (Dead) Sea. Num. 20:1; 27:14; 33:36; Josh. 15:1, 3.

ZI'-NA *(brightness).*
A son of Shimei, a Gershonite; in I Ch. 23:11, he is called *ZIZAH.* I Ch. 23:10.

ZI'-ON *(fortress* or *sunny mount).*
The S. W. hill of Jerusalem, the older and higher part of the city; it is often called the "city of David," sometimes denotes the whole of *JERUSALEM* (which see), and is called *SION* in the N. T. of the A. V., but uniformly *"Zion"* in the R. V. It is 2550 feet above sea-level, and is surrounded on all sides except the N. by deep valleys. II Sa. 5:7; I Ki. 8:1; II Ki. 19:21, 31, etc.

ZI'-OR *(smallness).*
A city in Judah, near Hebron; now called *Sair.* Josh. 15:54.

ZIPH *(refining place).*
1. A town in the S. E. of Judah. Josh. 15:24; I Sa. 23:24; II Ch. 11:8.

2. Another town in Judah, near Carmel or Juttah; still called by its ancient name. Josh. 15:55.

3. A patronymic of a grandson of Caleb, son of Hezron. I Ch. 2:42.

4. A son of Jehaleleel. I Ch. 4:16.

ZIPH, *WILDERNESS OF.*
Between Hebron and the Salt (Dead) Sea. I Sa. 23:14, 15; 26:2.

ZI'-PHAH *(lent).*
A son of Jehaleleel, a descendant of Caleb, son of Jephunneh. I Ch. 4:16.

ZIPH'-IMS—R. V., *"Ziphites."* See *ZIPHITES.* Psa. 54: *title.*

ZIPH'-I-ON *(serpent, dark).*
A son of Gad; called *ZEPHON* in Num. 26:15. Gen. 46:16.

ZIPH'-ITES, ZIPH'-IMS—R. V., *"Ziphites."*
Inhabitants of Ziph. I Sa. 23:19; 26:1; Psa. 54: *title.*

ZIPH'-RON *(beautiful top).*
A place at the N. of Palestine. Num. 34:9.

ZIP'-POR *(sparrow, bird).*
Father of Balak, king of Moab, who hired Baalam to curse Israel. Num. 22:2 sq.; Josh. 24:9.

ZIP-PO'-RAH *(little bird).*
The wife of Moses, and daughter of Reuel, Jethro, or Jether, priest of Midian. Ex. 2:21; 4:25; 18:2.

ZITH'-RI *(Jehovah is protection)*—R. V., *"Sithri."*
A son of Uzziel, son of Kohath. Ex. 6:22.

ZIZ *(protection).*
A place in S. E. of Judah, near which Jehoshaphat defeated the Moabites and Ammonites. *Husasah? Ain-Jidy?* II Ch. 20:16.

ZI'-ZA, ZI'-ZAH *(shining, brightness).*
1. A Simeonite, son of Ziphi. I Ch. 4:37.

2. A Gershonite, son of Shimei; in ver. 10, it is *ZINA.* I Ch. 23:11.

3. A son of Rehoboam, and grandson of Solomon. II Ch. 11:20.

ZO'-AN *(place of departure).*
An ancient city of Lower (northern) Egypt, situated on the E. bank of the Tanitic branch of the Nile, called by the Greeks and Romans *Tanis,* built seven years after Hebron (Num. 13:22), and at one time a city of considerable importance (Isa. 19:11, 13; 30:4). In the "field of Zoan," God wrought wonders (Psa. 78:12, 43); and tradition makes it the place where God, through Moses, performed those miracles that induced Pharaoh to let the Israelites depart from Egypt. It is now called *San,* a small village by the lake *Menzeleh.* Several colossal statues of kings of various dynasties, obelisks, sphinxes, and temple ruins have been brought to light at this place by recent excavations. The sacred enclosure of the temple adorned by Rameses II. was 1500 feet long by 1250 feet wide. Eze. 30:14.

ZO'-AR *(little).*
A city (originally called *BELA*), at the S. E. corner of the Salt (Dead) Sea, to which Lot and his two daughters fled when Sodom and Gomorrah were destroyed; now called *Ziara.* Gen. 13:10; 14:2, 8; 19:22, 23, 30; Jer. 48:34.

ZO'-BAH, ZO'-BA *(a plantation)*—R. V., *"Zobah."*
A district and kingdom in Syria, N. E. of Damascus and S. of Hamath, or the land between the Orontes and the Euphrates. I Sa. 14:47; II Sa. 8:3, 5, 12; 10:6, 8; 23:36.

ZO-BE'-BAH *(the affable).*
A daughter of Coz, a descendant of Judah through Caleb, son of Hur. I Ch. 4:8.

ZO'-HAR *(nobility, distinction).*
1. Father of Ephron the Hittite, from whom Abraham purchased the cave of Machpelah. Gen. 23:8; 25:9.

2. A son of Simeon. Gen. 46:10; Ex. 6:15.

ZO'-HE-LETH *(serpent-stone).*
A stone near En-rogel, S. E. of Jerusalem. I Ki. 1:9.

ZO'-HETH *(corpulent, strong).*
A son of Ishi, descendant from Judan through Caleb, son of Jephunneh. I Ch. 4:20.

ZO'-PHAH *(watch).*
A son of Helem, grandson of Beriah, son of Asher. I Ch. 7:35, 36.

ZO'-PHAI *(watcher).*
A son of Elkanah, and father of Nahath; also called *ZUPH.* I Ch. 6:26.

ZO'-PHAR *(hairy, rough).*
A Naamathite, and friend of Job; probably from Edom. Job 2:11; 11:1; 20:1; 42:9.

ZO'-PHIM *(watchers).*
1. A place on the top of Pisgah to which Balak brought Baalam. Num. 23:14.

2. A city on Mount Ephraim and the birth-place of Samuel; generally called *RAMA.* I Sa. 1:1.

ZO'-RAH, ZA'-RE-AH, ZO'-RE-AH *(wasp)*—R. V., *"Zorah."*
A city in W. of Judah, reckoned to Dan, near Eshtaol; now called *Surah,* near *Wady Surar.* Josh. 15:33; 19:41; Judg. 13:2, 25; Neh. 11:29.

ZO'-RATH-ITES.
Descendants of Shobal, son of Judah, or the *ZAREATHITES* of I Ch. 2:53. I Ch. 4:2.

ZO'-RE-AH—R. V., *"Zorah."* See *ZORAH.* Josh. 15:33.

ZO'-RITES.
A family of Judah, of the posterity of Salma. I Ch. 2:54.

ZO-ROB'-A-BEL—R. V., *"Zerubbabel."*
The Greek form of *ZERUBBABEL* (which see). Mat. 1:12, 13; Lu. 3:27.

ZU'-AR *(little).*
Father of Nethaneel, a chief of Issachar chosen to aid Moses in numbering the people. Num. 1:8; 2:5; 7:18, 23; 10:15.

ZUPH *(honey comb).*
1. A Kohathite, ancestor of Samuel the prophet. See *ZOPHAI.* I Sa. 1:1; I Ch. 6:35.

2. A district N. W. of Jerusalem. See *RAMATHAIM-ZOPHIM.* I Sa. 9:5.

ZUR *(rock).*
1. A prince of Midian, and father of Cozbi, who was slain by Phinehas. Num. 25:15; 31:8; Josh. 13:21.

2. A Benjamite, brother of Ner, the grandfather of Saul, the first king of Israel. I Ch. 8:30; 9:36.

ZU'-RI-EL *(God is a rock).*
Son of Abihail, and head of the Merarite Levites at the time of the Exodus. Num. 3:35.

ZU-RI-SHAD'-DAI *(the Almighty is a rock).*
Father of Shelumiel, a chief of Simeon chosen to aid Moses in numbering the people. Num. 1:6; 2:12; 7:36, 41; 10:19.

ZU'-ZIMS *(prominent, strong, giants)*—R. V., *"Zuzim."*
A primitive race in the country afterwards possessed by the Ammonites. Gen. 14:5.

CHRONOLOGICAL CHART

By

I. From Abraham to

USSHER	THE FAMILY OF ABRAHAM
B. C.	
1996	Birth of Abram.
1921	Abram enters Canaan.
1897	Birth of Isaac.
1837	Birth of Jacob.
1822	Death of Abraham.
1760	Jacob flees from Esau.
1729	Joseph sold into Egypt.
1715	Joseph becomes Prime Minister.
1706	Jacob's family enter Egypt.
1689	Death of Jacob.
1635	Death of Joseph.

II. From Moses to Saul.

KAUTZSCH	USSHER	EVENTS AMONG THE ISRAELITES
B. C.	B. C.	
	1571	Birth of Moses.
	1531	Flight to Midian.
c. 1320	1491	The Exodus.....
c. 1280	1451	Joshua captures Jericho.
c. 1250	1296	Deborah and Barak overthrow Sisera.
c. 1050	1165	The boy Samuel assists Eli at Shiloh.

III. The United Kingdom.

KAUTZSCH	USSHER	EVENTS AMONG THE ISRAELITES
B. C.	B. C.	
c. 1020	1095	Saul anointed at Mizpah.
c. 1000	1055	David King of Judah at Hebron.
	1048	David King of All Israel.
	c. 1035	David's grievous sins.
	c. 1023	Absalom's Rebellion.
c. 970	1015	Accession of Solomon.
	1012	Solomon commences work on the Temple.
	1004	Dedication of the Temple.
c. 943	.....	.....

The author wishes to acknowledge special indebtedness to a valuable chart compiled by his honored friend, Prof. Ira M. Price, Ph. D., and published in his *Syllabus of Old Testament History*.

OF OLD TESTAMENT TIMES

JOHN R. SAMPEY

Joseph. 1996-1635 B. C. (Ussher).

CONTEMPORARY EVENTS

Abraham was contemporary with Hammurapi of Babylon, who is supposed by some scholars to have begun his long reign about 2100 B. C.; while R. W. Rogers and others put Hammurapi at 1950 B. C.
Palestine already inhabited by Amorites and Canaanites.
Hyksos Kings ruling in Egypt [2098–1587 B. C., Petrie].
Beginnings of Assyrian history prior to 2000 B. C.

1571-1095 B. C. (Ussher).

CONTEMPORARY EVENTS

Most recent scholars place the Exodus in the reign of Merneptah of the Nineteenth Dynasty. Some scholars place the Exodus in the period of the Eighteenth Dynasty.

Tiglath-pileser I. of Assyria [1120–1090].

1095-975 B. C., or 1020-931 B. C.

CONTEMPORARY EVENTS

Twenty-first (Tanite) Dynasty in Egypt.
Egypt and Assyria weak.
Abibaal (Hiram I.) King of Tyre.

Assyria slowly revives.
Hiram II. of Tyre.
Tanite Dynasty expelled by Sheshonk (Shishak), the founder of the Twenty-second Dynasty.

IV. From the Division of the Kingdom to the

New Date	Ussher	Judah	Prophets in Judah
B. C.	B. C.	A. FROM THE DEATH OF SOLOMON TO THE ACCESSION OF JEHU,	
931	975	1. Rehoboam [17]. Mistake at Shechem (1).....	Shemaiah forbids war with the Ten Tribes (2).
		Fortifies many cities (8).	
		After three years of obedience and prosperity, Judah lapses into idolatry (9).	
927	970	Invasion of Shishak. Jerusalem plundered (11).	Shemaiah predicts the victory of Shishak (10).
914	958	2. Abijah [3]. Defeats Jeroboam at Zemaraim (13).	.....
911	955	3. Asa [41]. Great religious reforms (14). Fortifies cities and organizes a great army (15).	.....
		Ten years of peace in Judah (17).	Iddo writes the lives of Rehoboam and Abijah (16).
910	954	2d year.....	.....
909	953	3d year.....	.....
896	941	(a) Asa defeats Zerah's army of a million (20).	(b) Azariah encourages Asa, and stirs up a revival (21).
	940	(b) Asa bribes Ben-hadad to attack the dominions of Baasha (23).	.....
		(c) Destroys Ramah and with the material builds Geba and Mizpah (24).	(d) Hanani rebukes Asa (25).
886	930	26th year.....	.....
885	929	27th year.....	.....
885	929	.....	.....
881	924*	.....	.....
874	918	38th year.....	.....
		In his 39th year Asa diseased, but not relying on Jehovah (34).	
		Buried in Jerusalem with great honors (35).	
871	914	4. Jehoshaphat [25]. Religious reforms (36).	.....
		Fortresses and army greatly strengthened (37).	
869	912	The law of God taught in his 3d year (39).	
		Tribute from Philistines and Arabians (40).	
854		.....	.....
853	897	17th year. (a) Alliance with Ahab (46).....	(d) Jehu rebukes Jehoshaphat (49).
		Jehoram regent (2 K. 1:17; 3:1).	

References to the English Bible; to Price, *The Monuments and the Old Testament;* and to Barton, *Archaeology and the Bible.*

(1) 1 K. 12:1-19; 2 Chr. 10:1-19.
(2) 1 K. 12:21-24; 2 C. 11:1-4.
(8) 2 C. 11:5-12.
(9) 1 K. 14:21-24; 2 C. 11:17; 12:1.
(10) 2 C. 12:5-8.
(11) 1 K. 14:25-31; 2 C. 12:2-9; Barton, pp. 359f.
(13) 2 C. 13.
(14) 1 K. 15:9-15; 2 C. 14:1-5.
(15) 2 C. 14:6-8.
(16) 2 C. 12:15; 13:22.
(17) 2 C. 14:1.
(20) 2 C. 14:9-15.
(21) 2 C. 15.
(23) 1 K. 15:18-21; 2 C. 16:1-5.
(24) 1 K. 15:22; 2 C. 16:6.
(25) 2 C. 16:7-10.
(34) 1 K. 15:23; 2 C. 16:12.
(35) 2 C. 16:13, 14.
(36) 2 C. 17:3-6.
(37) 2 C. 17:2, 12-19.
(39) 2 C. 17:7-9.
(40) 2 C. 17:10, 11.
(46) 1 K. 22:44; 2 C. 18.
(49) 2 C. 19:1-3.

*The asterisk accompanying a date indicates a slight deviation from Ussher.

Fall of Samaria. 975-722 B. C., or 931-722 B. C.

Prophets in Israel	Israel (Ten Tribes)	Contemporary Persons and Events
	ATHALIAH AND HAZAEL. 975-884 B. C., or 931-842 B. C.	
Man of God from Judah rebukes Jeroboam and curses his altar.	1. Jeroboam [22]. Builds Shechem and Peniuel (3). Sets up golden calves at Bethel and Dan (4). Changes time of feast (5). Appointment of new priesthood and consequent exodus of the Levites into Judah (7).	Shishak of Egypt. Rezon of Syria.
Ahijah predicts the death of Jeroboam's son and destruction of his house (12).	18th year.	
.....	20th year.	
.....	2. Nadab [2]. Son of Jeroboam I. Nadab slain at siege of Gibbethon by (18)	
.....	3. Baasha [24]. He destroys the house of Jeroboam (19).	Adad-nirari III. of Assyria [912-891].
.....	.....	Zerah the Ethiopian.
.....	(a) Baasha builds Ramah to stop the exodus into Judah (22).	Ben-hadad I. of Syria.
Jehu's prophecy against Baasha and his house (26).		
.....	4. Elah [2]. Slain in Tirzah by Zimri (27).	
.....	5. Zimri [7 days]. Besieged by Omri, he burns palace over his head (28).	Tuklat-Adar II. of Assyria [890-884 B. C.].
.....	6. Omri [12]. Civil war with Tibni for four years (29).	
.....	Omri builds Samaria and transfers his capital thither (30). Makes Moab tributary (31).	
.....	7. Ahab [22]. Marries Jezebel of Zidon (32). Rapid introduction of Baal worship into Israel (33).	Assur-natsirpal III. of Assyria [884-860].
.....	4th year.	
Elijah.	Elijah's appearance and the drought of three and one-half years (38). Destruction of the 450 prophets of Baal at Mt. Carmel (41). Flight of Elijah to Horeb (42).	
	War with Syria. Ahab victorious at Samaria and at Aphek. Makes treaty with Ben-hadad (43).	Ben-hadad II. of Syria.
.....	Furnishes troops to a league against Assyria (44). Naboth's vineyard (45).	Shalmaneser III. of Assyria [860-825].
(b) Micaiah versus 400 false prophets (47).	(c) Ahab slain in battle at Ramoth-gilead (48).	

(3) 1 K. 12:25.
(4) 1 K. 12:26-31.
(5) 1 K. 12:32, 33.
(6) 1 K. 13:1-32.
(7) 1 K. 13:33, 34; 2 C. 11:13-17.
(12) 1 K. 14:1-18.
(18) 1 K. 15:25-28.
(19) 1 K. 15:29, 30.
(22) 1 K. 15:17.
(26) 1 K. 16:1-4, 7.
(27) 1 K. 16:9-13.
(28) 1 K. 16:15-19.
(29) 1 K. 16:21, 22.
(30) 1 K. 16:24.
(31) Price, pp. 142-7; Barton, pp. 363-5.
(32) 1 K. 16:31.
(33) 1 K. 16:31-33.
(38) 1 K. 17.
(41) 1 K. 18.
(42) 1 K. 19.
(43) 1 K. 20.
(44) Price, pp. 149-153; Barton, p. 361.
(45) 1 K. 21.
(47) 1 K. 22:5-28; 2 C. 18:4-27.
(48) 1 K. 22:1-40.

CHRONOLOGICAL CHART

New Date	Ussher	Judah	Prophets in Judah
B. C.	B. C.		
853	897*	Jehoshaphat improves the administration of justice (1).	.....
		(a) Great invasion of Moabites, Ammonites, and Edomites (3).	(b) Jahaziel encourages the people (4).
		(c) Navy broken up (7).	(b) Eliezer predicts the destruction of the navy (6).
852	896	18th year.	.....
849	892	5. Jehoram [8]. Daughter of Ahab for wife (11). Slays his brethren (12). Revolt of Edom and of Libnah (13). Letter from Elijah (14).	.....
846		Death of Jehoshaphat. Invasion of Arabians and Philistines, who plunder and kill (15). Loathsome disease for two years (16).	
842	885	6. Ahaziah [1]. Affinity with house of Ahab (18).	.....
842	884	Slain by Jehu (22).	.....
		B. FROM THE ACCESSION OF JEHU TO THE	
842	884	(0) Athaliah [6] usurps the throne. Destroys seed royal except Joash (23).	.....
		Athaliah slain (27).	
836	878	7. Joash [40]. Baal worship uprooted (28). Under the tuition of Jehoiada, Joash is faithful to Jehovah (29).	.....
			Joel. (?)
814	856	23rd year. The temple repaired (31).	.....
		Death of Jehoiada, quickly followed by lapse into idolatry (32).	Zechariah, son of Jehoiada, rebukes Joash, and is murdered (33).
		Hazael threatens Jerusalem, but is bought off by large presents (36).	.....
800	841	37th year.	.....
799		Amaziah regent with Joash. Conspiracy against Joash. Slain in Millo (37).	
797	839	8. Amaziah [29]. Slays his father's murderers (38).	.....
		(a) Hires large army of mercenaries from Israel to fight against Edom (41).	(b) Man of God forbids the league with Israel (42).
		(c) Defeats Edom, but worships the idols of the conquered nation (43).	(d) Prophet rebukes Amaziah (44).
790			
785	826	Challenges Israel, but is captured at Beth-shemesh, and Jerusalem is plundered (45).	.....
785	825	15th year.	.....
		Decline of Amaziah. Slain by servants in Lachish (47). Uzziah regent.	

(1) 2 C. 19:4-11.
(3) 2 C. 20:1-30.
(4) 2 C. 20:14-17.
(6) 2 C. 20:37.
(7) 1 K. 22:48, 49.
(11) 2 C. 21:6.
(12) 2 C. 21:1-4.
(13) 2 K. 8:20-22; 2 C. 21:8-10.
(14) 2 C. 21:12-15.
(15) 2 C. 21:16, 17.
(16) 2 C. 21:18-20.
(18) 2 C. 22:2-4.
(22) 2 C. 22:5-9.
(23) 2 K. 11:1-3; 2 C. 22:10-12.
(27) 2 K. 11:4-20; 2 C. 23.
(28) 2 K. 11:17-20.
(29) 2 K. 12:1-3; 2 C. 24:1-3.
(31) 2 K. 12:4-16; 2 C. 24:4-14.
(32) 2 C. 24:15-19.
(33) 2 C. 24:20-22.
(36) 2 K. 12:17, 18; 2 C. 24:23, 24.
(37) 2 K. 12:20, 21; 2 C. 24:25, 26.
(38) 2 K. 14:5, 6.
(41) 2 C. 25:5, 6.
(42) 2 C. 25:7-10.
(43) 2 K. 14:7; 2 C. 25:11-14.
(44) 2 C. 25:15, 16.
(45) 2 K. 14:8-16; 2 C. 25:17-24.
(47) 2 K. 14:19, 20.

Prophets in Israel	Israel (Ten Tribes)	Contemporary Persons and Events
.....	8. Ahaziah [2]. Revolt of Moab (2).	
.....	(a) Unites with Jehoshaphat in building merchant vessels at Ezion-geber (5). Jehoram regent with Ahaziah. Inquires of Baal-zebub. Attempt to arrest Elijah (8).	
.....	9. Jehoram [12].	
Elisha.	Combines with Jehoshaphat to recover Moab (9).	Mesha, king of Moab, attacked by kings of Israel, Judah, and Edom (10).
.....	5th year.	
	Terrible siege of Samaria by Ben-hadad. Remarkable flight of Syrians (17).	Murder of Ben-hadad II. (Hadadezer) by Hazael (20).
.....	12th year. Wounded in battle with the Syrians (19).	
.....	Slain by Jehu at Jezreel (21).	
FALL OF SAMARIA.	884-722, or 842-722 B. C.	
.....	10. Jehu [28]. Exterminates house of Ahab and uproots Baal worship, but retains calf worship (24). Pays tribute to Shalmaneser III. of Assyria (26).	Shalmaneser III. attacks Hazael (25).
.....	7th year. Hazael's inroads. Takes possession of country east of Jordan (30).	Shamsi-Adad V. of Assyria [825-812].
.....	11. Jehoahaz [17]. Hazael keeps Israel in subjection (34).	Adad-nirari IV. of Assyria [812-783].
.....	.....	Hazael captures Gath, and threatens Jerusalem (35).
.....	12. Jehoash [16]. Associated two years with his father.	(Mari of Syria, B. C. 803).
.....	2d year. Visits Elisha (39). Three victories over the Syrians (40).....	Ben-hadad III. of Syria.
.....	Jeroboam regent with Jehoash. 15th year. Defeats Judah, and breaks down part of the wall of Jerusalem (46).	
.....	13. Jeroboam II. [41]. Great warrior.	Shalmaneser IV. of Assyria [783-773].
Jonah.	The boundaries of Israel greatly enlarged (48).	

(2) 2 K. 1:1; Price, pp. 144-6.
(5) 2 C. 20:35, 36.
(8) 2 K. 1:2-17.
(9) 2 K. 3:4-8.
(10) 2 K. 3:9-27.
(17) 2 K. 6:8–7:20.
(19) 2 K. 8:28, 29.
(20) 2 K. 8:7-15.
(21) 2 K. 9.
(24) 2 K. 10:1-29.
(25) Price, pp. 154f.
(26) Barton, pp. 362f.
(30) 2 K. 10:32, 33.
(34) 2 K. 13:1-7.
(35) 2 K. 12:17, 18.
(39) 2 K. 13:14-19.
(40) 2 K. 13:22-25.
(46) 2 K. 14:8-16; 2 C. 25:17-24.
(48) 2 K. 14:25-28.

CHRONOLOGICAL CHART

New Date	Usher	Judah	Prophets in Judah
B. C. 780	B. C. 810	9. Uzziah, or Azariah [52]. Conquers the Philistines and Arabians. Builds Eloth. Receives tribute from the Ammonites. Fortifies Jerusalem and Judah. Fond of husbandry. Organizes and equips a great army (2).	Zechariah instructs Uzziah (1).
750	773	38th year. Uzziah's sacrilege and leprosy (4). Regency of Jotham (5).	.....
		39th year.	.....
748	772	39th year. In conflict with Assyria (7). (Possibly not the biblical Azariah.)	.....
738	761	50th year.	.....
736	759	52nd year.	..... Isaiah.
735	758	10. Jotham [16]. Fortifies Judah and Jerusalem (10). Keeps the Ammonites in subjection (11).	..... Micah.
734	742	11. (Jeho) Ahaz [16]. Given up to idolatry (13). Defeated by Syria and Israel (14).	.....
		(a) Captives taken to Samaria (15). Edomites and Philistines capture many towns (17).	.....
734		Ahaz calls upon Pul to assist him (18).	.....
732	.....	Ahaz at Damascus (21). Introduces Syrian idolatry (22).	.....
731. 730	730	12th year.	.....
727	727*	12. Hezekiah [29]. Great reforms (26). Remarkable observance of the Passover (27). Idols destroyed (28). Restores temple service (29).	.....
	725	.....	.....
724	724	.....	.....
722	722*	6th year.	.....

V. FROM THE FALL OF SAMARIA TO THE FIRST CAPTURE

Date	Judah	Prophets
720	.....	.....
717	.....	.....
713	Hezekiah's sickness (37). Psalm of Thanksgiving (39).	Isaiah predicts the recovery of Hezekiah (38).
712	Merodach-baladan sends an embassy to Jerusalem (40).	Isaiah predicts the Babylonian captivity (41).
711	.....	.....
710	.....	.....
705	.....	.....

(1) 2 C. 26:5.
(2) 2 C. 26:1-15.
(4) 2 K. 15:5; 2 C. 26:16-21.
(5) 2 K. 15:5.
(7) Price, pp. 162f.
(10) 2 C. 27:3f.
(11) 2 C. 27:5.
(13) 2 K. 16:1-4; 2 C. 28:1-4.
(14) 2 K. 16:5f; 2 C. 28:5-7.
(15) 2 C. 28:8.
(17) 2 C. 28:16-19.
(18) 2 K. 16:7-9; 2 C. 28:20f.
(21) 2 K. 16:10.
(22) 2 K. 16:11-18; 2 C. 28:22-25.
(26) 2 K. 18:3-6; 2 C. 29:2-36.
(27) 2 C. 30.
(28) 2 C. 31:1.
(29) 2 C. 31:2-21.
(37) 2 K. 20:1-11; 2 C. 32:24-26; Is. 38:1-8.
(38) 2 K. 20:4-6; Is. 38:1-6.
(39) Is. 38:9-20.
(40) Is. 39:1, 2; 2 K. 20:12-15; 2 C. 32:31.
(41) Is. 39:3-8; 2 K. 20:16-19.

Prophets in Israel	Israel (Ten Tribes)	Contemporary Persons and Events
.....	27th year (?).	Assur-dan III. [773–755].
Amos.		
Hosea.		
.....	14. Zechariah [6 mos.]. Slain by (3).	Assur-nirari V. [755–746].
.....	15. Shallum [1 mo.]. Slain by (6).	
.....	16. Menahem [10]. Tributary to Pul of Assyria (8).	Tiglath-pileser IV. (Pul) of Assyria [745–727].
.....	17. Pekahiah [2]. Slain by (9).	
.....	18. Pekah [20]. Long reign in Gilead. Perhaps 15 years.	
.....	2d year.	
	Pekah and Rezin enter into an alliance against Judah (12).	Rezin of Syria.
.....	17th year.	
(b) Oded encourages the men of Israel to send back the captives (16).		
.....	Northern and eastern districts of Israel carried captive by Pul (19).	
.....	.....	Damascus captured and Rezin slain (20).
.....	Hoshea slays Pekah (23). 19. Hoshea [9]. Confirmed in his kingdom by Assyria (24).	
.....	3d year. Alliance with So (Sibe) of Egypt (25).	Shalmaneser V. of Assyria [727–722].
.....	Hoshea imprisoned (30).	
.....	7th year. Shalmaneser besieges Samaria (31).	
.....	Fall of Samaria (32). Inhabitants carried away by Sargon to the far East (33).	Sargon II. of Assyria. [722–705].

OF JERUSALEM BY NEBUCHADREZZAR. 722–605 B. C.

	Assyria and Babylon	Other Nations
.....	Sargon captures Karkar (34).....	Egyptians defeated at Raphia by Sargon (35).
.....	Sargon destroys Carchemish (36).	
.....	Sargon's general captures Ashdod (42).	
.....	Sargon overthrows Merodach-baladan (43).	
.....	Death of Sargon. Sennacherib reigns.	

(3) 2 K. 15:8–12.
(6) 2 K. 15:13–15.
(8) 2 K. 15:17–22; Barton, p. 367.
(9) 2 K. 15:23–26.
(12) Is. 7:1–9.
(16) 2 C. 28:9–15.
(19) 2 K. 15:29.
(20) 2 K. 16:9.
(23) 2 K. 15:30.
(24) Price, p. 167.
(25) 2 K. 17:4.
(30) 2 K. 17:4.
(31) 2 K. 17:5.
(32) 2 K. 17:6; Barton, p. 369.
(33) 2 K. 17:6.
(34) Price, p. 176.
(35) Price, p. 176.
(36) Price, p. 176.
(42) Is. 20:1; Barton, p. 371f.

CHRONOLOGICAL CHART

Date	Judah	Prophets
B. C.		
701	(a) Sennacherib invades Philistia and Judah (1). (b) Hezekiah prepares Jerusalem for a siege (2). (c) Hezekiah submits, and pays tribute (3). (d) He twice refuses to surrender his capital (4). (g) Great disaster to the Assyrian army (7).	(e) Isaiah announces the safety of Jerusalem (5).
698	13. Manasseh [55]. Plunges into gross idolatry, superstition and cruelty (8).	
681	Manasseh tributary to Esarhaddon (10).....	.....
670	.....	.....
669	.....	.....
668	Manasseh tributary to Assurbanipal.....	.....
666	.....	.....
c647	Manasseh carried in chains to Babylon (17). Restored to his throne, he reforms (18). Heathen gods removed, and Jerusalem fortified (19).	
643	14. Amon [2]. Wicked like his father (20). Slain in a conspiracy (21).	
641	15. Josiah [31]. Seeks after Jehovah at the age of fifteen (22).	
629	Destroys idols in Judah (23).	Nahum.
628	.....	Jeremiah commences his ministry (24). Zephaniah.
623	(a) Repairs the temple (25). (b) Book of the Law found (26). (d) Renews covenant with Jehovah (28). (e) Thorough reformation extending even to Bethel and Samaria (29). (f) Great Passover (30).	(c) Prophecy of Huldah (27).
	Josiah slain by the Egyptians at Megiddo (32).....	.....
610	16. Jehoahaz [3 mos.]. Deposed by Necho on his return from the Euphrates, and carried to Egypt (33).	
609*	17. Jehoiakim [11]. Enthroned by Necho (34).	Habakkuk.

VI. THE EXILE.

605*	Nebuchadrezzar captures Jerusalem (36). Carries some of the sacred vessels to Babylon (38).	Daniel carried to Babylon (37).
604	.....	.....
602	Jehoiakim rebels against Babylon (39).	
598*	18. Jehoiachin [3 mos.]. Carried captive by Nebuchadrezzar (40).	Ezekiel carried captive to Babylon (41).
597*	19. Zedekiah [11]. Placed on the throne by Nebuchadrezzar (42).	
594*	Zedekiah visits Babylon (43).	
593*	.....	Ezekiel begins to prophesy (44).
589*	Zedekiah, along with other petty kings, rebels against Babylon (46). Nebuchadrezzar invests Jerusalem (47).	.....
587*	Jerusalem captured and destroyed (50). Gedaliah appointed governor of Judah (51). Slain by Ishmael (52). Johanan defeats Ishmael (53).	Jeremiah sorely persecuted (49). Jeremiah carried by force into Egypt (54).
582*	Nebuzaradan carries away a band of Jews (55).	Obadiah (?).

(1) 2 K. 18:13; 2 C. 32:1; Is. 36:1.
(2) 2 C. 32:2–8.
(3) 2 K. 18:14–16.
(4) 2 K. 18:17–19:19; 2 C. 32:9–20; Is. 36:2–37:20.
(5) 2 K. 19:20–34; Is. 37:21–35.
(7) 2 K. 19:35, 36; 2 C. 32:21; Is. 37:36, 37.
(8) 2 K. 21:1–16; 2 C. 33:1–10.
(10) Barton, p. 378.
(17) 2 C. 33:11.
(18) 2 C. 33:12, 13.
(19) 2 C. 33:14–16.
(20) 2 K. 21:19–22; 2 C. 33:21–23.
(21) 2 K. 21:23, 24; 2 C. 33:24, 25.
(22) 2 C. 34:1–3.
(23) 2 C. 34:3–7.
(24) Jer. 1:1, 2.
(25) 2 K. 22:3–7; 2 C. 34:8–13.
(26) 2 K. 22:8–11; 2 C. 34:14–19.
(27) 2 K. 22:12–20; 2 C. 34:20–28.
(28) 2 K. 23:1–3; 2 C. 34:29–33.
(29) 2 K. 23:4–20; 2 C. 34:33.
(30) 2 K. 23:21–23; 2 C. 35:1–19.
(32) 2 K. 23:29, 30; 2 C. 35:20–25.
(33) 2 K. 23:31–33; 2 C. 36:1–3.
(34) 2 K. 23:34, 35; 2 C. 36:4.
(36) 2 K. 24:1; 2 C. 36:6.
(37) Dan. 1:3–6.
(38) 2 C. 36:7.
(39) 2 K. 24:1.
(40) 2 K. 24:10–16; 2 C. 36:10.
(41) Ezek. 1:2.
(42) 2 K. 24:17; 2 C. 36:10.
(43) Jer. 51:59.
(44) Ezek. 1:2.
(46) Jer. 27:1–3; 2 K. 24:20; 2 C. 36:13.
(47) 2 K. 25:1, 2.
(49) Jer. 37:11–38:28.
(50) 2 K. 25:3–21; 2 C. 36:14–21; Jer. 39:1–8.
(51) Jer. 40:5–12; 2 K. 25:22.
(52) 2 K. 25:23–25; Jer. 40:13–41:3.
(53) Jer. 41:4–18.
(54) Jer. 43:1–7.
(55) Jer. 52:30.

Assyria and Babylon	Other Nations
.....	(f) Battle with Tirhakah at Eltekeh. Sennacherib claims the victory (6). [R. W. Rogers and others put this battle between 688 and 682 B. C.].
Sennacherib slain by his sons (9). Esarhaddon of Assyria [681–668].	
Esarhaddon conquers Egypt (11).....	Tirhakah flees into Ethiopia (12).
.....	Tirhakah regains Egypt (13).
Assurbanipal of Assyria [668–626].	Egypt snatched from Tirhakah (14).
Assyrians invade Egypt (15).	Sack of Thebes (No-Amon) (16).
	Psammetichus of Egypt [664–610].
	Cyaxares founds Median Empire [633].
Nabo-polassar [625–605] king of Babylon.	Scythian invasion.
.....	Necho of Egypt [610–594]. Pharaoh-necho marches through Palestine to the Euphrates (31).
Destruction of Nineveh by Medes and Babylonians [606?].	

605–535 B. C.

Nabo-polassar dies.....	Pharaoh-necho defeated by Nebuchadrezzar at Carchemish (35).
Nebuchadrezzar [604–562].	
	Psammetichus II. [594–589].
	Pharaoh-hophra (Apries) of Egypt [589–564].
.....	Encourages Judah to rebel against Babylon (45).
	Tries to raise the siege of Jerusalem (48).

(6) Price, pp. 181ff.
(9) 2 K. 19:36, 37; 2 C. 32:21; Is. 37:37, 38.
(11) Price, p. 196.
(12) Price, p. 196.
(13) Price, p. 197.
(14) Price, p. 197.
(15) Price, p. 197.
(16) Nah. 3:8–10.
(31) 2 K. 23:29.
(35) Jer. 46.
(45) Jer. 37:5–10.
(48) Jer. 34:8–22; 37:5, 11.

CHRONOLOGICAL CHART

Date	Judah	Prophets
B. C. 562	.....	.....
560	.....	.....
555	.....	.....
553	.....	.....
546	.....	.....
538	.....	.....
536	Jews allowed to return to Judah.	.....

VII. THE RESTORATION.

535*	The Jews under Zerubbabel return home (First Return) (6).	
	They attempt to rebuild the temple, but are discouraged by opposition (7).	
529	.....	.....
525	.....	.....
522	.....	.....
521	.....	.....
520	The prophets urge the people to rebuild the temple (8).	Haggai and Zechariah.
	Building resumed (9). Darius protects and aids the builders (10).	
516*	Temple dedicated (11). Passover observed with joy (12).	
490	.....	.....
486	.....	.....
480	.....	.....
478*(?)	.....	.....
465	.....	.....
458*	Ezra leads a caravan of Jews to Jerusalem (Second Return) (14). Shortly after his arrival induces the people to give up their heathen wives (15).	
445	Nehemiah, after earnest prayer, secures appointment as Governor of the Jews in Palestine (16). Begins to rebuild the walls of Jerusalem, in the face of serious opposition (17). Relieves the poor from oppressive interest (18). Though harassed by foes, Nehemiah completes the wall after 52 days (19). Reading of the Law and observance of the feast of Tabernacles (20). Social and religious reforms inaugurated (21). Dedication of the city wall (22).	
433*	Nehemiah returns for a season to the court of Persia (23).	Malachi.
	Returns to Jerusalem. Certain evils corrected (24).	

(6) Ezra 2:1, 64–67.
(7) Ezra 2:68–4:6.
(8) Ezra 5:1.
(9) Ezra 5:2.
(10) Ezra 5:3–6:14.
(11) Ezra 6:15–18.
(12) Ezra 6:19–22.
(14) Ezra 7, 8.
(15) Ezra 9, 10.
(16) Neh. 1:1–2:10.
(17) Neh. 2:11–4:23.
(18) Neh. 5.
(19) Neh. 6.
(20) Neh. 8.
(21) Neh. 9, 10.
(22) Neh. 12:27–43.
(23) Neh. 13:6.
(24) Neh. 13:7–31.

Babylon and Persia	Other Nations
Death of Nebuchadrezzar. Succeeded by Evil-merodach. Jehoiachin released from confinement, and treated with honor (1). Neriglissar [560–556].	
Nabonidus [555–538]. Belshazzar prince regent (2).	
.....	Cyrus conquers Astyages of Media.
.....	Cyrus conquers Crœsus of Lydia.
Cyrus captures Babylon (3). Darius made ruler for two years. Daniel promoted by Darius (4).	
Cyrus sole ruler in Babylon [536–529]. Edict for the benefit of the Jews (5).	
535 B. C.	
Accession of Cambyses [529–522].	
.....	Cambyses, defeated in Ethiopia, devastates Egypt.
Pseudo-Smerdis [8 mos.].	
Accession of Darius Hystaspis [521–486], after the overthrow of Pseudo-Smerdis.	
.....	Battle of Marathon.
Accession of Xerxes [486–465].	
.....	Battle of Salamis.
Esther becomes Queen of Persia. The Jews saved from destruction throughout the empire (13). Accession of Artaxerxes Longimanus [465–425].	
	Herodotus [444 B. C.].
	Pericles in Athens.

(1) 2 K. 25:27–30.
(2) Dan. 5:1, 16.
(3) Price, pp. 225ff; Barton, pp. 383ff.
(4) Dan. 6:1–3.
(5) Ezra. 1:1–4.
(13) Esther.

CHRONOLOGICAL CHART

of

INTERBIBLICAL AND NEW TESTAMENT TIMES

By

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(Many of the dates are confessedly provisional, especially in the Apostolic history.)

Date	Rulers of Judæa	High Priests	Writings and Events in Judæa	Contemporary Events
B. C.	Under Persia 536 B. C. to 331 B. C.	.....	Part of Book of Baruch.	
405	Artaxerxes Mnemon.	Jonathan.	Book of Tobit possibly.	
400	.....	.....	.....	Retreat of the Ten Thousand (Xenophon).
399	.....	.....	.....	Death of Socrates. Roman Consuls begin. Plato. Aristotle.
334	.....	.....	.....	Battle of Granicus.
333	.....	.....	.....	
331	End of Persian rule. Beginning of Greek rule over Judæa. Alexander the Great.	Death of High Priest Jaddua, last name mentioned in O. T. (Neh. 12:11f).		Battle of Issus.
330	.....	.....	.....	Alexander conquers Persian Empire.
323	.....	.....	.....	Alexander dies at Babylon.
320	Ptolemaic rule over Jews.	.....	.....	Ptolemaic Rule begins in Egypt.
312	.....	.....	.....	Seleucid Kings begin rule in Syria. Seleucid Era.
299	Simon I., The Just High Priest.	.....	Traditional date of the so-called Great Synagogue and the fixing of canon of the O. T.	
285-247	Ptolemy Philadelphus.	Eleazer (287-26).	Translation of the Septuagint begun.	Zeno. Epicurus.
250	.....	.....	Probable date of Ecclesiasticus or the Wisdom of Son of Sirach.	First Punic War.
225	.....	.....	Appearance of Chasidim.	Second Punic War.
216	.....	.....	.....	Battle of Cannae (Hannibal).
198	Beginning of Seleucid rule over Jews, under Antiochus the Great.	.....	Jewish-Alexandrian Philosophy. Aristobulus and Wisdom of Solomon here or little later.	
190	.....	.....	.....	Antiochus the Great beaten by Romans at Magnesia. Romans gain foothold in the East.

Date	Rulers of Judæa	High Priests	Writings and Events in Judæa	Contemporary Events
B. C. 175	Antiochus Epiphanes begins his efforts to Hellenize the Jews.	Jason, the Hellenizing High Priest.		
172	.....	Menelaus, another Hellenizing High Priest.		
167	Beginning of Maccabean Revolt under Mattathias.			
166	Judas Maccabeus.			
165	.....	.....	Rededication of the Temple.	Polybius.
161	Death of Judas at Eleasa. Jonathan Maccabeus succeeds him.		Book III. of Sybilline Oracles probably about this time.	
160	.....	Death of Alcimus (Hellenizing High Priest). No High Priest for 7 years.	Book of Judith.	
153	.....	Jonathan made High Priest and so combines political and religious office.	.....	Third Punic War.
146	.....	.....	Probably I. Esdras. Probably also part of Book of Enoch.	Carthage and Corinth destroyed.
143	Simon Maccabeus rules.	.....	.....	Embassy to Rome.
142	.....	.....	Political independence of the Jews.	Terence.
135	John Hyrcanus rules.	.....	.....	
130	.....	.....	Samaritan temple destroyed.	Gracchi.
108	.....	.....	Destruction of Samaria.	
105	Aristobulus calls himself King of Judæa.	.....	The Essenes.	Cicero and Pompey born.
104	Alexander Jannæus reigns.	.....	Revival of Hellenism. Clash with Pharisees, and siding with Sadducees. Party strife.	Power of Marius.
100	.....	.....	.....	Birth of Julius Cæsar.
86	.....	.....	Book of Jubilees or Little Genesis and Psalms of Solomon. Revival of Pharisaism.	Sylla. Lucretius. Catullus.
78	Salome-Alexandra rules.	Hyrcanus High Priest. Separation again between political and religious rule.		
74	.....	.....	Birth of Herod the Great.	
69	Aristobulus, King.	Hyrcanus High Priest still.	Overthrow of Hyrcanus by Aristobulus. Antipater takes side of Hyrcanus.	
66	.....	.....	.....	Pompey sent to Asia.
65	.....	.....	.....	Syria a Roman Province and so end of Seleucid Kings.
63	Pompey re-instates Hyrcanus. Roman rule of Judæa really begins.	.....	Pompey enters Temple.	Catiline. Cicero.
60	.....	.....	.....	First Triumvirate (Pompey, Cæsar, Crassus).
57	Rule by Councils.			
54	.....	.....	Crassus plunders Jerusalem.	Rise of the Parthians to power.

Date	Rulers of Judæa	High Priests	Writings and Events in Judæa	Contemporary Events
B. C. 48	.....	.....	.....	Cæsar crosses the Rubicon. Defeat of Pompey at Pharsalia. Cæsar with Cleopatra in Egypt. Downfall of Republic.
47	Hyrcanus appointed Ethnarch by Cæsar, and Antipater his Prime Minister (Procurator).	.....	I Maccabees and II Maccabees both belong to this century. Probably also the so-called 4 Maccabees.	Cæsar perpetual Dictator.
44	.....	.....	.....	Assassination of Cæsar.
42	.....	.....	.....	Battle of Philippi and victory of the Second Triumvirate (Octavius, Antonius, Lepidus), over Brutus and Cassius.
41	Herod appointed Tetrarch and rule taken away from Hyrcanus. Judæa now a Roman Province.			
40	Parthians establish Antigonus as King.	.....	Parthians capture Jerusalem while Herod flees to Rome and is appointed King of Judæa.	Anthony loses a kingdom for Cleopatra.
37	Herod becomes King of Judæa.	Hyrcanus deposed and Ananelus made High Priest.	Herod marries Mariamne.	Virgil.
35	.....	Aristobulus High Priest. His drowning. Succeeded by Jesus and then Simon.	Hillel and Shammai, rival teachers of Rabbinism in Jerusalem. Scribism dominant in Palestine. Jewish Rabbinical Theology (Talmud A. D. 200-500).	Tibullus.
31	.....	.....	Rise of Herodians.	Battle of Actium and victory of Octavius over Antonius.
27	.....	.....	.....	Octavius becomes Emperor (Augustus).
25	.....	.....	Samaria rebuilt.	
20 or 19	.....	.....	Herod begins repairing the Temple at Jerusalem.	Cornelius Nepos. Sallust. Horace.
6	.....	.....	Birth of John the Baptist.	Livy.
5	.....	Matthias.	BIRTH OF JESUS.	
4	.....	.....	Death of Herod the Great.	Ovid.
4	Archelaus Ethnarch of Judæa.	Joseph. Joasar.	.....	Herod Antipas Tetrarch of Galilee and Perea. Philip Tetrarch of Iturea, Trachonitis, etc.
A. D. 4	.....	Eleasar. Jesus.		
6	Archelaus deposed and Judæa again made Province of Rome. Coponius Procurator.	Ananus.	Rise of Zealots.	Diodorus Siculus. Strabo.
7	.....	.....		
9	Ambivius Procurator.		Visit of the Boy Jesus to Jerusalem.	
12	Annius Rufus Procurator.			
14	.....	.....	.....	
15	Valerius Gratus Procurator.	.....	Assumption of Moses.	Death of Augustus. Tiberius becomes full Emperor (after two years co-reigning in the Provinces).
16	.....	Ishmael. Simon.		
18	.....	Caiaphas.		
25 (or 26)	.....	.....	John Baptist begins ministry.	
26 (or 27)	Pontius Pilate (Procurator).	.....	Baptism of Jesus.	

Date	Rulers of Judæa	High Priests	Writings and Events in Judæa	Contemporary Events
A. D. 30 (or 29) Passover	.....	.....	Crucifixion and Resurrection of Christ.	
Forty days later. 30	.....	.....	Ascension of Christ.	
Pentecost.	.....	.....	Descent of the Holy Spirit.	
34	.....	.....	.....	Death of Philip the Tetrarch.
34-36	.....	.....	Death of Stephen.	
35-37	.....	.....	Conversion of Saul.	
36	Recall of Pontius Pilate. Succeeded by Marcellus.	Jonathan.	Writings of Philo (born about B. C. 20).	
37	Marcellus.	Theophilus.	.....	Caligula Emperor. Herod Agrippa I. made King.
39	.....	.....	.....	Herod Antipas deposed as Tetrarch.
41	Herod Agrippa I. given Judæa also. Rules as King.	Simon.	.....	Claudius Emperor.
43	.....	Matthias.		
44	Death of Agrippa I. and Judæa a province again. Cuspius Fadus Procurator.	Ellonaios.	Death of James the Apostle. Important date in career of Paul because of visit to Jerusalem at time of famine and death of Herod (Acts 11:30).	Rebellion of Theudas.
45	Alexander.			
48	Cumanus.	Joseph Ananus.	Epistle of James.	
49-50	.....	.....	Conference at Jerusalem.	
52	Felix			
51-53	.....	.....	Epistles of Paul to the Thessalonians (First Group).	Rebellious outbreaks of Jews against Rome.
54	.....	.....	.....	Nero Emperor.
56-58	.....	.....	Second group of Paul's Epistles. 1 Cor., 2 Cor., Gal., Rom. Date of Galatians uncertain. The Judaizers.	
58-60	Festus succeeds Felix.	.....	Important date in career of Paul.	Burrhus. Seneca.
59	.....	Ishmael.	Possibly Mark and Matthew by this time.	
60	.....	Joseph.	Probably Gospel of Luke during stay at Cæsarea (58-60).	
59-61	.....	.....	Departure of Paul to Rome.	
62	Albinus.	Ananus.		
61-63	.....	.....	Third group of Paul's Epistles. Philippians, Colossians, Ephesians and Philemon. The Gnostics.	Paul set free.
64	Gessius Florus.	.....	.....	Burning of Rome. Persecution of Christians.
65	.....	Matthias.	Epistles of Peter, Jude, and that to the Hebrews, most probably between 64 and 69.	
66	People revolt against Rome.	.....	Josephus Governor of Galilee.	Romans driven from Jerusalem.
66-68	.....	.....	Pastoral Epistles of Paul (Fourth Group).	
67	.....	.....	Possible death of Simon Peter.	Vespasian in Galilee and Judæa.
68	.....	.....	Paul's Second Imprisonment and death.	Death of Nero. Brief reigns of Galba, Otho, Vitellius.

Date	Rulers of Judæa	High Priests	Writings and Events in Judæa	Contemporary Events
A. D.				
69	.....	.....	Flight of Christians to Pella.	Vespasian Emperor.
70	End of Jewish state.	.....	Destruction of Temple and Jerusalem by Titus.	Quintus Curtius. Epictetus. Pliny the Elder.
75	.....	.....	End of Sanhedrin.	
79	.....	.....	Rabbinic School at Jamnia.	Titus Emperor.
81	.....	.....	Writings of Josephus.	Domitian Emperor.
85	.....	.....	Possible date of Epistles of John.	Cerinthus. Ebionites. Martial. Juvenal.
90	.....	.....	Possible date of Gospel of John.	Persecution of Christians under Domitian.
95	.....	.....	Probable date of Revelation of John.	Tacitus.
96	.....	.....	.....	Nerva Emperor.
98	.....	.....	.....	Trajan Emperor.
98–100	.....	.....	Death of John and close of Apostolic time. Towards close of this century 2 (4) Esdras and Apocalypse of Baruch were doubtless written and also parts of Enoch and Sybilline Oracles. Here also belong Epistles of Clement of Rome, and so-called Epistle of Barnabas.	Plutarch. Quintilian.

MIRACLES OF THE OLD TESTAMENT

MIRACLE	OBJECT OR OCCASION	PLACE	RECORD
The Multiplication of Languages	To Defeat Wrong Ambition	Babel	Gen. 11:7-9
Certain Sodomites Smitten with Blindness	To Punish them for Murderous Intent	Sodom	19:11
Destruction of Sodom and Gomorrah	As Punishment for their Great Wickedness	Sodom and Gomorrah	19:24, 25
Lot's Wife Turned into a Pillar of Salt	As Punishment for Disobedience in Looking Back	On the Road from Sodom	19:26
The Burning Bush—not Consumed	The Call of Moses	Horeb	Ex. 3:2
Moses' Rod Transformed into a Serpent	To Confirm His Faith	Horeb	4:2-5
Moses' Hand made Leprous and Healed	To Confirm His Faith	Horeb	4:6, 7
Aaron's Rod Transformed into a Serpent	To Convince Pharaoh of His and Moses' Divine Mission	Egypt	7:10-12
The Ten Plagues	To Compel Pharaoh to let the Israelites Go Forth	Egypt	7-12
The Pillar of Cloud by Day and of Fire by Night	To Baffle the Egyptians and Guide the Israelites	Near Egypt	13:20, 21
The Red Sea Divided and Returned to its Channel	To make a Road for the Israelites and Drown the Egyptians	Near Egypt	14:21, 22
The Waters of Marah made Sweet	To Supply Drinking Water for the Israelites	Marah	15:24, 25
Quails and Manna Sent	To Supply the Israelites with Food	The Wilderness	16:13-35
Water brought from the Rock	To Supply the Israelites with Water	Horeb and Meribah	17:5-7; Num.20:8-12
Victory over the Amalekites	.....	Rephidim	17:8-16
Sacrifices Consumed by Fire from Heaven	To Attest Divine Authority	Several places	Lev. 9:24; Judg. 6:21; Judg. 13:19, 20; I Ki. 18: 38; II Ch. 7:1
Aaron's Sons Consumed with Fire from Heaven	For Offering Strange Fire	Sinai	10:1, 2
Miriam's Leprosy Cured	In answer to Moses' Prayer	Hazeroth	Num. 12:10-15
Korah and his party destroyed	As Punishment for their Rebellion	.....	16:31-35
Plague Sent and Stayed	To Rebuke their Murmurings	.....	16:41-50
Aaron's Rod Buds, Blossoms and Bears Almonds	To Convince the Israelites of his Authority	Kadesh	17:1-8
Fiery Serpents Sent and Some of those Bitten Cured	To Rebuke their Murmurings	Desert of Zin	21:7-9
Balaam's Ass Speaks	To Rebuke him for Going to Balak	Pethor	22:28-31
The Jordan Divided	To Open Passage for Israelites and for Elijah and Elisha	River Jordan	Josh. 3: 14-17; II Ki. 2:8,14
The Walls of Jericho Fall	To Aid the Israelites in its Capture	Jericho	6:6-21
The Sun and Moon Stand Still	To Lengthen the Day for the Israelites	Gibeon	10:12, 13
Samson Receives Water from Enhakkore	To Slake his Thirst	Lehi	Judg. 15:19
Dagon and Many Philistines Fall before the Ark	To Compel the Philistines to return it to its Rightful Keepers	Ashdod	I Sa. 5
Beth-Shemeshites Smitten	To Punish Irreverence	Beth-Shemesh	6:19
Thunder and Rain in Harvest Time, in Answer to Samuel's Prayer	To Inspire Reverence	Gilgal	12:18
Uzzah Struck Dead	To Punish Presumption	Perez-Uzzah	II Sa. 6:7
Jeroboam's Hand Withered	To Punish his Defiance of God's Messenger	Beth-el	I Ki. 13:4, 6
The Widow's Meal and Oil Multiplied	To Provide her and her Son and the Prophet with Food	Zarephath	17:10-16
Ahaziah's Captains and their Fifties Consumed	To Rebuke Ahaziah's Defiance of God's Prophet	Near Samaria	II Ki. 1:9-12
The Chariot of Fire takes Elijah to Heaven	To Show God's Especial Regard for Him	Near the Jordan	2:11

(*Continued*)

MIRACLES OF THE OLD TESTAMENT—*Continued*

MIRACLE	OBJECT OR OCCASION	PLACE	RECORD
The Waters of Jericho made Fit to Drink	In Answer to the Prayer of the People	Jericho	II Ki. 2:19-22
Water Provided for a large Army		Moab	3:16-20
The Widow's Oil Multiplied	To Afford Means to Pay her Debts		4:1-7
The Shunammite's Son Raised	As a Reward for her Regard for the Prophet	Shunem	4:32-36
Poisonous Pottage Purified	To Supply Food for the Sons of the Prophets	Gilgal	4:40-41
One Hundred Men fed with Twenty Loaves	The Same Purpose as the Last	Gilgal	4:42-44
Naaman's Leprosy Cured	Because of his Faith	River Jordan	5:10-14
Gehazi made Leprous	As Punishment	Samaria	5:24-27
Axe-head caused to Float		Jordan	6:6
A Syrian Band Smitten with Blindness	To Rescue the Prophet	Dothan	6:19
The Syrian Army put to Flight	To Deliver Samaria from Siege	Samaria	7:6, 7
The Dead Man Revived by Contact with Elisha's Remains			13:20, 21
Sennacherib's Army Destroyed	To Deliver Jerusalem in answer to Hezekiah's Prayer	Jerusalem	19:35
The Sun made to go back	As a Proof of what the Prophet had said	Jerusalem	20:9-11
Uzziah made Leprous	To Punish him for Usurping the Priests' Functions	Jerusalem	II Ch. 26:19-21
Saved in the Fiery Furnace	To Attest God's Power and Providence	Babylon	Dan. 3:19-27
Daniel Saved from Lions	The Same Object	Babylon	6:16-23
Jonah in Whale's Belly	To Punish his Attempt to Escape Duty	Mediterranean	Jon. 1:17
Jonah Delivered	In Answer to his Repentant Prayer	Mediterranean	ch. 2

MIRACLES OF JESUS

In the Order in Which They Are Supposed to Have Been Wrought

	MIRACLES	PLACE	RECORD
1	Water turned into Wine	Cana	Jno. 2:1-11
2	The Capernaum Nobleman's Son cured	Do	4:46-54
3	Draught of Fishes	Sea of Galilee	Lu. 5:1-11
4	Demoniac cured	Capernaum	Mark 1:23-26
5	Peter's Mother-in-law healed	Do	1:30, 31
6	Leper healed	Do	1:40-45
7	Man sick of the Palsy cured	Do	2:1-12
8	A Withered Hand cured	Jerusalem(?)	3:1-5
9	Woman diseased with Issue of Blood healed	Capernaum(?)	5:25-34
10	Jairus' Daughter raised to Life	W. of the Sea of Galilee	5:22-24, 35-43
11	Sight restored to Two Blind Men	Capernaum	Mat 9:27-31
12	Dumb Demoniac cured	Do	9:32, 33
13	Diseased Cripple at Bethesda cured	Jerusalem	Jno. 5:1-9
14	Centurion's Servant healed	Capernaum	Mat. 8:5-13
15	Widow's Son raised from the Dead	Nain	Lu. 7:11-17
16	Tempest calmed	Sea of Galilee	Mark 4:35-41
17	Demoniac of Gadara cured	Gadara	5:1-21
18	Blind and Dumb Demoniac cured	Capernaum	Mat. 12:22. 23
19	Five Thousand fed	N. E. of Sea of Galilee	Mark 6:35-44
20	Walking on the Sea	Sea of Galilee	6:47-52
21	Canaanite Woman's Daughter cured	Near Tyre	7:25-30
22	Man Deaf and Dumb cured	Decapolis	7:31-37
23	Four Thousand fed	Do	8:1-10
24	Blind Man restored to Sight gradually	Bethsaida	8:22-26
25	Boy Possessed of a Devil cured	Near Hermon(?)	Mark 9:14-29
26	Man born Blind restored to Sight	Jerusalem	Jno. 9
27	Woman cured of Eighteen Years' Infirmity	Galilee	Lu. 13:11-17
28	Dropsical Man cured	Do	14:1-4
29	Ten Lepers cleansed	Borders of Samaria	17:11-19
*30	Lazarus raised to Life	Bethany	Jno. 11
31	Bartimæus restored to Sight	Jericho	Mark 10:46-52
32	Fig Tree blasted	Olivet	11:12-14, 20 sq.
33	The Ear of Malchus healed	Gethsemane	Lu. 22:50, 51
34	Draught of Fishes	Sea of Galilee	Jno. 21:1-14

MIRACLES OF JESUS CLASSIFIED

THE MIRACLES CLASSIFIED	WHERE RECORDED
MIRACLES OF RAISING THE DEAD—4	
The only Son of a Widow—as they were Bearing him to the Grave	Lu. 7:11-16.
The Daughter of Jairus, the Ruler of the Synagogue	Mark 5:22-24, 35-43; Mat. 9:18-26; Lu. 8:41, 42, 49-56.
Lazarus—when he had been Dead Four Days	Jno. 11:32-44.
His Own Body—the Third Day from Interment	Lu. 24:1-7; Jno. 19:42-20:14; Mark 16:9-11.
MIRACLES OF CASTING OUT DEVILS—7	
The Man—of an Unclean Spirit	Mark 1:23-26; Lu. 4:33-37.
The Demoniac who was Blind and Dumb	Mat. 12:22, 23; Mark 3:19-30; Lu. 11:14-23.
The Two Men Possessed of Legion, exceeding fierce	Mat. 8:28-34; compare Lu. 8:26-39 and Mark 5:1-20.
The Dumb Man Possessed of a Devil	Mat. 9:32-35.
The Daughter of the Syrophœnician Woman	Mark 7:24-30; Mat. 15:22-28.
The Lunatic Boy, the Disciples having failed	Mat. 17:14-21; compare Mark 9:14-39; Lu. 9:37-43.
The Devil that was Dumb	Mark 9:14-26.
MIRACLES OF HEALING—18	
Nobleman's Son—of a Fever	Jno. 4:46-54.
Peter's Mother-in-law—of a Fever	Mark 1:29-31; Mat. 8:14-17; Lu. 4:38, 39.
A Man full of Leprosy	Mark 1:40-45; Mat. 8:2-4; Lu. 5:12-16.
The Man borne by four—of Palsy	Mark 2:3-12; Mat. 9:1-8; Lu. 5:17-26.
The Impotent Man who had been afflicted thirty-eight years	Jno. 5:1-16.
The Man with Withered Hand	Mark 3:1-5; Lu. 6:6-10; compare Mat. 12:9-13.
The Centurion's Servant—of Palsy	Mat. 8:5-13; Lu. 7:1-10.
The Woman who had been twelve years afflicted with Issue of Blood	Mark 5:25-34; Lu. 8:43-48; Mat. 9:20-22.
Sight Restored to Two Men	Mat. 9:27-31.
Hearing and Speech Restored to a Man	Mark 7:32-37.
Sight Restored to a Man	Mark 8:22-26.
Sight Given to a Man who was Born Blind	Jno. 9.
A Woman who had been eighteen years afflicted	Lu. 13:11-17.
A Man—of Dropsy	Lu. 14:1-6.
Ten Men—of Leprosy	Lu. 17:11-19.
Sight Restored to a Beggar	Lu. 18:35-43; compare Mat. 20:29-34.
Sight Restored to Bartimæus	Mark 10:46-52; compare Mat. 20:29-34.
The Ear of Malchus, or Marcus, the High Priest's Servant	Lu. 22:50, 51.
MIRACLES OF SUPPLY—6	
Water Converted into Wine	Jno. 2:1-11.
Peter's Net filled with Immense Draught of Fish	Lu. 5:1-11.
Five Thousand Men, besides Women and Children, Fed	Mat. 14:15-21; Mark 6:35-44; Lu. 9:12-17; Jno. 6:5-14.
Four Thousand Men, besides Women and Children, Fed	Mat. 15:32-39; Mark 8:1-10.
A Fish Furnishes Tribute Money	Mat. 17:27.
A Great Haul of Fish	Jno. 21:6-14.
MIRACLES OF JUDGMENT—2	
The Swine Run down a Steep Place into the Sea, and are drowned	Mat. 8:30-32.
The Fig Tree Withered	Mat. 21:18-21; Mark 11:12-14, 20-24.
MIRACLES OF DELIVERANCE—5	
He Delivers Himself from His Enemies	Lu. 4:30.
The Wind and Sea Obey His Word	Mark 4:37-41; Mat. 8:23-27; Lu. 8:22-25.
Peter Saved, trying to Walk on the Sea, as Jesus was Walking	Mat. 14:28-31; Mark 6:45-52.
The Wind Ceases, and the Vessel is Instantly at the Land	Jno. 6:21; Mark 6:51, 52.
Those Sent to Apprehend Him Fall Backward	Jno. 18:4-6.
MIRACLES WROUGHT NOT DIRECTLY BY HIM, BUT TO ATTEST HIS DIVINITY—7	
The Guidance of the Magi by a Star to Bethlehem	Mat. 2:1-9.
The Signs at His Baptism	Mat. 3:16-17; Mark 1:9-12; Lu. 3:21-23.
The Signs at His Transfiguration	Mat. 17:1-14; Lu. 9:28-37; Mark 9:1-14.
The Answer to His Prayer	Jno. 12:28-30.
The Signs at His Death	Mat 27:45-53.
The Signs at His Resurrection	Mat. 28:2; Mark 16:4.
The Signs at His Ascension	Mark 16:19; Lu. 24:50, 51; Acts 1:6-12.

MIRACLES WROUGHT BY THE HOLY SPIRIT

And by the Apostles and Other Disciples, etc.

Year of our Lord	By Whom Wrought	Characteristics of the Miracles	Where Wrought	The Record
B. C. 6	Angel Gabriel	Zacharias is punished for unbelief by being deprived of Speech for a Season	Jerusalem—Temple	Lu. 1:11-23, 57-79.
27	An Angel	Curative Properties are imparted to the Pool of Bethesda	Jerusalem	Jno. 5:2-4.
27	The Apostles	Devils are Cast out and many Sick Persons Cured	Throughout Galilee	Mark 6:7, 13.
28	One not a Disciple	Devils are Cast Out	Place not recorded	Mark 9:38-40.
28	The Seventy Disciples	Devils are subject to them through the Name of JESUS	Galilee	Lu. 10:17.
29	The HOLY SPIRIT	The Power of Speaking Languages they had not learned bestowed on the Apostles and Disciples of the Ascended JESUS	Jer.—upper room	Acts 2:1-42.
29 &30	The Apostles	Their Commission is attested by many Signs and Wonders		Acts 2:43; 5: 12-16; Mark 16: 20.
29	St. Peter (with St. John)	A Man lame from his birth is enabled to "walk and leap"	Jer.—Beautiful Gate	Acts 3:1-4:16.
30	St. Peter	Ananias and Sapphira are struck dead for lying to the HOLY SPIRIT	Jerusalem	Acts 5:1-11.
30	The Angel of the Lord	Some of the Apostles, having been cast into prison, are delivered, without the doors being opened or the guard disturbed	Jerusalem	Acts 5:17-24.
31	St. Stephen, the Deacon	Being "full of Faith and Power," does Wonders and Miracles among the People	Judæa	Acts 6:8.
32	St. Philip, the Deacon	Unclean Spirits are cast out, and many cases of Palsy, Lameness, etc., are cured	A city of Samaria	Acts 8:6-13.
32	Spirit of the Lord	St. Philip, having Baptized the Eunuch is "caught away" and taken to Azotus	Near Gaza	Acts 8:39, 40.
33	The Glorified Jesus	A Series of Miracles connected with the Conversion of Saul of Tarsus	Near Damascus	Acts 9:3-18.
37	St. Peter	Eneas, who had been confined to his bed with Palsy for eight years, is "made whole"	Lydda	Acts 9:33-35.
37	St. Peter	Dorcas (or Tabitha) is raised from the dead	Joppa	Acts 9:36-42.
44	The Angel of the Lord	St. Peter, being in chains and in prison, is delivered	Jerusalem	Acts 12:4-17.
44	The Angel of the Lord	Herod Agrippa I. dies, because he fails to rebuke impious flattery	Cæsarea	Acts 12:21-23.
45	St. Paul, the Apostle	Elymas, the Sorcerer, trying to prevent the Conversion of Sergius Paulus, is stricken with temporary total blindness	Paphos	Acts 13:6-12.
46	St. Paul	A Man who had been such a Cripple from Birth that he "never had walked" is enabled to "walk and leap"	Lystra	Acts 14:8-11.
53	St. Paul	Casts out a Spirit of Divination	Philippi	Acts 16:18.
53	By an Earthquake	St. Paul and Silas having been cast into prison, their feet fast in stocks, the prison doors are opened, the stocks loosened	Philippi	Acts 16:23-34.
57	St. Paul	Special Miracles are wrought without his seeing the objects	Ephesus	Acts 19:11, 12.
60	St. Paul	Eutychus, killed by a fall from a window, restored to life	Troas	Acts 20:9-12.
62	St. Paul	A Deadly Viper proves harmless	Island of Melita	Acts 28:3-6.
62	St. Paul	The father of Publius, and many other Sick Persons, cured	Island of Melita	Acts 28:7-9

ANSWERED PRAYERS

In the Old and New Testaments

BY WHOM OFFERED	SUBJECT OR NATURE OF PETITION	WHERE RECORDED
Abram	Being childless, asks an heir	Gen. 15:1-6.
Lot	Permission to escape to Zoar	19:18-22.
Eliezer	For success on his errand	24:12-14.
Isaac	For children	25:21, 24-26.
Jacob	Implores deliverance from his brother	32:9; 33:4.
Israel	Wrestles with GOD all night for his blessing	32:24-30.
The Israelites	For deliverance from bondage	Ex. 2:23-25.
Moses	That he may see the Promised Land	Deut. 3:25; 34:1-4.
The Israelites	Power to overcome the King of Canaan	Judg. 4:3, 23.
Gideon	For signs of success	6:36-40.
Samson	For water to quench his thirst	15:18, 19.
Samson	For strength to obtain vengeance on the Philistines	Judg. 16:28-30.
Hannah	For a son	I Sa. 1:10-28.
David	Returns thanks and prays for continued favor	II Sa. 7.
Solomon	For an understanding heart (wisdom)	I Ki. 3:6-14.
Elisha	For deliverance from a Syrian force	II Ki. 6:17-23.
Jehoahaz	For deliverance from the Syrians	13:4, 5.
Hezekiah	Protection against Sennacherib	19:15, etc.
Hezekiah	For recovery from dangerous illness	20.
Jabez	For the Divine blessing	I Ch. 4:10, etc.
The Reubenites	For victory in an approaching battle	5:18-22.
Abijah's Army	For victory over Jeroboam	II Ch. 13:14-18.
Asa	For aid against the Ethiopians	14:11-15.
Jehoshaphat	For victory over the Syrians	18:31.
Jehoshaphat	For protection against his enemies	20:6-27.
Manasseh	For deliverance from the Assyrians	33:12, 13.
Nehemiah	For protection from Sanballat and Tobiah	Neh. 4.
Agur	For moderation in his desires	Prov. 30.
Jonah	For deliverance from the whale	Jon. 2.
Zacharias	For a son	Lu. 1:13.
The Publican	For mercy, forgiveness and justification	18:9-14.
The Crucified Thief	To be remembered by Jesus	23:42, 43.
The Apostles	On choosing an apostle	Acts 1:15-26.
The Church	For protection under persecution	4:23-31.
Cornelius	For Divine favor and enlightenment	10:1-4, etc.
	INTERCESSORY	
Abraham	For Ishmael	Gen. 17:18-20.
Abraham	For Sodom and Gomorrah	18:20-32.
Abraham	For Abimelech and his family	20:17.
Moses	For Pharaoh (four times)	Ex. 8:12, 13, 30, 31; 9:33; 10:18, 19.
Moses	For the children of Israel (five times)	32:11-14, 31-34; 33:15-17; Num. 11:2; 14:13-20; 21:7, 8. (See Psa. 106:23.)
Moses	For Miriam	Num. 12:11-14.
Samuel	For the Israelites	I Sa. 7:5-12.
Solomon	For God's favor on the Temple and on the people	I Ki. 8–9:3.
A prophet	For the cure of the king's hand	13:6.
Elijah	For restoration of life to widow's son	17:20-23.
Elijah	That God would triumph over Baal	18:36-38.
Elisha	For restoration of life to the Shunammite's son	II Ki. 4:33-35.
Hezekiah	For those who had eaten the Passover unsanctified	II Ch. 30:18-20.
The Levites	For the people	30:27.
Ezra	Confession in behalf of the people	Ezra 9.
Nehemiah	For the remnant in captivity	Neh. 1.
Jeremiah	For relief of the people in the great famine (answered unfavorably)	Jer. 14.
Jeremiah	For the remnant of Judah	42.
Daniel	For the restoration of Jerusalem	Dan. 9:20-23.
Habakkuk	For revival of God's work (a noble model of prayer)	Hab. 3.
St. Peter	For restoration of life to Dorcas	Acts 9:40.
The Church	For St. Peter's deliverance from prison	12:5-12.
St. Paul	For the father of Publius	28:8.

PRAYERS OF JESUS

In Their Probable Chronological Order

WHERE OFFERED	THE LESSON WE SHOULD LEARN	WHERE RECORDED
The Jordan	We must not attempt to "fulfil righteousness" without prayer—God answers promptly and unmistakably	Lu. 3:21, 22.
"A Solitary Place," Capernaum	The duty of early morning prayer—of secret prayer also—that we should enter upon the discharge of duties with prayer	Mark 1:35, see Isa. 26:9; Psa. 5:3; 63:1.
Chorazin—Wilderness	To withdraw from the multitude and pray in secret	Lu. 5:16; see Mat. 6:5.
Capernaum — Mountain	Every work designed to advance God's glory should open with prayer; we should not limit the time	Lu. 6:12, see I Thes. 5:17; Col. 4:2; Psa. 55:17.
Nain	We must be as babes if we would receive Divine Light; we should be thankful for what "seems good in God's sight"	Mat. 11:25, 26; see Isa. 28:9; Mat. 15:36.
Sea of Galilee, Jerusalem, Emmaus	The duty of giving thanks at our meals (three examples)	Lu. 9:16; Mat. 26:26, 27; Lu. 24:30.
Bethsaida—Mountain	The duty of closing the day's work with prayer—secret	Mat. 14:23; Jno. 6:15; see Psa. 55:17.
District of Cæsarea Philippi	The duty of frequent secret prayer	Lu. 9:18.
Mount Tabor	The duty of social prayer	Lu. 9:28, 29.
Bethany	We should recognize God's power; God hears prayer at all times	Jno. 11:41, 42; see Psa. 123:1, 2.
Gethsemane (probably)	We should learn of Jesus how to pray	Lu. 11:1-4; see Mat. 6:7, 8.
Borders of Judæa	"Of such is the Kingdom of Heaven"	Mat. 19:13; see I Pe. 2:1, 2; Mat. 18:5; Psa. 8:2.
Jerusalem — Temple	Not to pray for deliverance, even from the severest sufferings, when such lie in the course of our duty, but seek God's glory in all things	Jno. 12:27, 28; see Jno. 13:31, 32; Phil. 1:20, 21.
Jerusalem—Upper chamber	We should remember first, in all our prayers, God's glory; we should so live that we may, at death, say with Jesus, "I have finished the work which thou gavest me to do"; it is our duty to pray for others	Jno. 17.
Jerusalem—Upper chamber	The duty of intercessory prayer	Lu. 22:32.
Gethsemane	The thrice-uttered Prayer of Jesus' Agony should teach us: 1st, A higher sense of His sufferings for us; 2nd, That it is not wrong to be "exceeding sorrowful"; 3rd, While we pray to be delivered from evil, we should ever say from the heart, "Not as I will, but as thou wilt"	Mat. 26:36-44; Mark 14:32-40; Lu. 22:40-44; note carefully, Lu. 22:40, 43, 44, 46.
Calvary	That we must pray even for our bitterest enemies	Lu. 23:34; see Mat. 5:44.
Calvary	The Love that induced our Savior to bear such sufferings for us as called for this prayer should teach us to love Him more and more each day	Mat. 27:46; Mark 15:34, see Jno. 19:30.
Calvary	May we be able to utter the same glorious prayer	Lu. 23:46.
Bethany	May we share therein	Lu. 24:50, 51.

PARABLES OF THE OLD TESTAMENT

By Whom Spoken	The Parable	Where Spoken	Record
Balaam	Concerning the Moabites and Israelites	Mount Pisgah	Num. 23, 24.
Jotham	Trees making a King	Mount Gerizim	Judg. 9:7-15.
Samson	Strong bringing forth Sweetness	Timnath	14:14.
Nathan	Poor Man's Ewe Lamb	Jerusalem	II Sa. 12:1-4.
Woman of Tekoah	Two Brothers Striving	Jerusalem	14.
The Smitten Prophet	The Escaped Prisoner	Near Samaria	I Ki. 20:35-40.
Jehoash, King of Israel	The Thistle and Cedar	Jerusalem	II Ki. 14:9.
David	Israel Compared to a Vine	Jerusalem	Psa. 80:8-16.
Isaiah	Vineyard yielding Wild Grapes	Jerusalem	Isa. 5:1-6.
Ezekiel	The Vine Tree	Babylon	Eze. 15.
Ezekiel	The Great Eagles and the Vine	Babylon	17:3-10.
Ezekiel	Lions' Whelps	Babylon	19:2-9.
Ezekiel	The Wasted Vine	Babylon	19:10-14.
Ezekiel	The Boiling Pot	Babylon	24:3-5.
Haggai	Holy Flesh	Jerusalem	Hag. 2:11-14.

PARABLES	OCCASION	LESSON	PASSAGES
1. The mote and beam	When reproving the Pharisees	Judge ourselves instead of presuming to judge others	Lu. 6:37-43.
2. The two buildings	Sermon on the Mount, at the close	The strength conferred by duty	Mat. 7:24-27; Lu. 6:47-49.
3. Children in the market-place	Rejection by the Pharisees of John's baptism	Evil of a fault-finding disposition	Mat. 11:16; Lu. 7:32.
4. The two debtors	A Pharisee's self-righteous reflections	Love to Christ proportioned to grace received	Lu. 7:41.
5. The unclean spirit	The Scribes demand a miracle in the heavens	Hardening power of unbelief	Mat. 12:43-45; Lu. 11:24-26.
6. The rich man's meditation	Dispute of two brothers on their father's estate	Folly of reliance upon wealth	Lu. 12:16.
7. The barren fig-tree	Tidings of the execution of certain Galileans	Danger in the unbelief of the Jewish Church	Lu. 13:6-9.
8. The sower	Sermon on the sea-shore	Effects of preaching religious truth	Mat. 13:3-8; Mk. 4:3-8; Lu. 8:5-8.
9. The tares	The same	The severance of good and evil reserved for the future	Mat. 13:24-30.
10. The seed	The same	Internal power of truth	Mark 4:26.
11. The grain of mustard-seed	The same	Small beginnings and future growth of Christ's kingdom	Mat.13:31,32; Mk.4:31,32; Lu 13:19.
12. The leaven	The same	Dissemination of the knowledge of Christ gradual and certain	Mat. 13:33; Lu. 13:21.
13. The candle	To the disciples alone	Effect of good example	Mat. 5:15; Mk. 4:21; Lu. 8:16; 11:33.
14. The net	The same	Mixed character of the Church on earth	Mat. 13:47, 48.
15. The hidden treasure	The same	Value of religion	Mat. 13:44.
16. The pearl of great price	The same	The same	Mat. 13:45, 46.
17. The householder	The same	Varied methods of teaching truth	Mat. 13:52.
18. The marriage	To the Pharisees, who censured the disciples	The joy of the disciples in Christ's companionship	Mat. 9:15; Mk. 2:19, 20; Lu. 5:34, 35.
19. The patched garment	The same	The propriety of adapting actions to circumstances	Mat. 9:16; Mk. 2:21; Lu. 5:36.
20. The wine-bottles	The same	The same	Mat. 9:17; Mk. 2:22; Lu. 5:37.
21. The harvest	View of the Spiritual wants of the Jewish people	Need of labor and prayer	Mat. 9:37; Lu. 10:2.
22. The adversary	Slowness of the people to believe	Need of prompt repentance	Mat. 5:25; Lu. 12:58.
23. The two insolvent debtors	Peter's question, how far this duty extends	Duty of forgiveness	Mat. 18:23-35.
24. The good Samaritan	The lawyer's question, Who is my neighbor?	The golden rule extends to all	Lu. 10:30-37.
25. The three loaves	The disciples ask a lesson in prayer	Effect of importunity in prayer	Lu. 11:5-8.
26. The true shepherd	The Pharisees reject the testimony of a miracle	Christ the only way to God	Jno. 10:1-16.
27. The strait gate	The question, Are there few that be saved?	Difficulty of repentance	Mat. 7:14; Lu. 13:24.
28. The guests	Eagerness of guests to take high places	Chief places not to be usurped	Lu. 14:7-11.
29. The marriage supper	Self-righteous remark of a guest	Rejection of those who delay, and of unbelievers	Mat. 22:2-9; Lu. 14:16-23.
30. The wedding garment	Continuation of the same discourse	Necessity of purity	Mat. 22:10-14.
31. The tower	Multitudes surrounding Christ	Need of deliberation	Lu. 14:28-30.
32. The king going to war	The same	The same	Lu. 14:31.
33. The lost sheep	Pharisees objected to his receiving the wicked	Christ's peculiar love for sinners	Mat. 18:12, 13; Lu. 15:4-7.
34. The lost piece of money	The same	The same	Lu. 15:8, 9.
35. The prodigal son	The same	The same	Lu. 15:11-32.
36. The unjust steward	To the disciples	Need of pious prudence in using property	Lu. 16:1-9.
37. The rich man and Lazarus	Derision of the Pharisees	Salvation not connected with wealth	Lu. 16:19-31.
38. The importunate widow	Teaching the disciples	Perseverance in prayer	Lu. 18:2-5.
39. The Pharisee and publican	Teaching the self-righteous	Humility in prayer	Lu. 18:10-14.
40. The servant's office	The same	Man's obedience not meritorious	Lu. 17:7-10.
41. The laborers in the vineyard	The same	The same further illustrated	Mat. 20:1-16.
42. The talents	At the house of Zaccheus	Doom of unfaithful followers	Mat. 25:14-30; Lu. 19:11-27.
43. The two sons	The chief priests demand his authority	Obedience better than words	Mat. 21:28.
44. The murderous husbandmen	The same	Guilt and rejection of the Jewish Church	Mat.21:33-43; Mk.12:1-9; Lu.20:9-16.
45. The fig-tree	In prophesying the destruction of Jerusalem	Duty of watching for Christ's appearance	Mat. 24:32; Mk. 13:28; Lu. 21:29, 30.
46. The watching householder	The same	The same	Mat. 24:43; Lu. 12:39.
47. The man on a far journey	The same	The same	Mark 13:34.
48. The character of two servants	The same	Danger of unfaithfulness	Mat. 24:45-51; Lu. 12:42-46.
49. The ten virgins	The same	Necessity of watchfulness	Mat. 25:1-12.
50. The watching servants	The same	The same	Lu. 12:36-38.
51. The vine and its branches	At the Last Supper	The care of Christ over the Church	Jno. 15:1-6.

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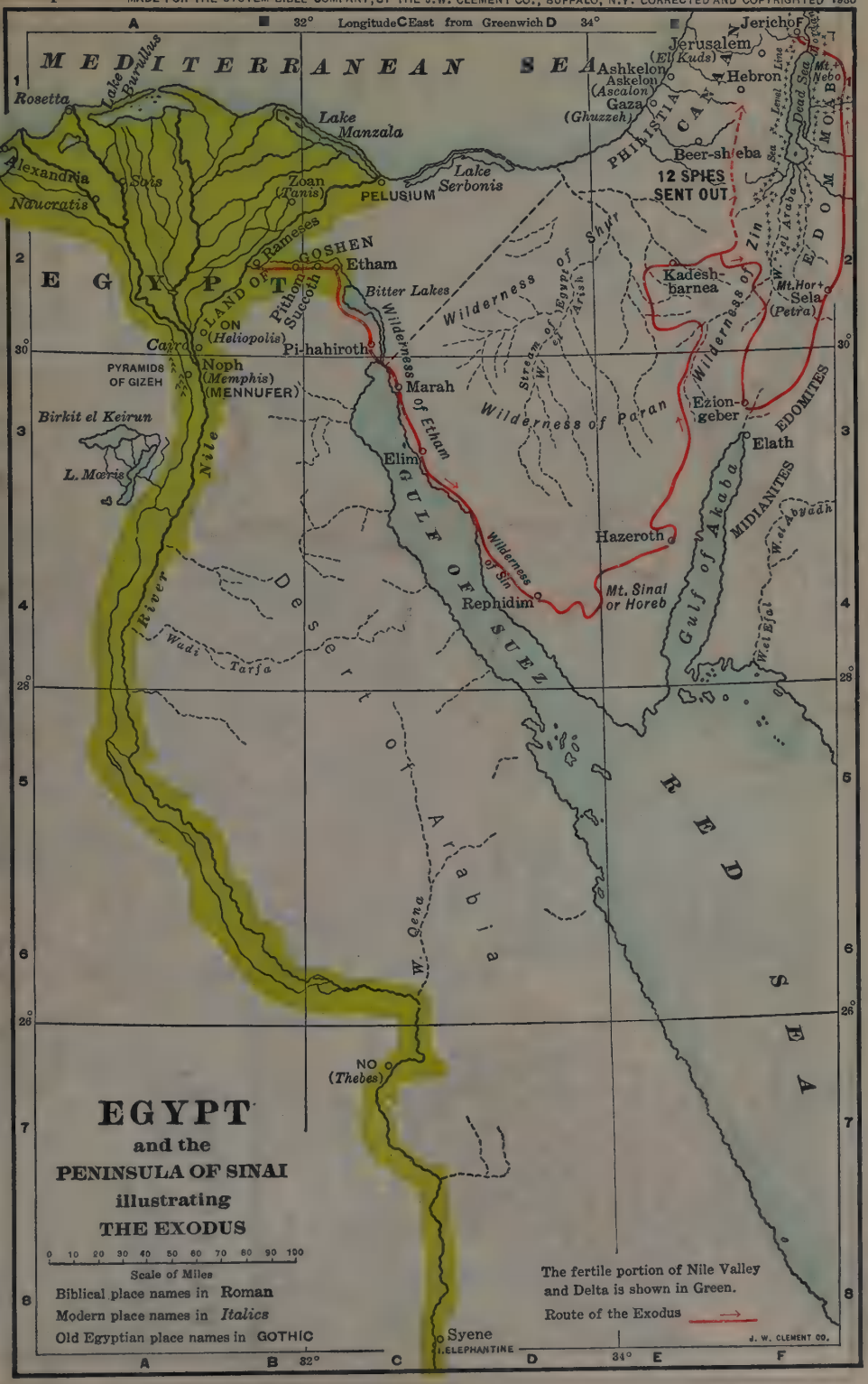
Jericho .....No. I, F-1; No. II, D-7, E-8
Jerusalem .....No. I, F-1; No. II, C-7, E-8; No. III, G-6
Jeshanah .....No. II, C-6
Jezreel .....No. II, C-4, E-7
Jezreel, Valley of .....No. II, D-4
Jokneam, Cyamon .....No. II, C-4, E-6
Joppa, Japho, Joppe .....No. II, B-6, D-8; No. III, G-6
Jordan River .....No. II, D-5
Joseph's Tomb .....No. II, C-5
Jotapata .....No. II, C-3
Juttah .....No. II, C-8

K

Kadesh-barnea .....No. I, E-2
Kain .....No. II, C-8
Kanah .....No. II, C-6
Kedesh .....No. II, D-2, E-6
Kedesh .....No. II, C-4
Keilah .....No. II, C-8
Kenath-Nobah .....No. II, F-6
Kerioth-Hezron .....No. II, C-9
Kidron (or Cedron) Valley .....No. II, C-7

Map No. I MADE FOR THE SYSTEM BIBLE COMPANY, BY THE J.W. CLEMENT CO., BUFFALO, N.Y. CORRECTED AND COPYRIGHTED 1930



EGYPT
and the PENINSULA OF SINAI
illustrating THE EXODUS

0 10 20 30 40 50 60 70 80 90 100
Scale of Miles

Biblical place names in Roman
Modern place names in *Italics*
Old Egyptian place names in GOTHIC

The fertile portion of Nile Valley and Delta is shown in Green.

Route of the Exodus →

J. W. CLEMENT CO.

Map No. II

A
B
C
35° Longitude East from Greenwich 36° E
Saida
Sidon
Damascus
SYRIA
FRENCH MANDATE
Jeremiah's Grotto
Herod's Gate
Damascus Gate
Haram-esh-Sherif
St. Stephen's Gate
Golden Gate
Jaffa Gate
Citadel
Dung Gate
The Virgins Well
Zion Gate
Christian Quarter
Moslem Quarter
Armenian Quarter
Jewish Quarter
Via Dolorosa
Main Bazar
Bazar David
Tyropoeon Valley
Kidron Valley
Hinnom Valley
Mount of Olives
Abdul Aziz
Lakish
Barada
Belat
Daraya
Ain Fijeh
Kaukab
Kochaba
Karahta
Sakiyeh
Deir Ali
Merjany
Abeyeh
Kuneitra
Jebab
Ghabaghib
Tell Mery
Tell Sheikh
Tell el-Hara
Es-Summeiein
Eib
Dilly
Jurein
Agraena
Dama el-Alya
Dameiha
Sheikh Miskin
Ezra
Zoroa
el-Kunawas
Ed-Daro
Dorea
Alma
Melihat Aly
Umm Wulad
El-Kerak
Kanat
Ain Fit
Ain Kenia
Ain Zeitun
Ain Mellaha
Ain Mellahat Aly
Ain Shems
Ain Shukeif
Ain Zeitun

CANAAN
as divided between the
TWELVE TRIBES.
Original Tribes in ITALICS.
0 5 10 20 30 MILES
Scale of Miles.
Mediterranean Sea
Dead Sea
Asphalt L.
Salt Sea
Bahr Lut
1,292 ft. below the level of the Sea
Jordan River
SAMARIA
JUDEA
PHILISTIA
PHOENICIA
ASHER
NAPHTALI
ZEBULON
ISSACHAR
MANASSEH
EPHRAIM
DAN
BENJAMIN
REUBEN
GAD
SIMEON
JUDAH
Jerusalem
Hebron
Gaza
Joppa
Sidon
Tyre
Nazareth
Gennesaret
Tabor
Megiddo
Gilboa
Mt. Ebal
Mt. Gerizim
Mt. Gilead
Mt. Nebo
Dead Sea
Salt Sea
Boundaries maintained by surrounding tribes shown in yellow.
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Map No. III

MADE FOR THE SYSTEM BIBLE COMPANY, BY THE J. W. CLEMENT CO. BUFFALO, N. Y. CORRECTED AND COPYRIGHTED 1930

Kiriath (or Kirjath).....No. II, C-7
Kiriathaim (or Kirjathaim).....No. II, E-8
Kiriath-Arba (or Kirjath-Arba)..No. II, C-8
Kiriath-Jearim (or Kirjath-Jearim).....
.....No. II, E-8
Kir of Moab.....No. II, E-9
Kishon River .....No. II, C-3, E-6
Kitron, Sepphoris, Diocæsarea....No. II, C-3

L

Lachish .....No. II, B-8, D-8
Laish, Dan .....No. II, D-1
Lake, Asphalt (Dead Sea).....
...No. I, F-1; No. II, D-8, E-8; No. III, H-6
Lake Burullus .....No. I, A-1
Lake Gennesaret (Sea of Galilee).....
.....No. II, D-3, E-6
Lake Manzala .....No. I, B-1
Lake Merom (*Huleh*) .....No. II, D-2, E-6
Lake Mœris .....No. I, A-3
Lake Serbonis .....No. I, C-1
Lakes, Bitter .....No. I, C-2
Land of Goshen .....No. I, B-2
Laodicea .....No. III, E-3
Larissa .....No. III, C-2
Lasea .....No. III, D-4
Las-Sharon (Lasharon) .....No. II, D-3
Lebonah .....No. II, C-6
Legio, Megiddo .....No. II, C-4, E-7
Libna .....No. II, B-8
Lod, Lydda, Diospolis.No. II, D-6; No. III, G-5
Luz .....No. II, D-1
Lydda, Lod, Diospolis.No. II, D-6; No. III, G-5
Lystra .....No. III, F-3

M

Maarath .....No. II, C-8
Magdala .....No. II, D-3
Mahanaim .....No. II, D-5, E-7
Manzala, Lake .....No. I, B-1
Maon .....No. II, C-9, E-9
Maon, Wilderness of.....No. II, C-9
Marah .....No. I, C-3
Mareshah .....No. II, B-8
Masada .....No. II, C-9
Megiddo .....No. II, D-4
Megiddo, Legio .....No. II, C-4, E-7
Me-Jarkon .....No. II, B-6
Melita .....No. III, A-4
Memphis .....No. III, F-6
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Michmash .....No. II, C-7, E-8
Migdal-El .....No. II, C-1
Migdal-Gad .....No. II, B-7
Miletus .....No. III, E-3
Mizpah .....No. II, B-7
Mœris, Lake .....No. I, A-3
Moreh, Hill of.....No. II, C-4
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Mount Ebal .....No. II, C-5, E-7
Mount Gerizim .....No. II, C-5, E-7
Mount Gilboa .....No. II, E-7
Mount Gilead .....No. II, D-6, E-8
Mount Hermon .....No. II, D-1
Mount Hor .....No. I, F-2
Mount Nebo (Pisgah).No. I, F-1; No. II, E-8
Mount of Olives .....No. II, C-7
Mount Sinai or Horeb.....No. I, E-4
Mount Tabor .....No. II, C-3, E-6
Mount Zalmon .....No. II, C-5
Myra .....No. III, F-4

N

Naamah .....No. II, B-7
Naarah .....No. II, D-6
Nain .....No. II, C-4
Naucratis .....No. I, A-2
Nazareth .....No. II, C-3
Neapolis, Shechem.....
.....No. II, C-5, E-7; No. III, D-2
Neballat .....No. II, B-6
Nebo .....No. II, E-8
Nebo (Pisgah), Mount.No. I, F-1; No. II, E-8
Nezib .....No. II, B-8
Nicopolis .....No. II, B-7
No .....No. I, C-7
Noph .....No. I, A-3

O

Olives, Mount of.....No. II, C-7
On .....No. I, A-2
Ophni .....No. II, C-6
Ophra, Ephraim .....No. II, C-6
Ophrah .....No. II, C-5

P

Paphos .....No. III, F-4
Paran, Wilderness of.....No. I, D-3
Patra .....No. III, F-4
Pelusium .....No. I, C-2; No. III, G-6
Perga .....No. III, F-3
Pessinus .....No. III, F-2
Philadelphia .....No. III, E-3
Philippi .....No. III, D-1
Philistia .....No. I, E-1
Pi-hahiroth .....No. I, C-2
Pirathon .....No. II, C-5
Pithon Succoth .....No. I, B-2
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Pyramid of Gizeh.....No. I, A-3

R

Rabbath-Ammon .....No. II, F-8
Rabbath-Moab .....No. II, E-9
Rabbith .....No. II, C-5
Rachel's Tomb .....No. II, C-7
Rakkon (Rakkath).....No. II, B-6, D-7
Ramah .....No. II, C-7, E-8
Ramah .....No. II, C-2
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Rehoboth .....No. II, D-9
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Rhegium .....No. III, B-3
Rhodes .....No. III, E-4
Rimmon .....No. II, B-9
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Rimmon, Rock of .....No. II, C-6
River Arnon .....No. II, E-9
River Jabbok (*Zerka*) .....No. II, D-5, E-7
River Jordan .....No. II, D-5, E-7
River Kishon .....No. II, C-3, E-6
River Yarmuk .....No. II, D-3, E-4
Rome .....No. III, A-1
Rosetta .....No. I, A-1

S

Sais .....No. I, A-2; No. III, F-6
Salamis .....No. III, G-4
Salem .....No. II, D-5, E-7
Salt Sea .....No. II, D-8, E-8
Samaria, Sebaste .....No. II, C-5, E-7
Samos .....No. III, E-3
Sardis .....No. III, E-3
Sarepta, Zarephath.....No. II, C-1
Sarid .....No. II, C-4
Scythopolis, Beth-Shean (or Beth-Shan)...
.....No. II, D-4, E-7
Sea of Chinnereth (Chinneroth).....
.....No. II, D-3, E-6
Sea, Dead .....
...No. I, F-1; No. II, D-8, E-8; No. III, H-6
Sea of Galilee .....No. II, D-3, E-6
Sea, Mediterranean .....No. II, B-5, D-8
Sea, Salt .....No. II, D-8, E-8
Sea of Tiberias .....No. II, D-3, E-6
Sebaste, Samaria .....No. II, C-5, E-7
Sela .....No. I, F-2
Sela-Hammahlekoth .....No. II, C-8
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Sepphoris, Diocæsarea, Kitron....No. II, C-3
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.....No. II, C-5, E-7; No. III, G-5
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Shunem .....No. II, C-4
Shur, Wilderness of .....No. I, D-2
Sidon .....No. II, C-1, E-5; No. III, G-5
Sin, Wilderness of .....No. I, D-4
Sinai, Mount, or Horeb.....No. I, E-4
Sirah .....No. II, C-8
Smyrna .....No. III, E-3
Socoh .....No. II, B-7, D-8
Socoh .....No. II, C-8
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Succoth .....No. II, E-7
Sychar .....No. II, C-5
Syene .....No. I, C-8
Syracuse .....No. III, A-3

T

Taanach .....No. II, C-4, E-7
Taanath-Shiloh .....No. II, D-5
Tabor, Mount .....No. II, C-3, E-6
Tarsus .....No. III, G-3
Tekoa .....No. II, C-8, E-8
Tekoa, Wilderness of.....No. II, C-8
Terracina .....No. III, A-1
Thebes .....No. III, D-3
Thessalonica .....No. III, D-2
Thimna .....No. II, C-7
Thimnath-Serah .....No. II, C-6
Tiberias .....No. II, D-3
Tiberias, Sea of.....No. II, D-3
Timnah .....No. II, B-7, E-8
Timnath-Heres .....No. II, C-6
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W

Waters of Merom .....No. II, D-2, E-6
Well, Harod's .....No. II, C-4
Well, Jacob's .....No. II, C-5
Wilderness of Etham .....No. I, C-3
Wilderness of Maon .....No. II, C-8
Wilderness of Paran .....No. I, D-3
Wilderness of Shur .....No. I, D-2
Wilderness of Sin .....No. I, D-4
Wilderness of Tekoa .....No. II, C-8
Wilderness of Zin .....No. I, F-2

Y

Yarmuk River .....No. II, D-3, F-4

Z

Zalmon, Mount .....No. II, C-5
Zanoah .....No. II, B-7
Zanoah .....No. II, B-9
Zarethan .....No. II, D-4
Zemaraim .....No. II, D-6
Ziklag .....No. II, D-9
Zin, Wilderness of .....No. I, F-2
Ziph .....No. II, C-8, E-8
Ziz, Ascent of .....No. II, C-9
Zoan .....No. I, B-2
Zoar .....No. II, E-9
Zorah .....No. II, B-7

RECENT PHOTOGRAPHS
OF
BIBLE LANDS

ILLUSTRATIONS of the Bible are as old as Christianity itself. We are told that St. Luke painted a portrait of the holy mother; and that the face of Jesus himself remained imprinted on the cloth which wiped the beads of agony from his brow. These in "The System Bible Study" are genuine reproductions of actual things as they are today.

The Bible is an oriental book. It is oriental in its *composition*: its most ancient parts having been written from right to left, on tables of stone. It is oriental in *style*. Orientals think and speak in poetry; Asia is one world, America is another. It is oriental in *thought*: God is pictured as a Man walking in the cool of the day about the Garden of Eden. It is oriental in its *geography*. Who would surmise that the term "wilderness" in the Bible means prairie, or pasture land? It is also oriental in its *customs*, standards of *morality*, and *religion*. In short, the Orient is the key to a correct appreciation and understanding of the Bible.

Palestine is as one prophet calls it "the holy land," Zechariah 2:12; and as another describes it, "the glory of all lands," Ezekiel 20:6, 15. And the Chinese Proverb is all too painfully true, that "One seeing is better than a thousand people telling you of it." But not all Bible students are able to go in person to Palestine; hence, it becomes important that Palestine—its life, its scenery, and its conditions—be brought home to us. As George Adam Smith remarks in his *Historical Geography of the Holy Land*, "Students of the Bible desire to see a background and to feel an atmosphere . . . above all to discern between what physical nature contributed to the religious development of Israel, and what was the product of purely moral and spiritual forces."

All these particulars, and many more, the accompanying photographic reproductions of things, as they still exist in the East, help to set forth. Their quality is their supreme virtue. No better, truer, more genuine, or more representative examples of Oriental conditions can be found anywhere.

—George L. Robinson.

Emphasis is placed on the value of having the present-day photographic record of the Holy Land combined with the old written record of the Bible.

The descriptions of the photographs are by Dr. George L. Robinson of the McCormick Theological Seminary, Chicago, who has spent four years in the Holy Land.

—The Publishers.

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Photo by Underwood & Underwood, N. Y.

RELIEF MAP OF PALESTINE.—This Relief Map of Palestine is the product of the Palestine Exploration Fund; having been constructed, scientifically, on the basis of exact measurements, altitudes, etc. The numbers on it designate well-known localities as follows: 1 Hebron, 2 Bethlehem, 3 Mount of Olives, 4 Jerusalem, 5 Bethel, 6 Jericho, 7 Joppa, 8 Shechem, 9 Samaria, 10 Dothan, 11 Plain of Esdrælon, 12 Jezreel, 13 Bethshean, 14 Mount Tabor, 15 Nazareth, 16 Mount Carmel, 17 Tiberias, 18 Mount of Beatitudes, 19 Capernaum, 20 Bethsaida Julias, 21 Tyre, 22 Sidon, 23 Dan, 24 Cæsarea Philippi, 25 Mount Hermon, 26 Damascus, 27 Gerasa, 28 The Ford Jabbok, 29 Mount Nebo. The land as a whole is very small, being less than 200 miles from Dan to Beersheba, and scarcely 60 miles on the average from east to west. The one outstanding feature in its topography is the deep geological cleft of the Dead Sea and Jordan Valley, known as the *Arabah;* the whole valley for over 150 miles being below the level of the Mediterranean Sea.

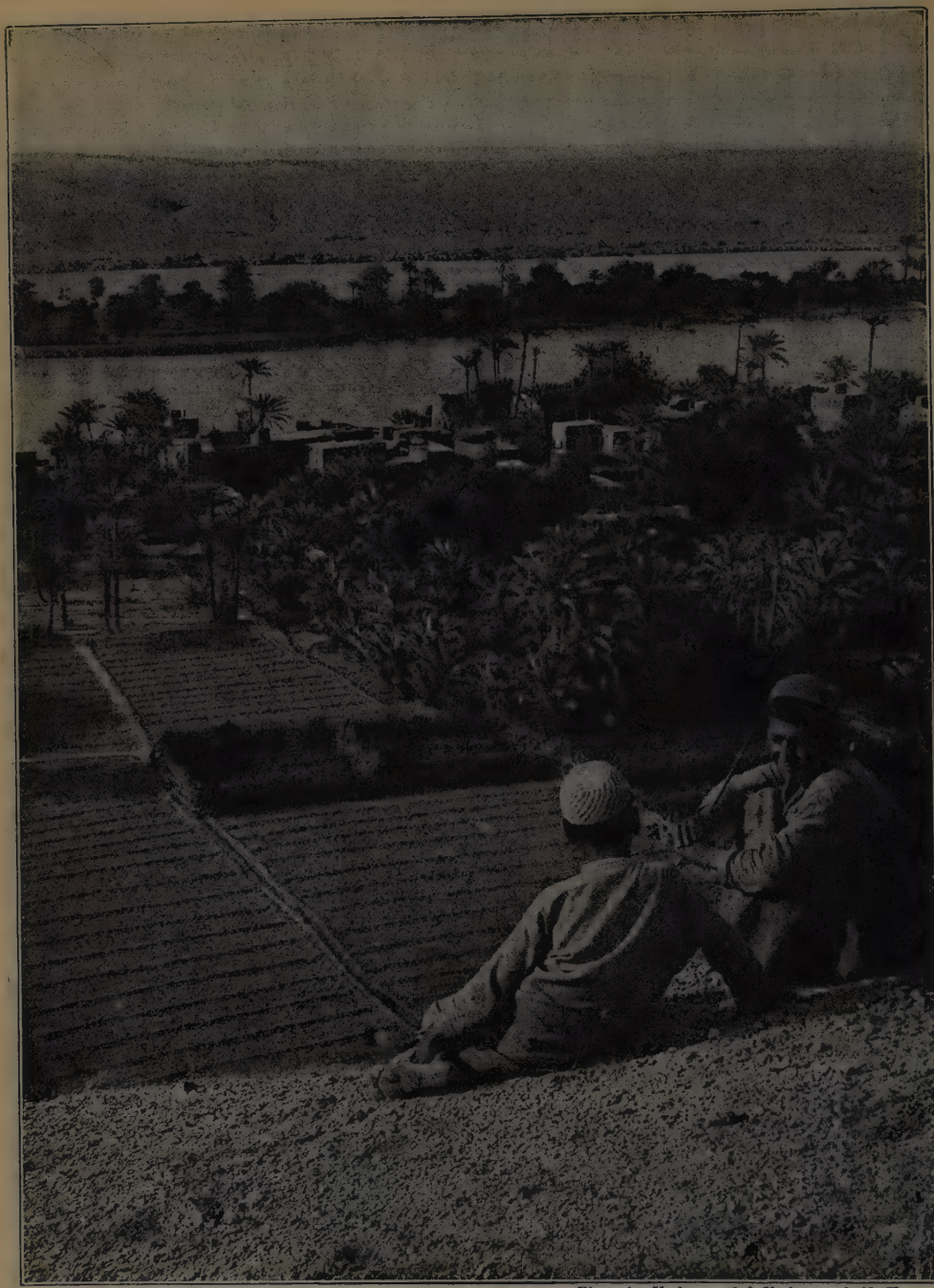


Photo by Underwood & Underwood, N. Y.

THE GARDEN OF EDEN.—Forty years ago Friederich Delitzsch published a volume entitled, "Wo lag das Paradies?" and came to the conclusion that, because the plain of Babylonia was called an *edinu*, the site of the Garden of Eden is most probably to be sought about the head of the Persian Gulf. In the Bible it is located thus: "And Jehovah God planted a garden eastward, in Eden," Genesis 2:8. And it is further more explicitly defined as having in it a river, which, on leaving the garden, "parted and became four heads," verse 10. Opinions differ as to its site, some locating it on an island in the Persian Gulf; others, in Armenia. Calvin, with characteristic conservatism, left its location undefined, remarking that it was "somewhere between the writer and the rising sun!" The mention of the Euphrates, however, in Genesis 2:14, would seem to limit it to the region of Babylonia. The name Eden, which means "delight," would most appropriately fit a fertile land like the region round about the head of the Persian Gulf.

Photo by Underwood & Underwood, N. Y.

STATUE OF RAMESES II.—This magnificent statue was discovered at Memphis in 1820, nearly covered with the annual deposit of Nile mud. In 1887 it was lifted out of its hollow bed, but because of its colossal size (38½ by 27 feet; and weighing 100 tons) it was left in situ. This statue, together with its companion, which lies close at hand, once stood probably in front of the temple of Ptah in Memphis, within the court of which the sacred bull Apis was kept, whose movements, as interpreted by the priests, directed the policy of the nation. It is supposed to be the portrait-statue of the great oppressor, Rameses II., "who knew not Joseph," and built "treasure cities" by means of forced labor, Exodus 1:8, 11; 5:14. Once he vaunted himself as a god and received divine honors; "now his companions are the jackals, and his only sentinels are the palms which in the night winds moan his requiem. How are the mighty fallen!" Like a warrior taking his rest, he lies face upward.

Photo by Underwood & Underwood, N. Y.

PYRAMID OF CHEOPS.—Cheops is the largest of the three great pyramids of Gizeh, located some eight miles southwest of the city of Cairo. It is one of the oldest monuments of antiquity; being 746 feet square and 450 feet in perpendicular height. Before its outermost covering of smaller stones was removed these dimensions were considerably larger. It is built exactly facing the four cardinal points. According to Petrie's calculation, about 2,300,000 separate blocks of stone, averaging about 2½ tons, were required to build it, and some of them were quarried on the east bank of the Nile, and had to be ferried across the river. According to Herodotus, 100,000 men were employed annually three months, for twenty years, in constructing this one great Pyramid of Cheops. It was intended, as all Pyramids were, as a tomb. There are no unfinished Pyramids! During the 20th Dynasty (ca. 1200 B. C.) sacrilegious robbers plundered the Pyramids, as they did the tombs of the kings at Thebes. Strange that the Pyramids are not alluded to in the Bible; cf. however, 1 Maccabees 13:28.

Photo by Underwood & Underwood, N. Y.

CLIMBING CHEOPS.—It is customary for visitors to climb one of the Pyramids, and usually Cheops is chosen for the experience. By moonlight it leaves an indelible impression. Arab attendants are deputed by their Sheikh to accompany travelers to the apex and bring them safely down. The ascent, though fatiguing, is perfectly safe. Each layer is about three feet thick. A full half hour should be spent in going up, though it is quite possible to do it in half that time. The descent is scarcely less fatiguing. The space at the top is about 35 feet square. The view is unique. Looking West one sees the boundless stretches of burning sand of the Libyan Desert; turning east, the eye welcomes the deep green of the fertile and luxuriant Valley of the Nile. To rise early, and reach the apex in time to watch the sun rise over the Arabian wilderness is also an experience never to be forgotten. A trip to the top is usually followed by a visit to the interior chambers of the King and of the Queen.

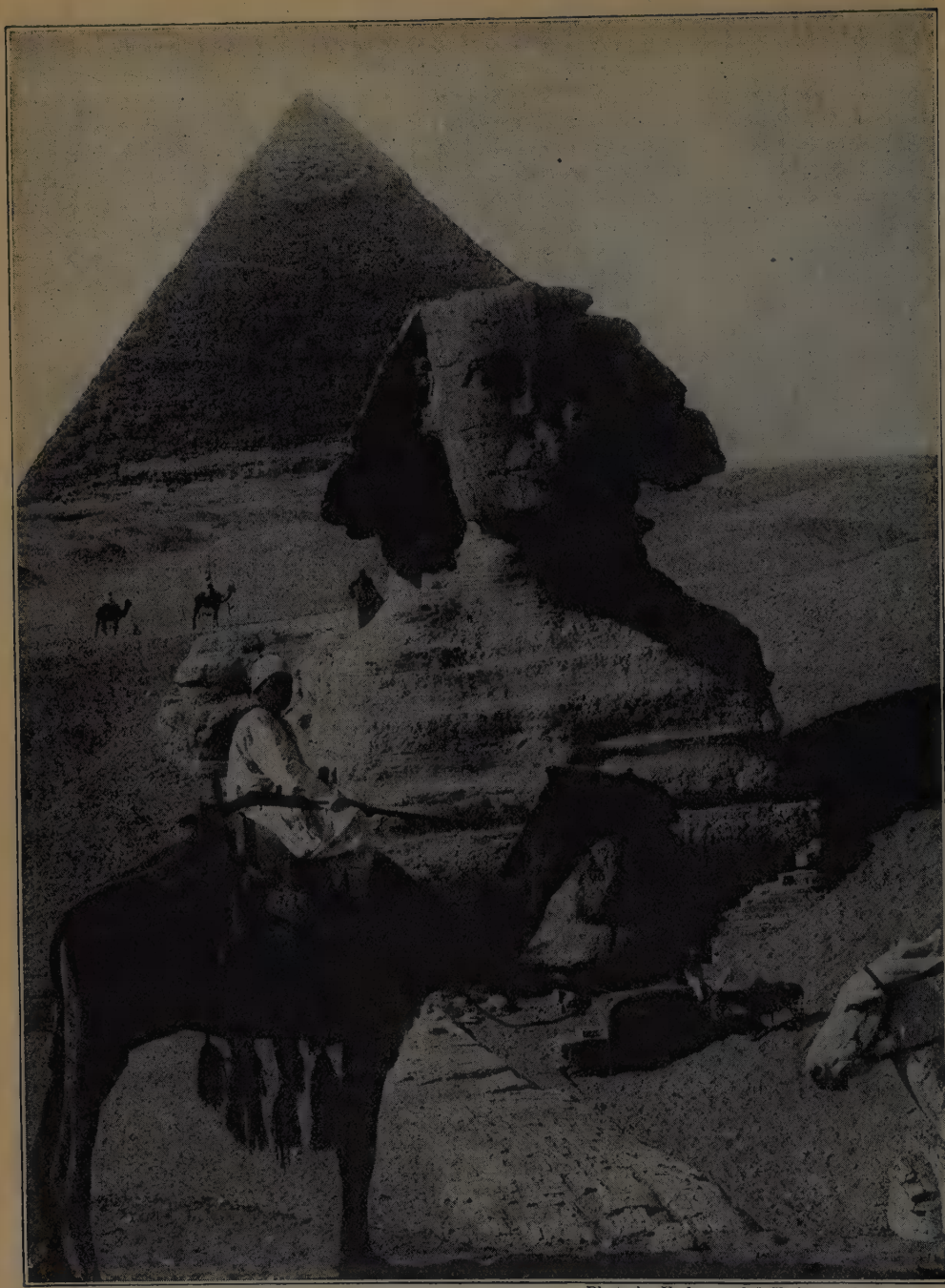
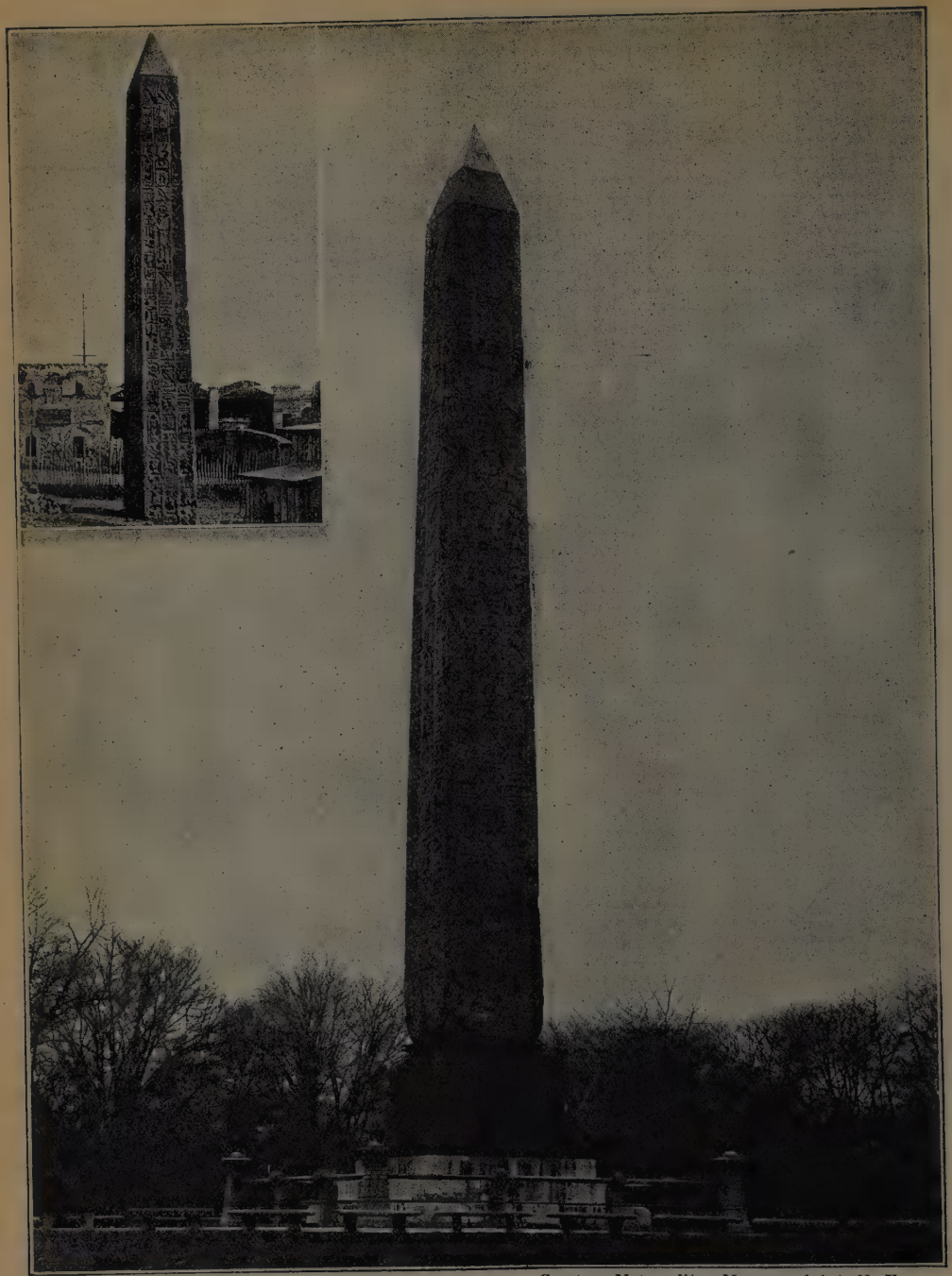


Photo by Underwood & Underwood, N. Y.

THE SPHINX AND THE PYRAMID OF CHEPHREN.—The Sphinx is sometimes spoken of as "the oldest stone monument in the world." Its form is that of a recumbent lion, with the head of a king wearing the royal headcloth. Originally, it was probably just a bit of natural rock which from a distance resembled a lion. But the workmen who built the Pyramid of Chephren are supposed to have improved this resemblance, carving the face into the likeness of Chephren. Later it was identified with the sun-god and worshipped as "Horus on the horizon." The head is now deplorably mutilated. But in spite of all its defacement, it preserves even now an impressive expression of strength and majesty, and sits as a sentinel guarding the royal dead of the adjacent necropolis. Its height is 66 feet, and its length is 187; the ear is 4½ feet long, the nose is 5 feet 7 inches, and the breadth of the face is 13 feet, 8 inches. Near the apex of the Pyramid remains of the primitive covering of smaller stones are visible.

Photo by Underwood & Underwood, N. Y.

THE TEMPLE AT KARNAK.—Karnak, Luxor and Thebes are three names for essentially the same place, located 450 miles from Cairo on the east bank of the Nile. Ancient Thebes stood on both sides of the river. It was the capital of Upper Egypt, as Memphis was that of Lower. In Ezekiel 30:14 it is called "No," in Nahum 3:8, "No-Amon." Diodorus speaks of Thebes as the most ancient city of Egypt. Be that as it may, the ruins of the buildings of Karnak are perhaps the most wonderful of any in Egypt. The two great temples of Luxor and Karnak were united by an avenue of sphinxes about 6500 feet long, and 80 feet wide. Originally there were but two, both of which are dedicated to Amon, and built during the reign of Amenophis III. Now, these temples are a wilderness of broken walls, fallen columns, and mutilated statues and obelisks; yet still carved and painted, telling in unmistakable language of the transcendent majesty of Egypt's ancient kings. Those in the picture are typical.



Courtesy Metropolitan Museum of Art, N. Y.

THE OBELISK POPULARLY KNOWN AS "CLEOPATRA'S NEEDLE."—The small inset above is from a photograph of this famous obelisk before it was removed from Alexandria, Egypt, to Central Park, New York City, U. S. A., while the larger picture shows the gigantic column after the removal. The obelisk was presented to the City of New York by the Khedive of Egypt, in 1879, but was not placed in position at that place until 1881, after an expenditure of nearly $100,000, paid by Mr. W. H. Vanderbilt, and about three years' effort on the part of Lt. Com. Henry H. Gorringe, U. S. N. From base to tip, the shaft measures 69 feet, ■ inches; the tip now on it is new. This obelisk was first erected at Heliopolis by Thothmes III., of the eighteenth dynasty, 1600 B. C., and was later (22 B. C.) removed to Alexandria, probably by Pontius; thus it stands looking down upon the people of a city whose site was unknown to the Eastern world at a time when the obelisk had been in existence over 3000 years.

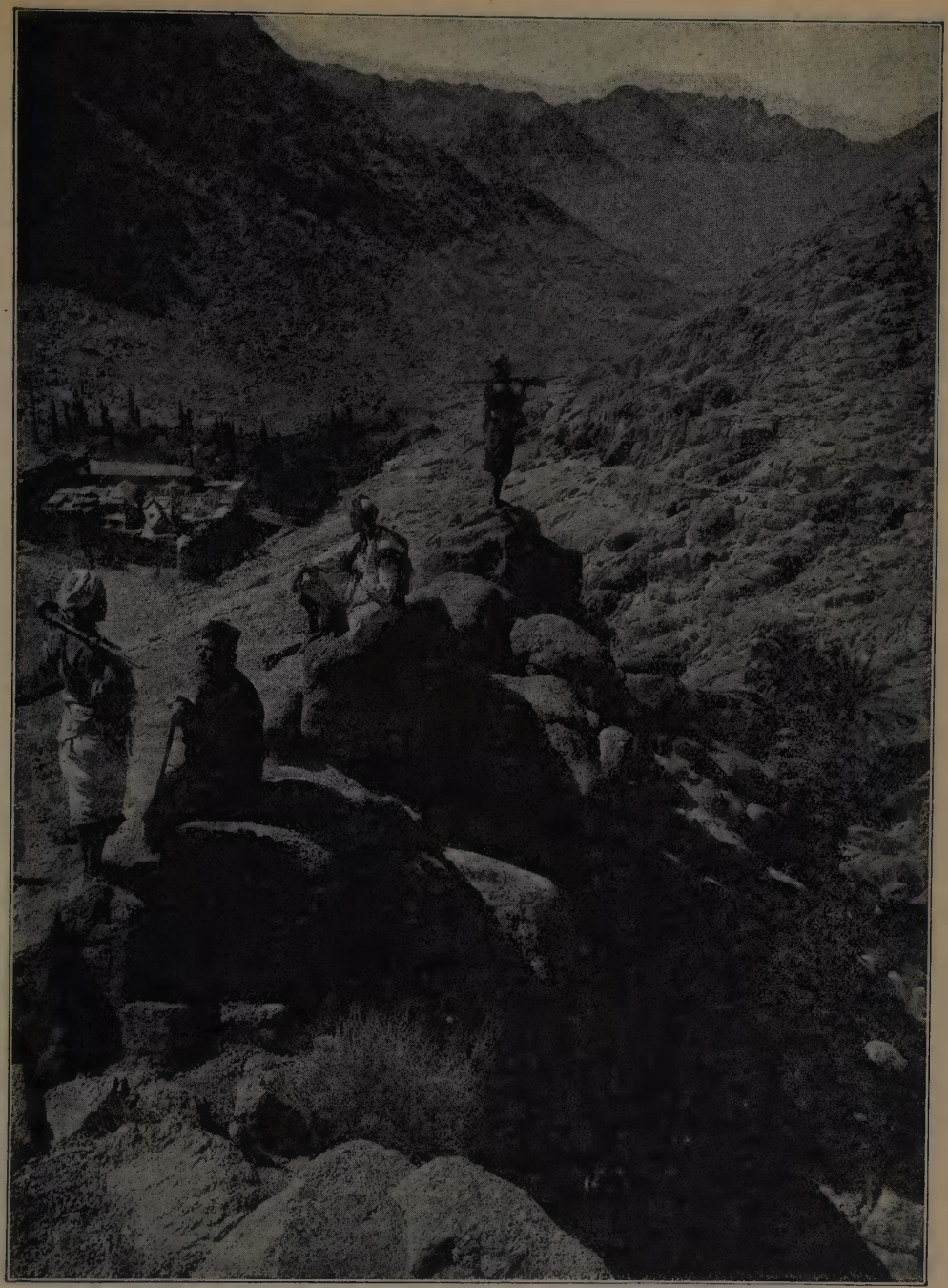


Photo by Underwood & Underwood, N. Y.

MOUNT SINAI (Ex. 31:18; 34:2).—Sinai, the mountain on which Moses received from Jehovah the Tables of the Ten Commandments, is an individual peak in the vast rocky mass that almost fills the peninsula of Sinai, a triangular-shaped district lying between the two arms (gulfs) of the Red Sea. It is difficult to locate exactly the Mount Sinai of the Bible, but most modern scholars agree that it must have been one of well marked peaks of Jebel-Katherin, the northern of which is called *Horeb*, and the southern, *Jebel-Musa* ("Mountain of Moses"). It is the latter summit that tradition has selected as the sacred mountain of the Hebrew law-giving. In a ravine at its foot stands the fortress called the "Monastery of St. Catharine" (shown in the picture above), and a short distance above is the "Chapel of St. Elias" (Elijah), while on its summit is a little pilgrim church. *Ras Sufsafeh*, the N. peak of Jebel-Musa, is over 7300 feet high, and overlooks a plain that could easily afford standing-room for over 2,000,000 people.

Photo by Underwood & Underwood, N. Y.

THE SYRIAC GOSPELS.—This ancient manuscript was discovered thirty years ago in the Monastery of St. Catharine at the base of Mt. Sinai, by Mrs. Agnes Smith Lewis and her twin sister, Mrs. Margaret Dunlop Gibson, of Cambridge, England, and published by them in 1893. It is a palimpsest in Syriac, containing all of the four Gospels except about eight pages, and is thought to date from the fourth or fifth century A. D., but was probably taken from the wide-spread Greek text of the second century. Every page of the ancient document has been carefully photographed by the discoverers, who together made in all six visits to Mt. Sinai, and provided the richly carved case in which the precious manuscript is carefully locked and kept by the Greek Orthodox monks, who reside in the Monastery and are its legitimate custodians. It is of special interest because of its variant readings.

Photo by Underwood & Underwood, N. Y.

MOUNT NEBO.—It was from the top of Nebo that Moses obtained a panoramic view of Canaan just before his death, Deuteronomy 34:1-6. There he died and Jehovah buried him; and as Thomas Fuller quaintly adds, "buried also his grave." The mountain is located twelve miles directly east of the north end of the Dead Sea, "in the land of Moab, over against Jericho." The Arabs call it *Jebel Neba.* Its altitude is 4035 feet above the Dead Sea, or 2643 above the Mediterranean. About four miles west of *Jebel Neba* the ridge terminates in a height known as *Ras Siaghah,* which is sometimes identified with Mt. Pisgah. The view from these peaks is very extensive, including the mountains of Palestine from Hebron north to Galilee, the Dead Sea and the Jordan Valley, and even the mountains far to the north, namely, Carmel, Tabor and Hermon. On the top of Mt. Nebo are to be seen, as shown in the picture, certain stone ruins and dolmens, some of which are sacred to the Arabs.

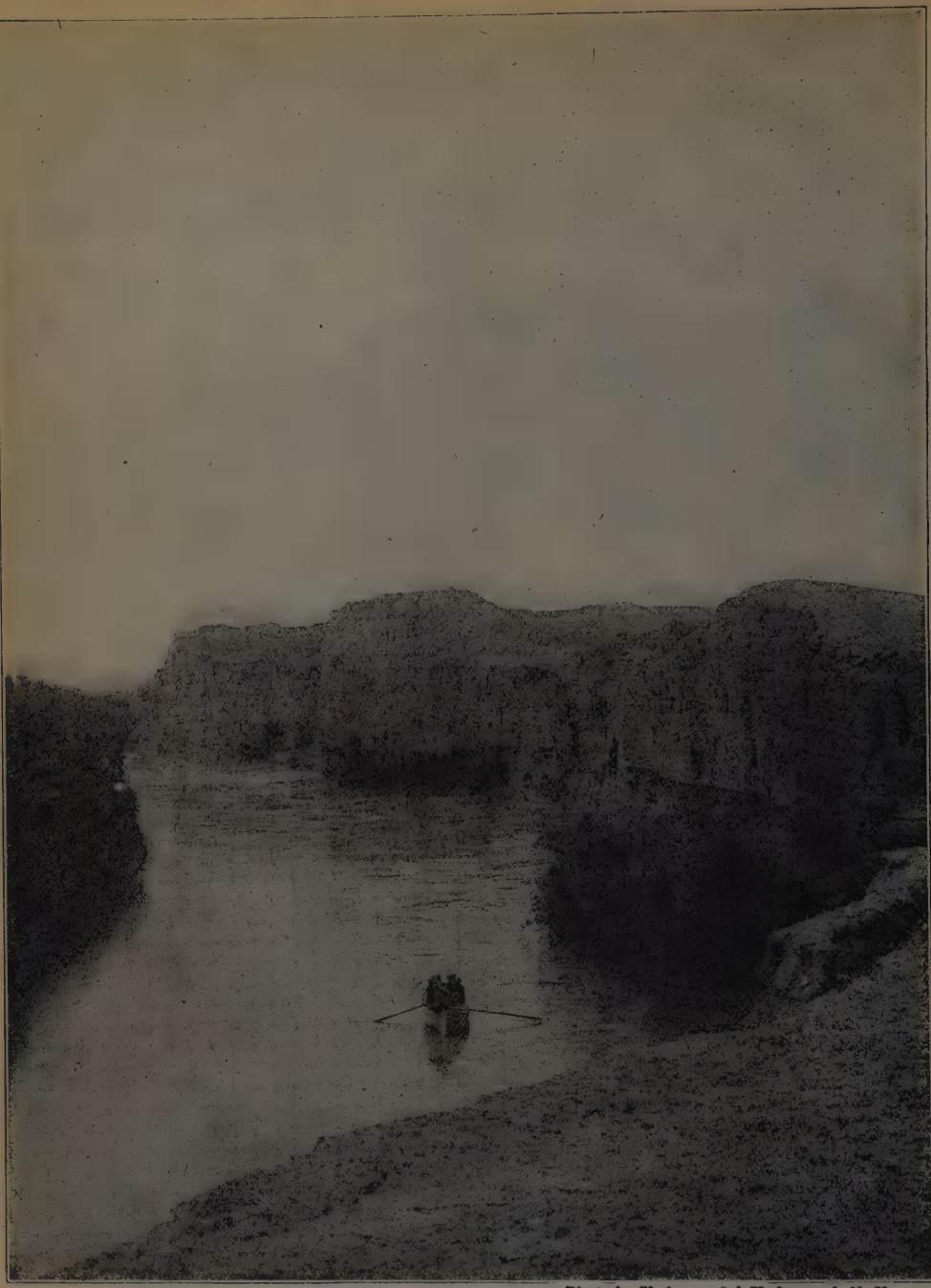


Photo by Underwood & Underwood, N. Y.

THE JORDAN RIVER (Josh., ch. 3).—The eastern boundary of Palestine, and the most important and most sacred river of the Holy Land. It has two principal sources (*Hasbany*, which flows from a large fountain near Hasbeiya; and the *Banias*, near the ruins of Cæsarea Philippi), which are situated among the mountains of Anti-Lebanon, but is also fed by countless streams and rivulets that flow from the snow-clad peaks among which the river rises. Across the Jordan, Joshua led the hosts of Israel, dry-shod, to the martial raid on Jericho, the first of the conquests of the Promised Land, and since that time the history of this people has been closely interwoven with that of the sacred river. Near where the river empties into the Dead Sea, Elijah is said to have divided the waters with his mantle, and many of the events of N. T. history are connected with this stream. Prior to the World War, the Jordan was regarded as the personal property of the Sultan of Turkey, who would under no consideration allow pleasure steamers to ply upon its waters. Since the armistice, the British have placed motor launches upon it, and have also thrown two steel bridges across it. See Page 401.

Photo by Underwood & Underwood, N. Y.

JERICHO.—Modern Jericho consists of a few wretched hovels and Bedouin tents, capable of housing some 300 poor, degenerate inhabitants; beside a Russian Hospice and two or three intermittent hotels for the accommodation of travelers. It lies fully 800 feet below sea-level, surrounded by a fertile plain of almost fabulous capabilities, and is hence appropriately called "the pantry of Palestine." No other place on earth can boast of as hot a climate. This has a very enervating effect upon the inhabitants. In the southeastern side of the town there is a building resembling a tower, which since the fifteenth century has been pointed out as the site of the house of Zacchaeus, Luke 19:1-10. It was at Jericho that Jesus healed the two blind men, Matthew 20:29-34. In Old Testament times Jericho is called "the city of palm-trees," Deuteronomy 34:3. It was the first stronghold of the Canaanites captured by Joshua after Israel crossed the Jordan, Joshua 6:20. Hiel rebuilt it in the days of Ahab, I Kings 16:34.

Photo by Underwood & Underwood, N. Y.

BIRD'S-EYE VIEW OF THE VALLEY OF AJALON, THROUGH WHICH THE ARMY OF JOSHUA PASSED (Josh. 10).—On one of these hills, one eventful and memorable day, stood Joshua, the great general of the Israelites, who, looking back toward Gibeon and down upon the noble valley before him, uttered his famous command, " 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.' And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." Down the valley, past Beth-horon, fled the confederate army that had been defeated in their attempt to take Gibeon, and the victorious army "chased them . . . and smote them to Azekah and unto Makkedah." This valley is beautiful and picturesque; it abounds with rocky ravines, clothed with dwarf oak, arbutus, and other shrubs, and with many a plantation of olive and carob trees, the colorful foliage of which lend life and lightness to the landscape. See ***PLOWING IN THE VALLEY OF AJALON.***

Photo by Underwood & Underwood, N. Y.

ELISHA'S FOUNTAIN.—About one mile northwest of Modern Jericho a copious fountain, known to the Arabs as *Ain es-Sultan,* gushes forth from under the edge of a huge mound which apparently was the site of an ancient city. According to an early tradition this was the water which Elisha healed for the sons of the prophets, II Kings 2:19-22; and, therefore, by Christians it is called "Elisha's Fountain." Its copious waters are collected in a reservoir. Formerly, they seem to have been made use of in a practical way, as the ruins of two mills near by witness. A little stream flows down from the spring through Modern Jericho. The hill above the Fountain has been identified as the site of Ancient Jericho. Among the "finds" of the Germans who excavated the entire mound in 1907-09, were the foundations of the old city wall, very probably just that portion on which Rahab's house stood, and over which hung "the line of scarlet thread," Joshua 2:18. The wall rested on a foundation of huge squared stones.

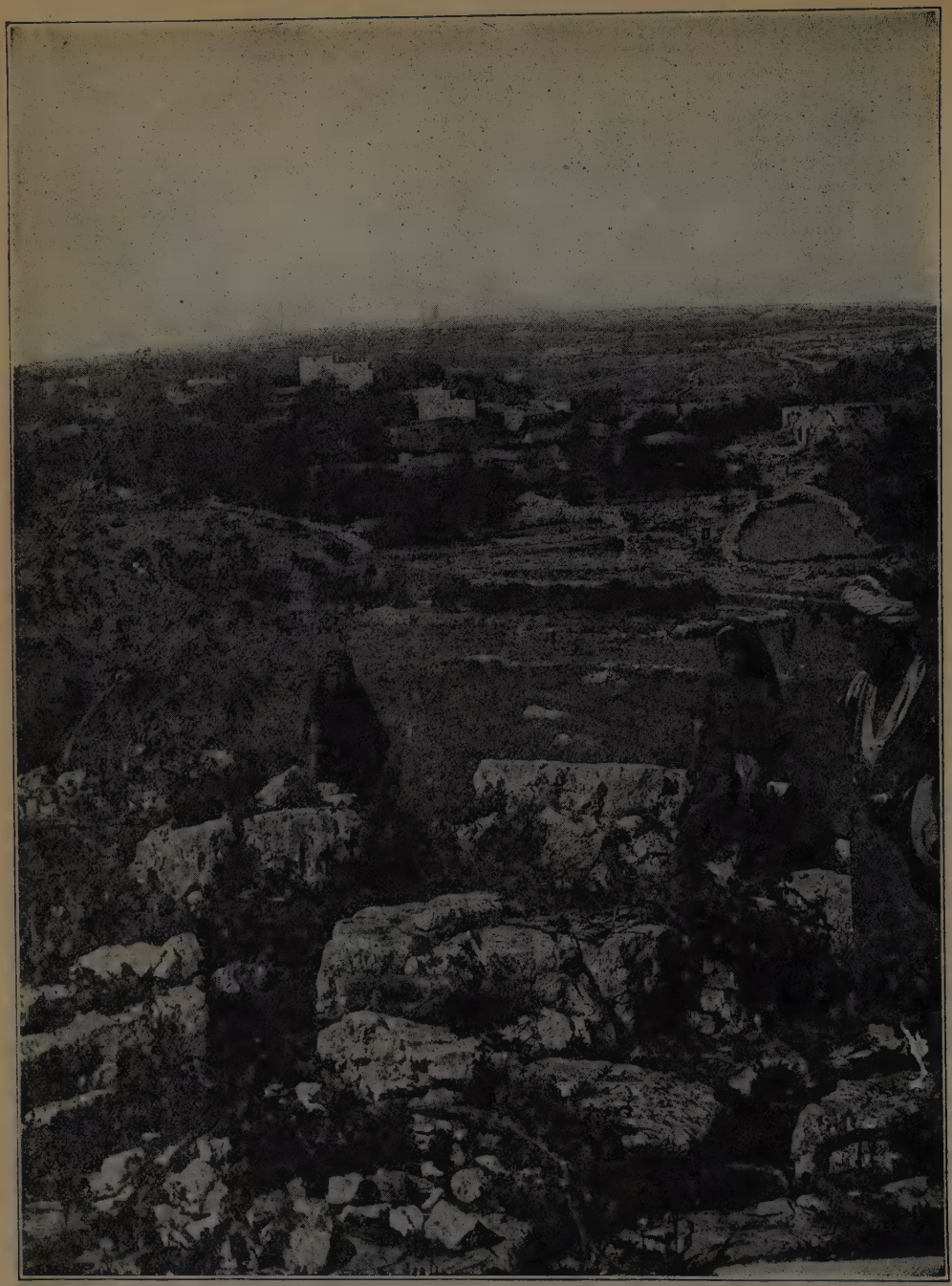


Photo by Underwood & Underwood, N. Y.

BETH-EL.—Twelve miles north of Jerusalem Bethel is located, where Abraham reared an altar to Jehovah, Genesis 12:8, and Jacob, fleeing from Esau, tarried all night, taking one of the stones of the place and putting it under his head for a pillow, Genesis 28:10, 11. The Arabs call it *Beitin.* It is a squalid little village of some 400 Moslems, standing on a hill 2890 feet above sea-level, and commanding from the roof of the Sheikh's house, an extensive view. It is possible indeed from Bethel to see distinctly many of the domes and minarets of Jerusalem. To the northwest, on the highest point in the village, lie the ruins of a tower; a little lower down are the remains of a Crusaders' church; in the valley to the south is a fine reservoir, 315 feet long by 216 feet wide. The environs are exceedingly rocky, yet to some extent cultivated. It was at Bethel that Jeroboam set up a golden calf for Israel to worship, I Kings 12:29.

Photo by Underwood & Underwood, N. Y.

THE CAVE OF MACHPELAH.—The picture shows us the enclosure built over the Cave of Machpelah where Abraham, Isaac, and Jacob, and their wives were buried, Genesis 23:9; 25:9; 49:30, 31; 50:13. It is called by the Arabs the *Haram*, or sacred area; and is situated in Hebron, 22 miles south of Jerusalem. No site is more authentic in all Palestine, except it be the other *Haram*, or Temple Area, in Jerusalem. The entire structure consists of a quadrangular wall, 197 by 111 feet, 40 feet high and 8 feet thick. Few visitors have ever been allowed to enter it. Yet, Dean Stanley, King Edward VII, the Hon. James P. Angell, Ambassador Morgenthau, and a few others, have been given permission by the Sultan to do so. Within the Enclosure stands a Mosque, which was formerly a Christian church, built by the Crusaders. Through two openings in the floor, it is possible to look down into the Cave itself; but no one under any circumstances is ever allowed to descend into it.

Photo by International News, N. Y.

THE TOMB OF RACHEL.—The drive from Jerusalem to Bethlehem takes one by the so-called Tomb of Rachel which is situated at the fork of the road, four and one-half miles south of the Holy City, one branch of which leads to Bethlehem, the other to Hebron. The tomb, with its dome and the whitewashed sarcophagus within, is modern. Yet it is revered by Christians, Jews and Moslems alike, whose pilgrim names cover its plastered walls. Rachel was the much beloved wife of Jacob. She died, as we know, in giving birth to Benjamin when the patriarch was returning from Paddan-aram, Genesis 35:19. The Mohammedans regard her as their great ancestress. The identification of this modern structure as Rachel's actual tomb is by some disputed. According to I Samuel 10:2 her sepulchre is described as "in the border of Benjamin at Zelzah;" and according to Jeremiah 31:15, in the neighborhood of Ramah. In the time of Christ, however, the tomb was definitely located near Bethlehem, as modern tradition avers.

Photo by Underwood & Underwood, N. Y.

SHILOH.—Identified with the modern ruins of *Seilun*, nine miles north of Bethel. The spring which supplied the inhabitants with water is situated three-quarters of a mile to the east. The remaining ruins of the place are mainly of comparatively modern houses, among them perhaps those of a synagogue. On the highest terrace of the site there is a quadrangle cut in the rock some 800 feet long by 400 feet broad. This is supposed to be the historic site of the ancient sanctuary of Shiloh. For, it was in Shiloh that Joshua set up the Tabernacle, Joshua 18:1. From Judges 18:31 it is evident that Shiloh continued to be the central sanctuary of Israel during the period of the Judges. It was here the boy Samuel grew to manhood under the supervision of the High Priest Eli. Hence the ark was carried in Israel's wars with the Philistines, which resulted in the utter destruction of both the sanctuary and the city, Jeremiah 7:12, 14; 26:6, 9.

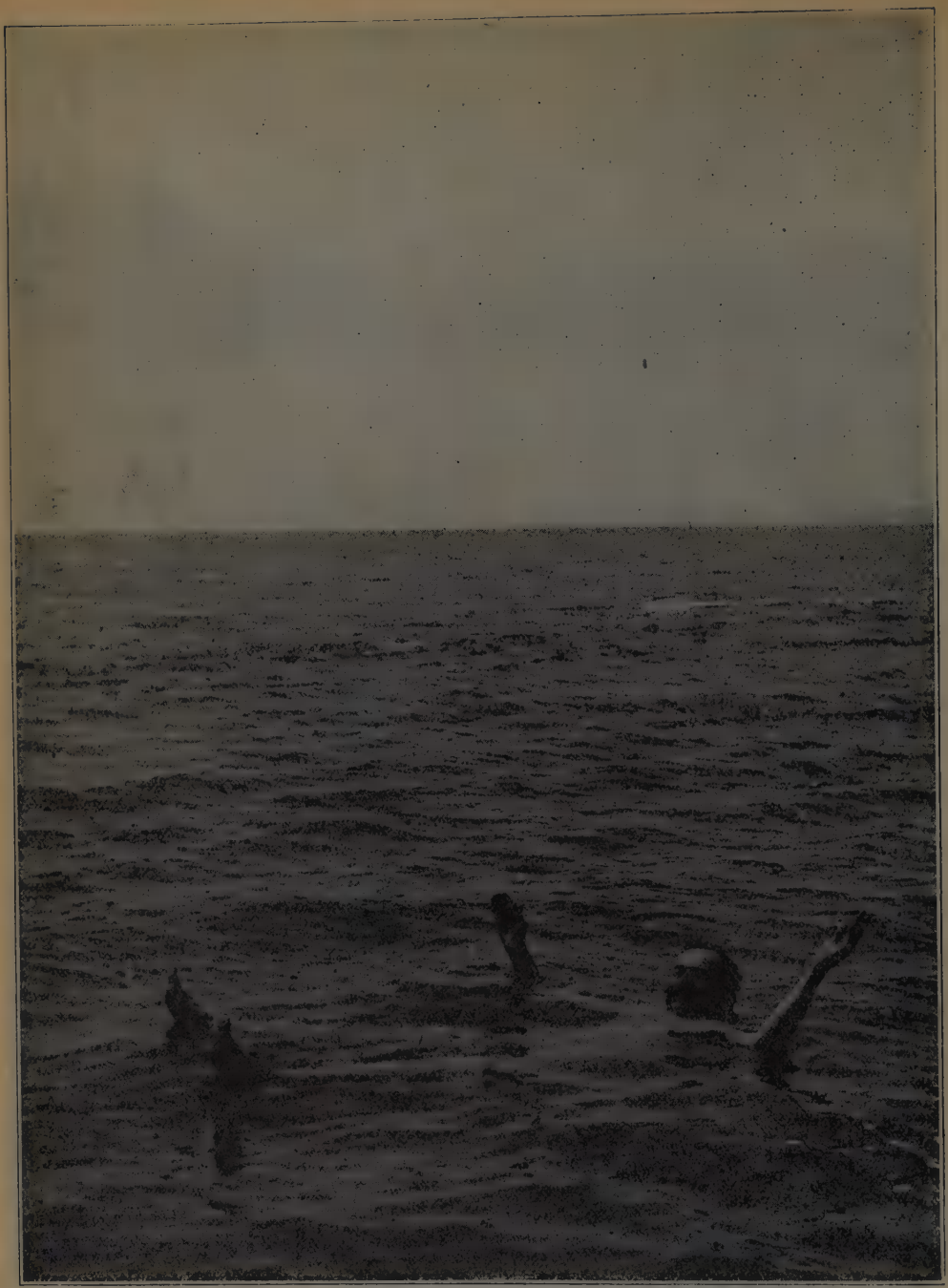


Photo by Underwood & Underwood, N. Y.

THE DEAD SEA.—Otherwise known in Scripture as the "Salt Sea," Genesis 14:3. The Arabs call it *Bahr Lut*, or the Lake of Lot. It lies 1292 feet below the level of the Mediterranean, and consequently has no outlet. The Jordan river empties into it, but the evaporation is almost equally rapid. Half a century ago its length was 47 miles; today it is 53. An island near the northern end has within the last thirty years entirely disappeared. Its greatest breadth is about 10 miles. If Sodom and Gomorrah once lay at its southern end, they have become in due time submerged. This is credible for the reason, that the southern third of the Sea is not more than 12 feet deep, whereas the remainder is from 1200 to 1300 feet deep! Trees formerly growing upon its shores now stand dead, having been killed by the rising water. It is almost impossible to sink in it; its waters are so dense. A steam launch today sails its surface.

Photo by Underwood & Underwood, N. Y.

TOMB OF DAVID.—Just outside the Zion Gate of the city of Jerusalem, on the southwestern and highest hill of the city, stand a congeries of comparatively modern buildings known as those of "the Prophet David." On the first floor of the main building is the so-called Cœnaculum, or Chamber of the Last Supper, and in its subterranean chambers the supposed tomb of David. Both are held in peculiar reverence by the Moslems; especially the latter, access to which is often denied pious pilgrims. The Chamber of the Last Supper is a spacious room, 48 by 30 feet, quite capable of accommodating the 120 persons who were present on the occasion of Pentecost, Acts 1:15; 2:2. For the tradition which associates this place with the establishment of the Lord's Supper, also identifies it with the descent of the Holy Spirit. In recent years excavations have been conducted by the Jews on the southeastern hill of Jerusalem, with the hope of finding the true historic tomb of David, Acts 2:29.

Photo by Underwood & Underwood, N. Y.

JERUSALEM.—"If I forget thee, O Jerusalem, Let my right hand forget," Psalms 137:5, expressed the feelings of the psalmist when in captivity. The view in the picture is from the Mount of Olives, looking west. At the extreme bottom of the picture is the Garden of Gethsemane. Number 1 is the Golden Gate; 2, the Gate of St. Stephen; 3, the terraces in the Kidron Valley; 4, the Haram esh-Sherif, or the Temple Area of some 31 acres; 5, the Dome of the Rock, or Mosque of Omar; 6, the Tower of Antonia, or palace of Pilate where Jesus was tried and condemned; 7, the tower of Hippicus, more commonly called the Tower of David; 8, the Church of the Holy Sepulchre marking the site of Calvary which in Jesus' day must have been outside the city; and 9, the Mohammedan tombs close to the city walls. The extensive suburbs lie above and beyond to the upper right. Today the city has a population of some 80,000 to 100,000.

Photo by Underwood & Underwood, N. Y.

GENERAL ALLENBY'S ENTRY INTO JERUSALEM.—On December 8 and 7, 1917, the fighting on the hills W. of Jerusalem and the rapid advance of a British force from Hebron caused great excitement in the city. Upon receipt of the news of the near approach of the British, a sudden panic fell upon the Turks W. and S. W. of the town, and there was a furious galloping of Turkish troops along the Jaffa Road. Enthusiastic joy filled the hearts of the Jewish population, and the cry arose: "The Turks are running; the day of deliverance is come!" The Governor was the last civil official to leave the city; but before dawn, Sunday, December 9, he hastened down the Jericho Road, leaving behind him a letter of surrender, which the Mayor, as the sun rose, set forth to deliver to the British Commander. The last Turkish soldier left Jerusalem at seven o'clock, by the East Gate, and the Ottoman power, which had been supreme for four centuries in the Holy City, came to an end. The General, passing through the Jaffa Gate, entered the city on foot and left it on foot; and no pageantry profaned the historic solemnity of the hour.

Photo by Underwood & Underwood, N. Y.

THE MOSQUE AT JERUSALEM UNDER SNOW.—Upon Mount Moriah, where once stood the magnificent Temple designed by David and erected by Solomon, is now the so-called "Mosque of Omar" in an enclosure known as *Haram esh-Sherif*, surrounded by a high wall. It was built by Abd el-Melek, and, according to an Arabic inscription in the interior, dates from the year 691 A. D. Beneath the dome of the Mosque is the Sacred Rock, upon which, it is claimed, the prince-priest Melchizedek offered sacrifice, Abraham placed his young and only son Isaac as an offering, and the Ark of the Covenant stood; and there is still to be seen the circular hole through which the sacrificial blood passed to the brook Kidron. The above photograph is very unusual, and we are greatly indebted to the Underwood artist who was so fortunate as to secure a picture of this remarkable old building under snow, which is but rarely seen in Jerusalem. For further information concerning the "Mosque of Omar," see *TEMPLE* in the HISTORICAL DIGEST.

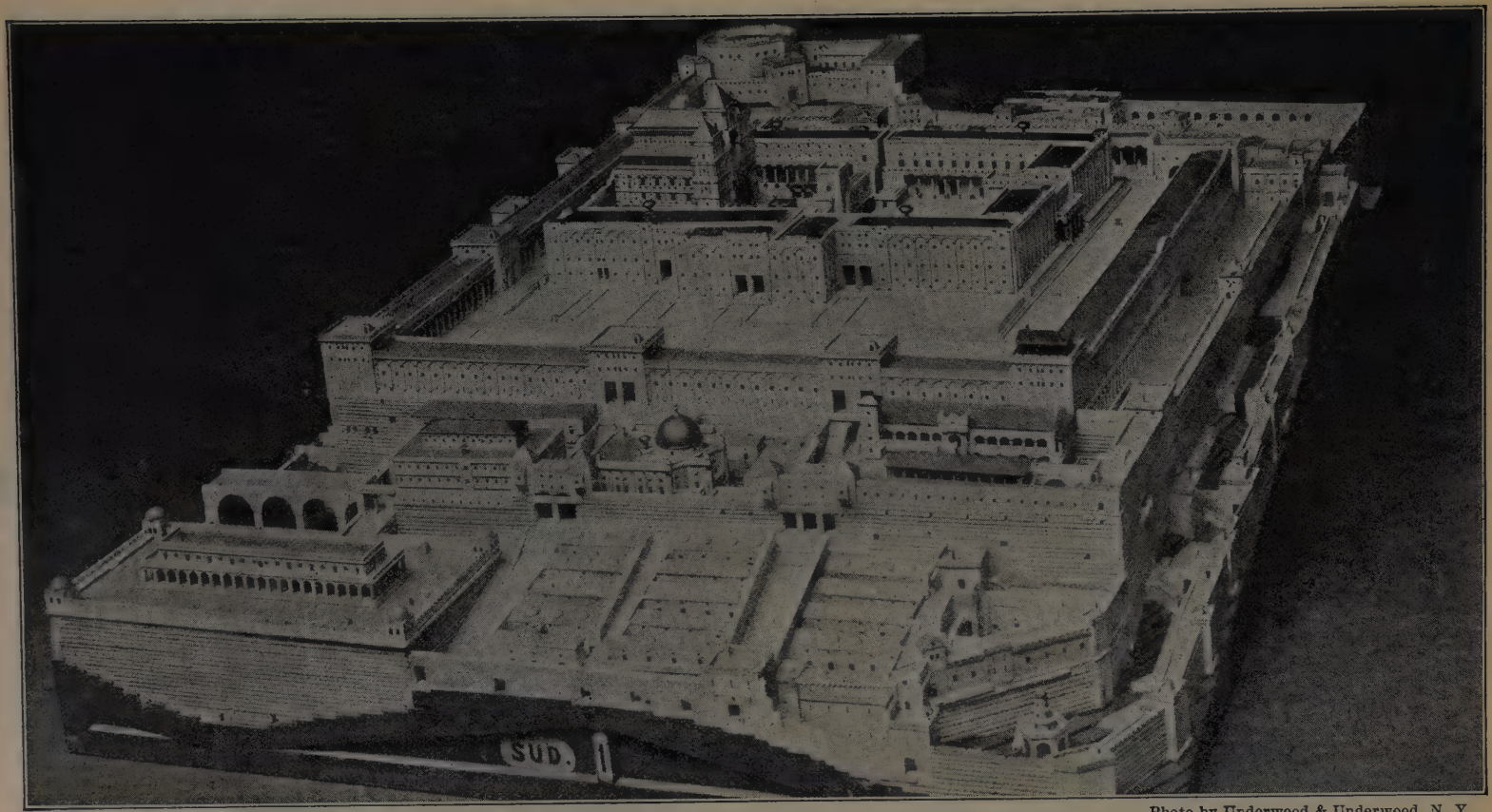


Photo by Underwood & Underwood, N. Y.

TEMPLES AT JERUSALEM—COMPOSITE MODEL OF SOLOMON'S AND HEROD'S.—No other building that has ever been erected anywhere holds the interest and inspires the reverence of Christian people the world over as do the magnificent Sanctuaries that once occupied the crown of that most sacred of all hills, Mount Moriah in Jerusalem. Elaborate in design, magnificent in construction, and richly endowed with a dignity supreme by the omnipresence of the Divine Being, the Temples of Jerusalem are without peer as objects of interest to the student of biblical history. In general design, the three Temples (Solomon's, Zerubbabel's, and Herod's) were very probably similar, and the above picture will be found of especial advantage in obtaining a general idea of the appearance of any one of the three, though the model here depicted is based on descriptions of two—Solomon's and Herod's. This model is now the property of Harvard University, and was designed and constructed by Mr. Conrad Schick. For complete description and history of the Temples, see *TEMPLE* in the HISTORICAL DIGEST.

Photo by Underwood & Underwood, N. Y.

THE TOMB OR MONUMENT OF ABSALOM.—"And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him. . . . Now Absalom in his lifetime had taken and reared up for himself a pillar, which [is] in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place" (II Sa. 18:17, 18). It would appear from the foregoing that Absalom was not buried in this place; hence it is more generally called the "Pillar of Absalom." It is situated in the valley of the Kidron, and is cut out of solid rock. Over the columns is a dark frieze, and an Egyptian cornice above this; it stands 54 feet above the surface, and each side measures 22 feet. It is not known with certainty that this is the pillar erected by Absalom, but it is the one to which tradition points, and which still answers to the name of "Absalom's place."

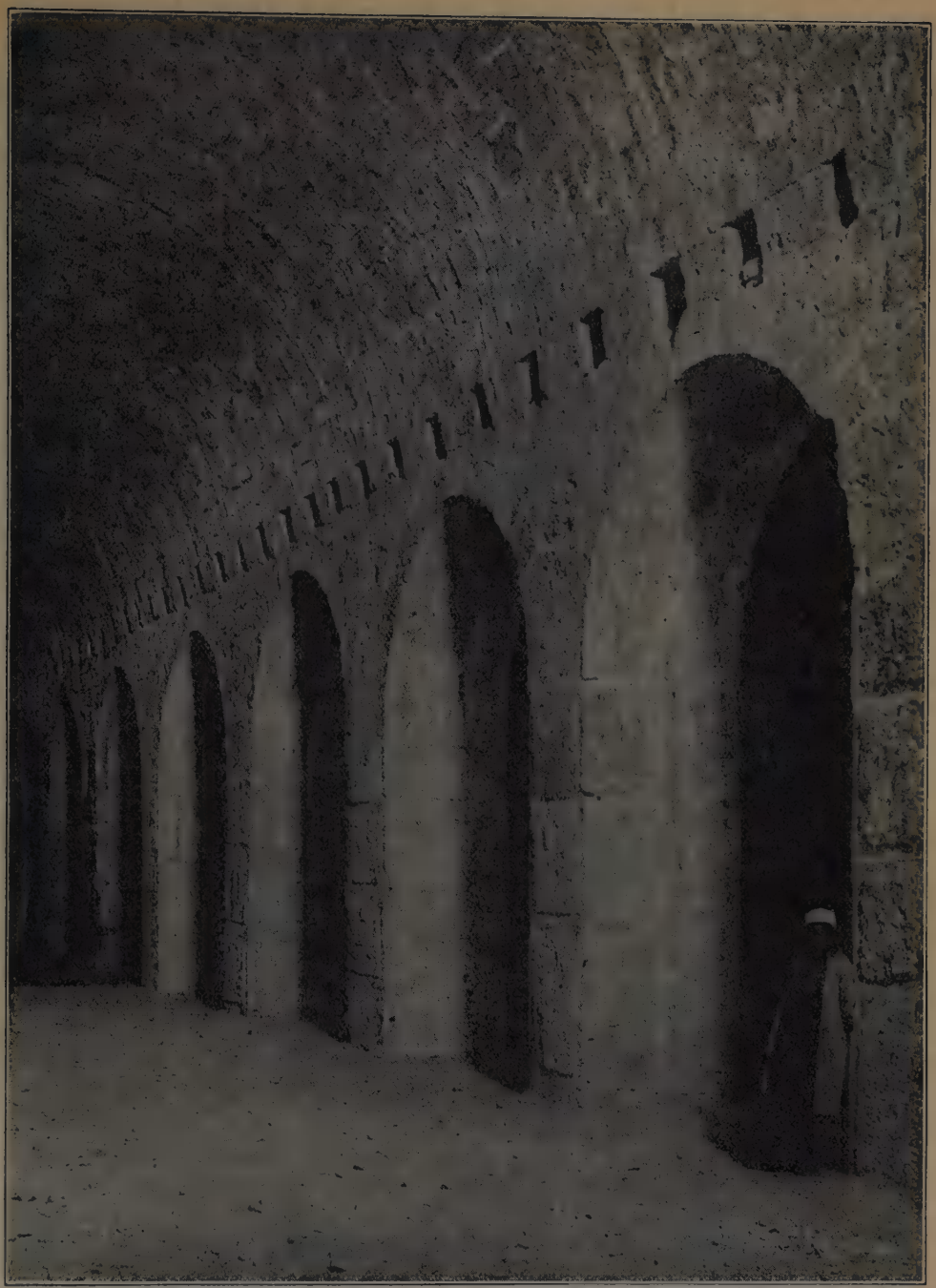


Photo by Underwood & Underwood, N. Y.

THE STABLES OF SOLOMON.—"And Solomon had forty thousand stalls of horses for his chariots" (I Ki. 4:26). It was through Solomon's intercourse with Egypt that horses came into extensive use in Israel; and he was perhaps the first to ride in a chariot through the streets of Jerusalem, though both David and Absalom had had horses before him. Above is a view of the so-called stables of Solomon, situated under the Temple area. The floor of these stables is 38 feet below the surface of the pavement above; the arches are 11 feet 5 inches in span, and 5 feet 9 inches in height. These vaults are represented as being capable of accommodating 2,000 horses, and were probably used as stables in the time of the Crusaders. They probably do not date back further than the Byzantine period, but the stones of which they are constructed evidently belonged to buildings of an earlier time—as far back as Herod, and perhaps Solomon. During the fierce and prolonged struggle with the Romans, these underground passages afforded shelter to large numbers of the Jews.

Photo by Underwood & Underwood, N. Y.

THE POOLS OF SOLOMON.—Situated about eight miles south of Jerusalem, in a valley, on the way to Hebron, and serving in ancient times as a reservoir for the old aqueduct of the Holy City. They lie end to end about 150 feet from one another, the second being about 19 feet higher than the first and the third the same height above the second. The Lowest Pool, which is shown in the picture, is the finest of the three; its dimensions being 582 feet long, by 147 to 207 feet broad, and at places 48 feet deep. It is partly hewn in the rock and partly lined with masonry. While known as Solomon's, there is no evidence whatever as to the date of their construction. Their association with his name is based upon the supposition that the gardens of Solomon were in this valley, and upon an arbitrary interpretation of Ecclesiastes 2:6. Pontius Pilate is supposed to have repaired the conduit, which connects them with Jerusalem. Today, by pipes, their water is again conveyed to the Holy City.

Photo by Underwood & Underwood, N. Y.

THE CEDARS OF LEBANON.—No such trees grew in the land of Israel. Accordingly, Solomon caused cedars to be brought from Lebanon for the building of the Temple, I Kings 5:6; and, indeed, made cedar wood as common in Jerusalem as the sycamore trees in the lowlands, I Kings 10:27. The Second Temple was likewise embellished with cedars brought from the same source, Ezra 3:7. To-day only a few remain far up among the snows of Lebanon, 6315 feet and more above the sea. One famous grove, protected by a wall, is to be found near the source of the *Kadisha*. It contains about 400 very old trees, the tallest of which, however, does not exceed 80 feet in height. Near these stand seven others known as "the oldest." The largest of all has a circumference of 47 feet. Doubtless many summits of the Lebanons now bare were once covered with these stately trees, which the ancient Israelites regarded as the ornaments of the mountains and the types of manly strength and beauty, Ezekiel 31:3; Psalms 92:12; 104:16.

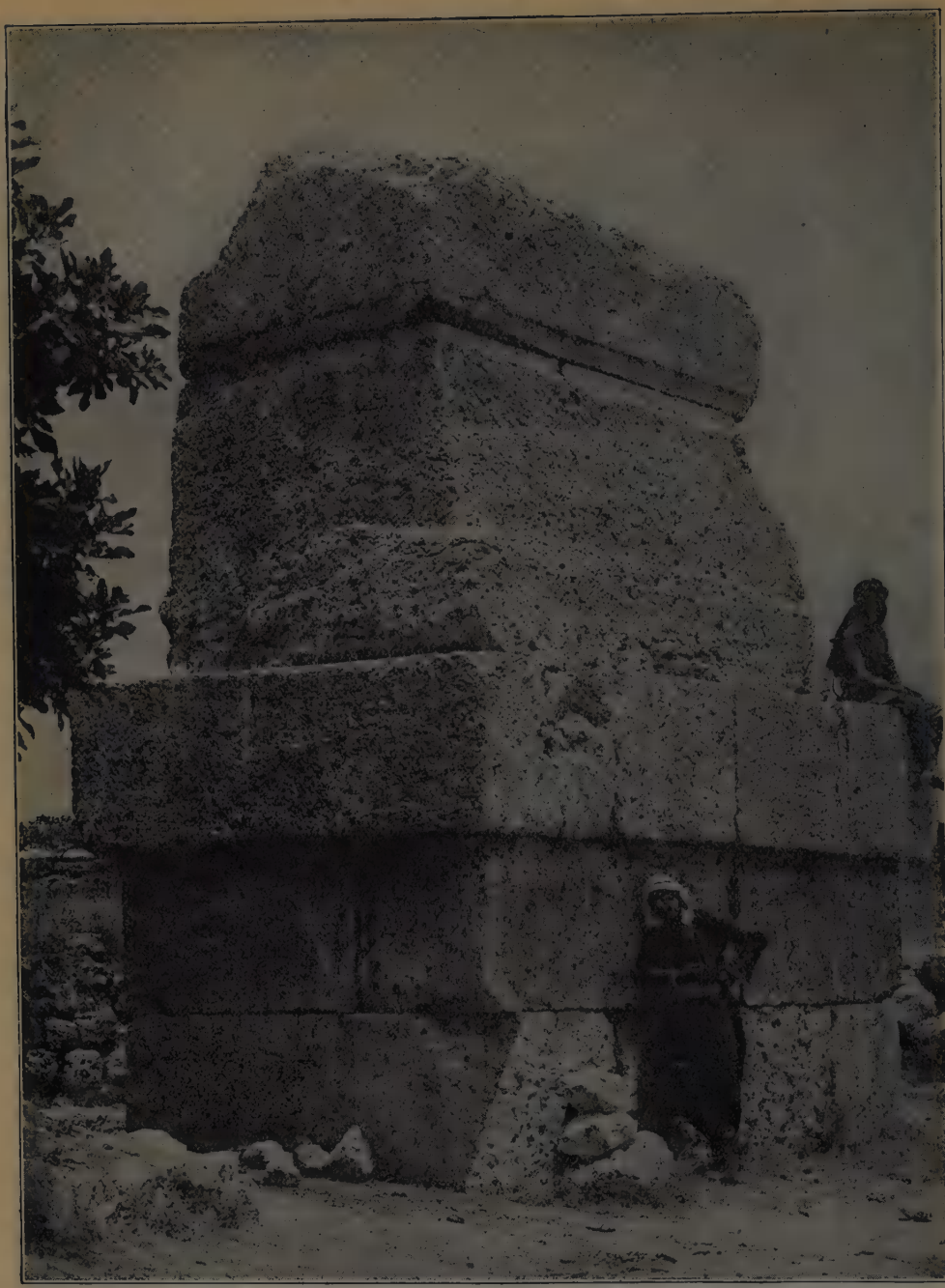


Photo by Underwood & Underwood, N. Y.

TOMB OF HIRAM OF TYRE.—The above monument is situated just beyond the village of Hunaneh, on the road from Safed to Tyre, and is known to the common people of that section as the *Kubr Hairan*, or "Sepulchre of Hiram." It is an immense sarcophagus of limestone, resting upon a pedestal of large hewn stones. The sarcophagus measures 12 feet in length by 6 feet in height and breadth; the lid is 3 feet thick, and is still in its original position, but a hole has been broken through the sarcophagus at one end; and the pedestal consists of three layers of the same kind of stone, each 3 feet thick, the uppermost of which projects out beyond the others. This gray, weather-beaten monument stands here alone and solitary, bearing the marks of high antiquity; but the name and the record of him by whom or for whom it was erected have perished, like his ashes, forever. It is possible that the present name of this sepulchre has come down by tradition, and that the dust of the friend and ally of David and Solomon was once contained therein, but it is more probable that it is mere Mohammedan application.

Photo by International News, N. Y.

THE DAMASCUS GATE AT JERUSALEM.—The most ornamental of all the gates in the wall of Jerusalem, being, with its many turrets and picturesque battlements, a very fine specimen of ancient architectural skill. It is on the N. side of the city, toward Galilee and Damascus, and, next to the Jaffa Gate, is the most used gate in the walls of Jerusalem. The Damascus Gate is near the place that is now generally supposed to be the site of the Crucifixion, and is only about half a mile to the S. of the Tombs of the Kings. It occupied a prominent place, because of its massive style, along the ancient "second wall" of the city, and connected with its structures are the immense underground quarries, *on* which, as well as *out* of which, Jerusalem may be said to be built. According to an inscription on it, this gate was built, or at least restored, by Suleïman in the year 944 of the Hegira (which year began June 10, 1537). Its modern name is *Bab el Amud*.

Photo by Underwood & Underwood, N. Y.

THE JEWS' WAILING PLACE.—On the west side of the Temple Area in Jerusalem there is a celebrated stretch of ancient masonry 156 feet in length by 59 feet in height, known as the Jews' Wailing Place. Thither every Friday afternoon about four o'clock multitudes of Jews and Jewesses assemble, and, with tears in their eyes, solemnly repeat the 79th Psalm and the Lamentations of Jeremiah, and pray for the restoration of the Temple. It is a touching sight to watch them, as they lean against the weather-beaten blocks and kiss and caress them, sometimes tucking in between the stones old rags and pieces of paper on which are inscribed their vows and petitions. It is said that they have perpetuated this custom without interruption since, at latest, the twelfth century A. D. Having been forbidden for centuries by the Moslems to enter the Temple Area itself, they often sit or stand for hours and repeat their well-known litany: "For the temple that is desolate. . . . We sit in solitude and mourn, etc." The wall in the picture is a beautiful sample of Jewish architecture.

Photo by Underwood & Underwood, N. Y.

MOUNT CARMEL AND THE RIVER KISHON.—When Deborah and Barak fought against Jabin and Sisera in the great battle which decided the fate of the Canaanites, the poetess tells us in her song, "The river Kishon swept them away, that ancient river, the river Kishon," Judges 5:21. The name Kishon means "crooked." It is a small river, but it drains the great plain of Esdraelon in Galilee. Mt. Carmel is a low range, extolled in the Bible for its beauty, Isaiah 35:2; Song of Solomon 7:5, stretching from Megiddo northwest some 14 miles, attaining an elevation at its highest point of some 1810 feet, and thrusting a high promontory into the Mediterranean Sea, opposite Galilee. It is covered with rich vegetation, and looks like an "orchard," as its name implies; being noted for its oaks, almond and pear trees and pines. Because of the heavy dews, which it collects, Mt. Carmel remains green throughout the year, a very unusual phenomenon in Palestine. It was on Carmel that Elijah contended with the 450 prophets of Baal, I Kings 18.

Photo by Underwood & Underwood, N. Y.

BETH-LEHEM (Mat. 2:1) AT CHRISTMAS-TIDE.—Beth-lehem is a village of Judah about five miles S. of Jerusalem, and is noted as the birthplace of David and of the Savior; it was also the native place of Samuel's father, the home of Boaz and Ruth, and the scene of Rachel's death and burial. This town was originally called *Ephrath*, and is sometimes spoken of as "the city of David;" it is now called *Beit-lahm*, and is visited by many travelers every year. Christmas is a protracted affair at Beth-lehem—first come the Latin ceremonies, which take place on our own Christmas Day, December 25; these are followed 14 days later by the service of the Greeks, who still adhere to the old calendar; and 13 days later comes the Armenian Christmas feast. The services are held in the *CHURCH OF THE NATIVITY* (which see), which is believed to mark the actual site of the manger where our Savior was born. The photograph above depicts a procession of the Latin priests on their way to the Church.

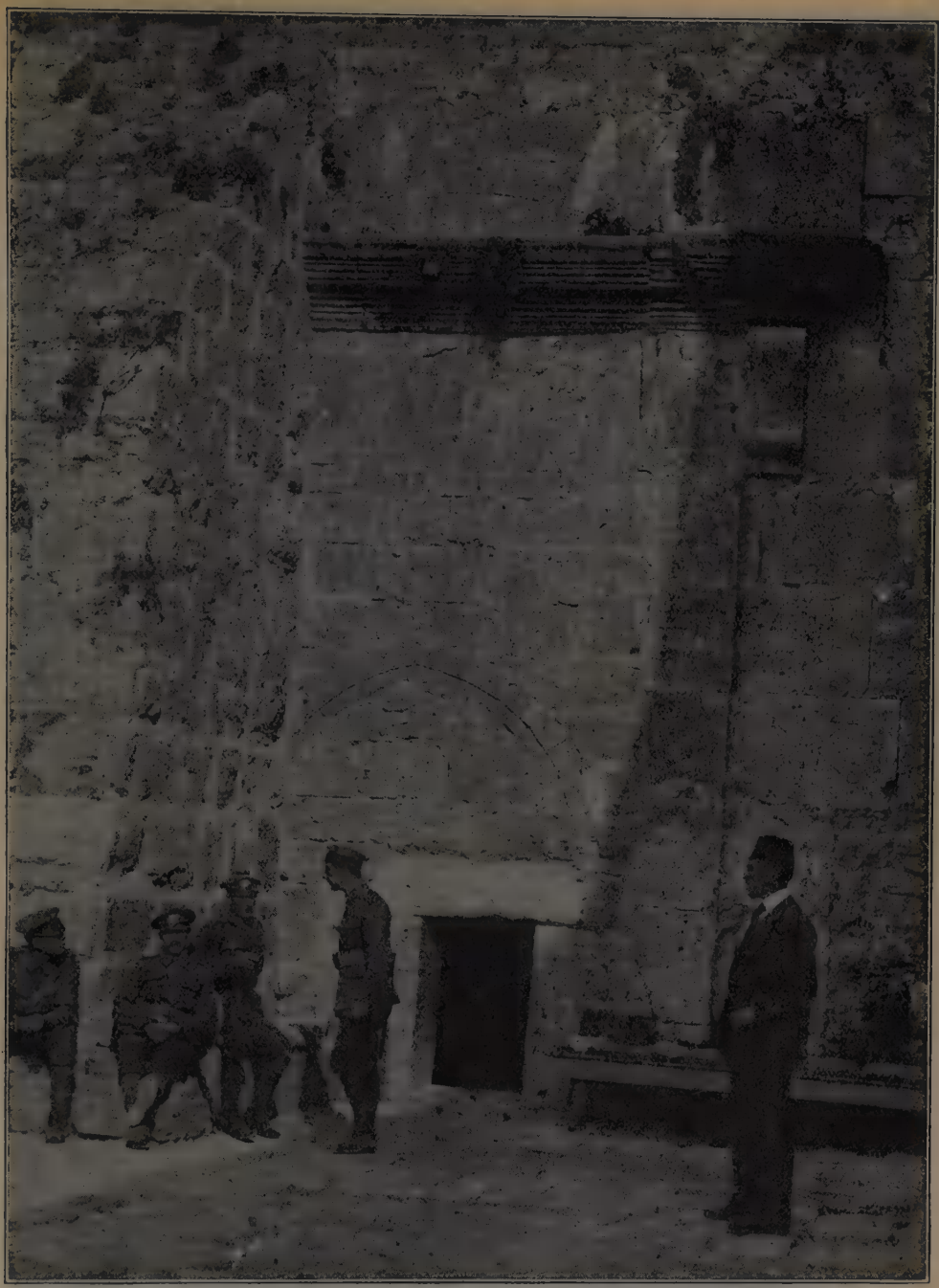


Photo by International News, N. Y.

ENTRANCE TO THE CHURCH OF THE NATIVITY.—The Church of the Nativity is generally supposed to have been erected at the instigation of the Empress Helena, mother of Constantine the Great, A. D. about 327, over the traditional spot where Christ was born. Though the edifice has suffered much from time, it still bears manifest traces of its Grecian origin, and is alleged to be the most chaste architectural building now remaining in Palestine. It is an immense structure, more like a fortress than a church, and is apportioned to the various religious sects. In the above photograph, note the walled-up entrance, with its low portal; the original size of the doorway was reduced for the purpose of keeping the Moslem Turks from using the church as a stable. The entrance to the building is now guarded by English soldiers, ensuring freedom and protection to all who visit this holy place in the proper spirit. See the succeeding pictures of this wonderful and ancient shrine.

Photo by International News, N. Y.

HALL OF THE CHURCH OF THE NATIVITY.—This section of the church is very spacious, and handsome, consisting of a central nave amid aisles separated from each other by rows (48 in all) of tall Corinthian monolith pillars of marble, each of which is about 2½ feet in diameter and 17 feet in height. As there is no ceiling, the lofty roof is exposed to view, composed (according to tradition) of the cedars of Lebanon, still in good preservation, and affords a fine specimen of the architecture of that age. This hall forms the main part of the cross made up by the entire building: the other portions of the church, forming the arms of the cross, are walled up. One notable fact is associated with a portion of the crypt of this church; namely, that here "beside what he believed to be the cradle of the Christian faith," St. Jerome lived for more than 30 years, leaving a lasting monument of his sojourn (as is commonly believed) in the Vulgate translation of the Bible.

Photo by International News, N. Y.

THE MANGER (Lu. 2:7) IN THE GROTTO UNDER THE CHURCH OF THE NATIVITY.—Two spiral staircases lead from the hall of the church to the cave called the "Grotto of the Nativity," which is about 20 feet below the level of the church. The walls of this cave are covered with costly tapestries, and from its ceiling hang lamps of gold and silver which light the sacred precinct. A silver star, seen in the picture, marks the supposed exact spot where the Savior was born, and corresponds to that in the firmament occupied by the meteor which intimated that great event. Here, hewn out of the rock, is seen the manger in which our Lord is supposed to have been placed immediately after his birth. Much controversy has arisen regarding the claims of this cave to be regarded as the place in which the Savior was born. It is extremely difficult, if not impossible, to identify the spot where Jesus was born; and there is no decided proof that this spot, though fixed on in an early century, is the exact locality.

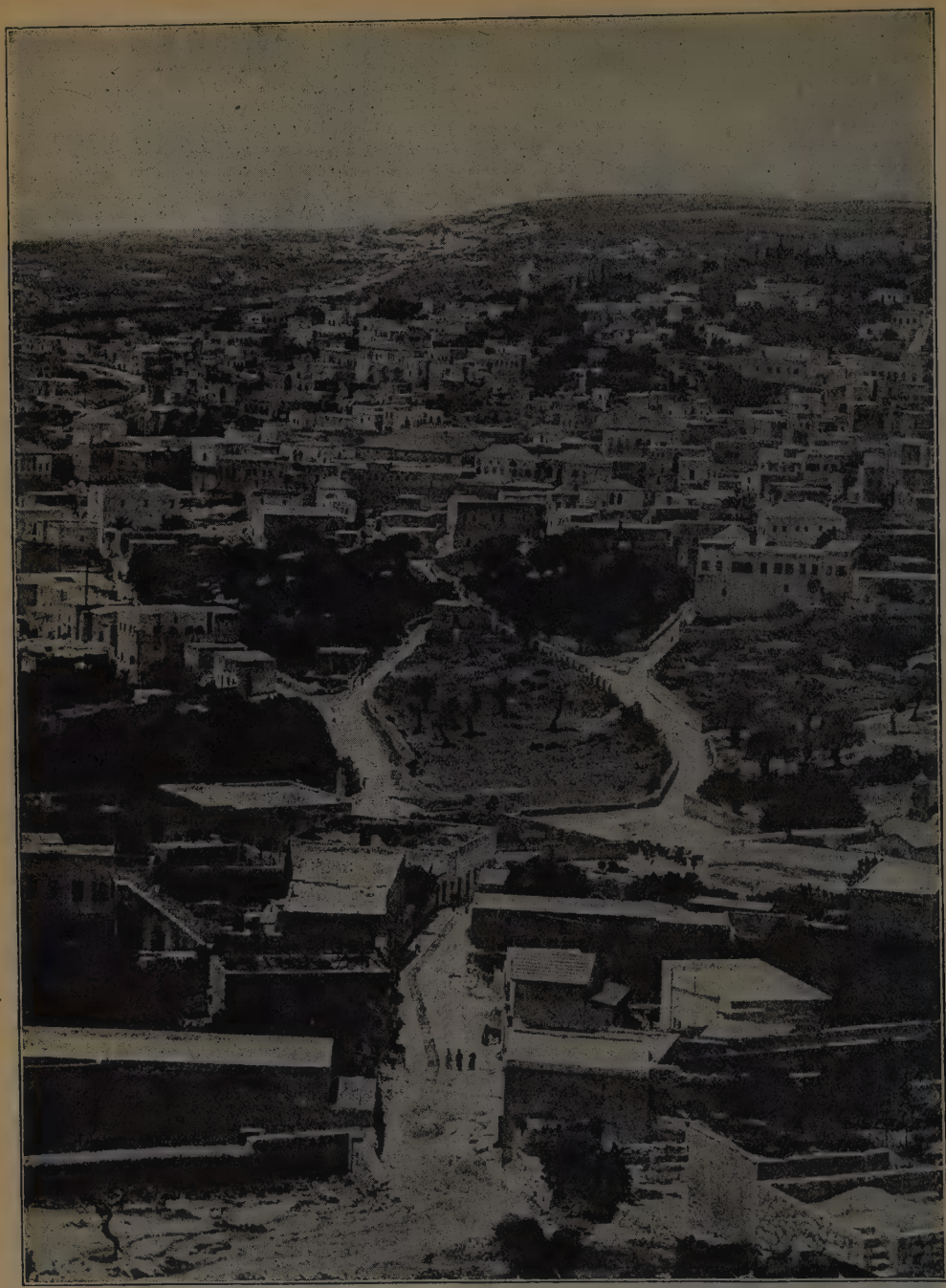


Photo by Underwood & Underwood, N. Y.

NAZARETH.—A city of approximately 10,000, nestled in the hills of Galilee, and often spoken of as "the White City;" but without any history before the coming of the Messiah. The large open place in the center of the picture is a favorite camping-place of pilgrims. The inhabitants are of a turbulent disposition. In the time of our Lord the town was apparently small and unimportant, John 1:46. Today, it throbs with life and interest, and is filled with sacred sites which attract the Christian. For example, the Church of the Annunciation, Luke 1:26-38; the Workshop of Joseph, Luke 2:51, over which a chapel has been erected; the Synagogue in which Jesus preached, Luke 4:16-27; the Table of Christ, at which Jesus is said to have dined with his disciples after the Resurrection; and above all in importance, the Fountain of Mary, from which the Virgin doubtless often filled her pitcher, as there is no other fountain in or near the town. The view from the hill above the city, to the west, is one well worth the climb.

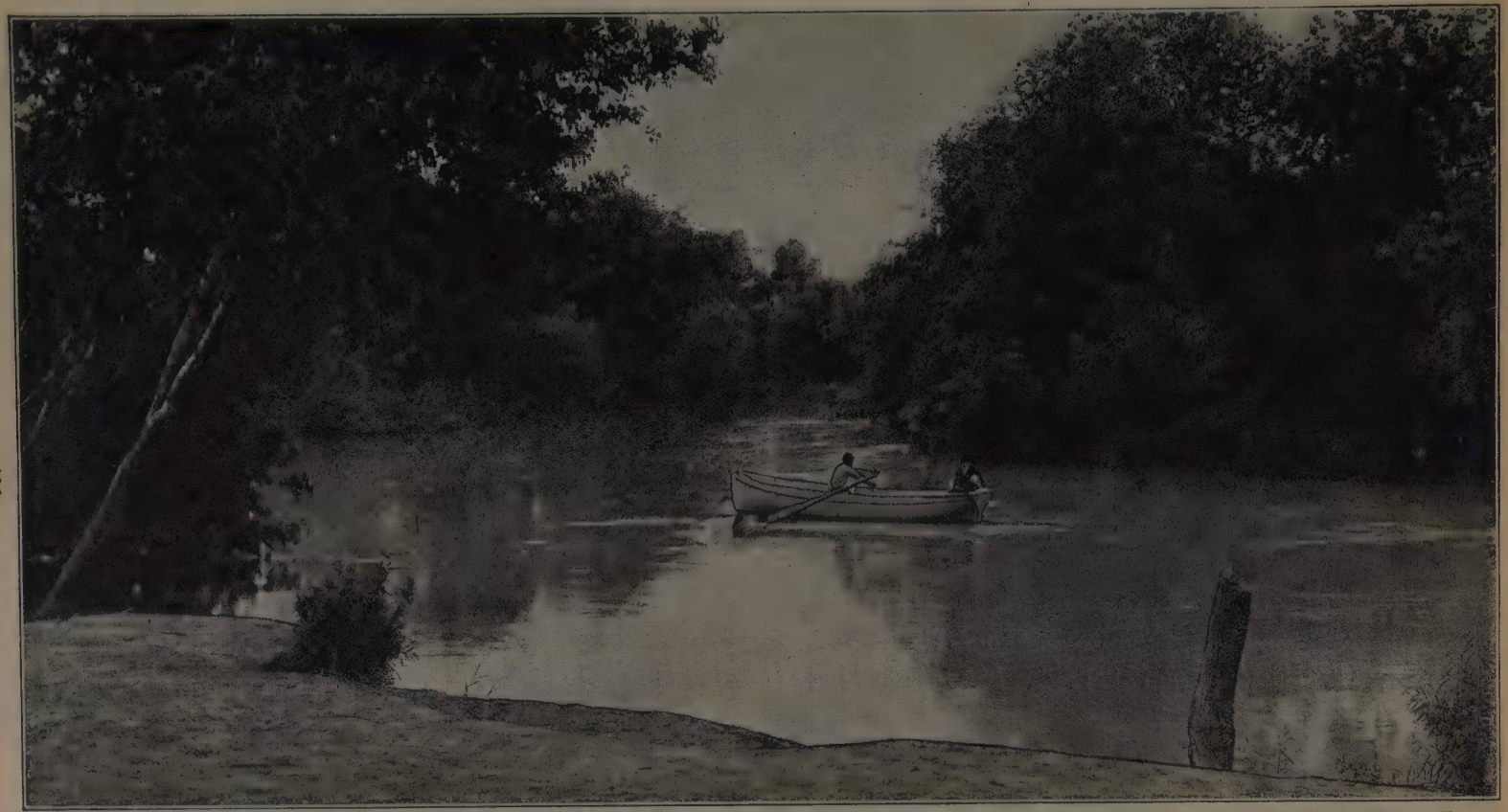


Photo by International News, N. Y.

THE RIVER JORDAN (Mat. 3:13).—The principal river of Palestine, and the most sacred stream in the world. Its whole length, in a direct line, is only 120 miles, though in its windings it is about 240 miles; and it flows through one of the most beautiful gorge-like valleys in the world, its banks in some places being covered with a luxuriant growth of ferns and trees, while in others their extreme ruggedness but serves to impress one with the peculiar dignity of this little but all-important stream. Apart from its great scenic beauty and well-known fertility, this Valley of the Jordan is rich in the sacred, historical and picturesque stories of the Holy Land. It was the scene of some of the most memorable of the events recorded in the O. T. (see Page 374); here Christ and multitudes of others were baptized by John the Baptist, and many other events in the Ministry of Jesus took place along the shores and in the vicinity of this most interesting of all rivers. N. of the Sea of Galilee, the Jordan is now called *el-Urdan;* S. of it to the Dead Sea, *Es-Sahriat,* "the ford." Thousands of pilgrims visit its shores every year to be baptized.

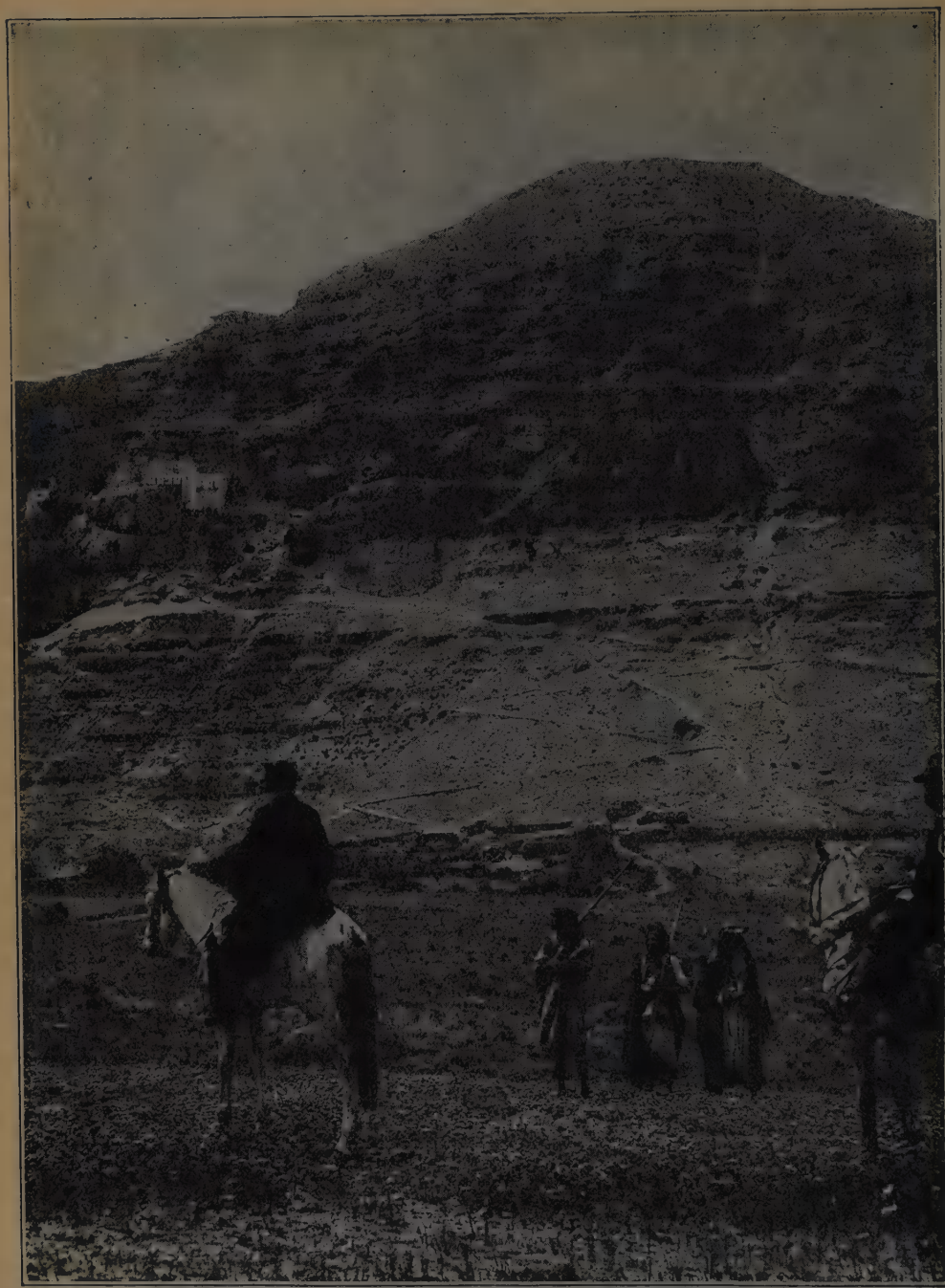


Photo by Underwood & Underwood, N. Y.

MOUNT OF TEMPTATION.—In describing the third (the order is different in Lu. 4) temptation of our Lord, Matthew says, "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me" (Mat. 4:8, 9). In the absence of further light on the matter from other writers, it is, of course, impossible to locate exactly where this mountain was, but tradition points to a certain mountain in Palestine now called *Mt. Quarantania* as the Mount of Temptation. This mountain is near Jericho, and overlooks a fertile plain which, in the time of Christ, was cultivated and kept like a garden; here Herod lived in great style and luxury, and hither Cleopatra had come to satiate her impelling appetite for revelry—it was a place well suited to the evil designs of the Prince of Sin. However, Robinson and other careful students of the country declare that this cannot be the scene of the Temptation; but it is not for us to declare for or against it positively.

Photo by Underwood & Underwood, N. Y.

CANA OF GALILEE.—Where "the conscious water saw its God and blushed." Known to the thousand, more or less, inhabitants of the modern place as *Kafr Kenna*. It is located nine miles from Nazareth on the carriage road to Tiberias. Near the fountain which supplies the squalid villagers with water we may see the inevitable sarcophagus used as a drinking trough. Antonio of Piacenza relates that he took a bath in the fountain out of devotion, because it was from this spring that the water was drawn which Jesus changed into wine at the wedding feast, John 2:1-11! There are two churches in the village; a Latin chapel replacing the Crusaders' church which is supposed to have been built on the site of the house of Nathanael, who was a native of Cana. John 1:45; and a Greek church, in which stone jars are shown which are said to have been used on the occasion of the miracle. By some it is believed that Jesus was in Cana when he healed at a distance the nobleman's son, John 4:46-54.

Photo by Underwood & Underwood, N. Y.; Inset Courtesy Dr. George L. Robinson

JACOB'S WELL.—Famous because of Christ's conversation there with the women of Samaria, John 4. It is to be found at the eastern end of the valley between Mounts Ebal and Gerizim, about half a mile to the east of Balata, the site of ancient Shechem. The well is "deep" as stated in John 4:11. For years it was partly filled with rubbish, but in 1910 the rubbish was cleared out, and now its depth is known to be 32 meters, or about 105 feet. Though narrow at the opening the well gradually widens until it reaches a diameter of nine feet. The upper part is built of stones, while the lower portion is cut out of the limestone rock. Pilgrims in days gone by could always rely on finding plenty of clear, fresh water, but in our own day it sometimes runs dry in summer. In the larger of the pictures above the well is shown before the erection of the small limestone chapel now inclosing it and seen in the smaller picture. This chapel was erected in recent years by the Greeks, following the example of the Crusaders, who built a church on the spot; and before them, the Latins in Jerome's day.

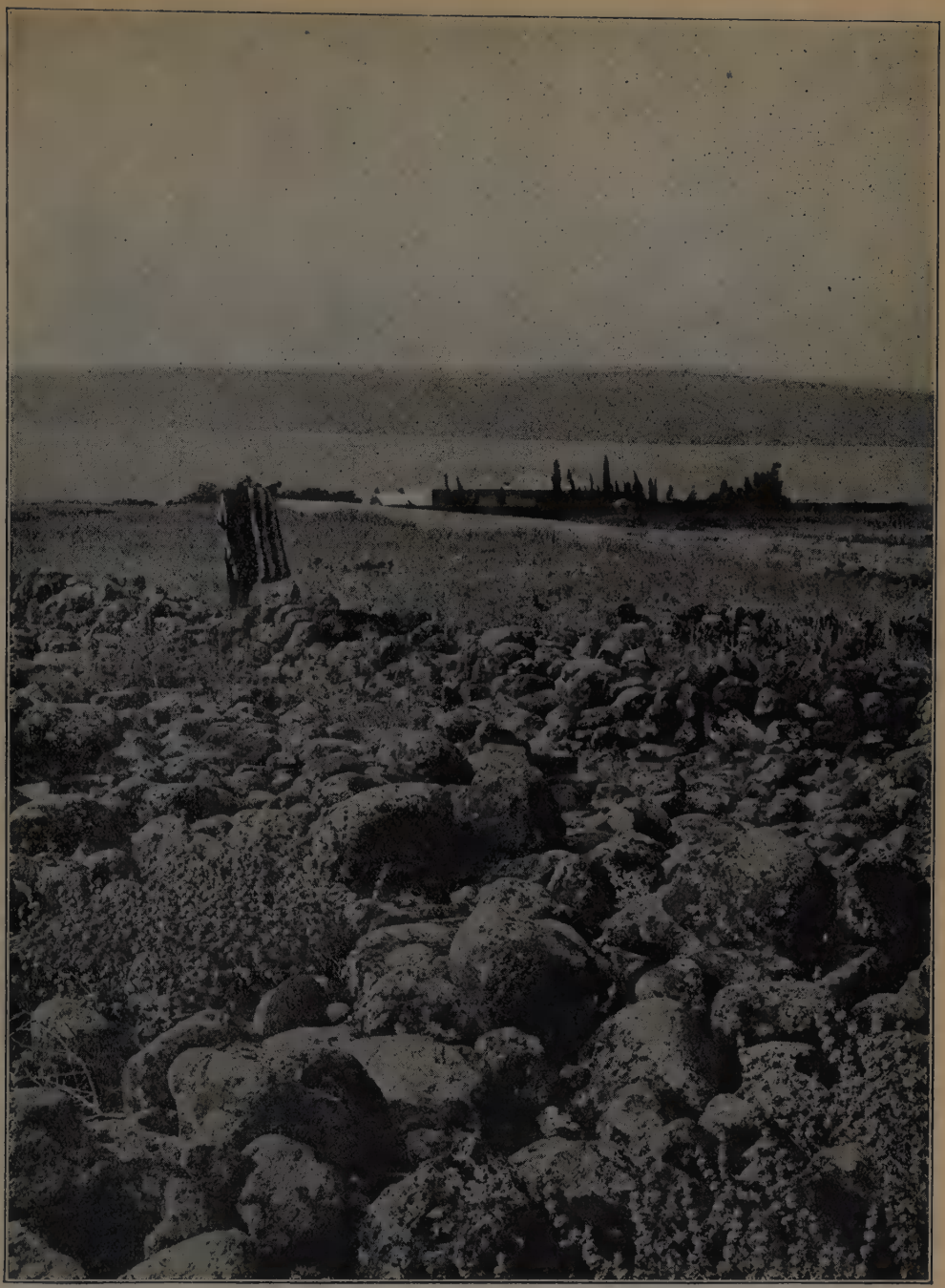


Photo by Underwood & Underwood, N. Y.

CAPERNAUM.—Located on the northwest shore of the Sea of Galilee, and best identified with *Tell Hum*, of which this is a photograph. The rival site which by some is claimed as the probable location is *Khan Minyeh*, a few miles farther south on the same side of the Lake. At Capernaum Jesus made his home after his ejection from Nazareth, Matthew 4:13. The extensive ruins of *Tell Hum* point to an ancient place of considerable importance. The Franciscans have surrounded them with a wall, and built a hospice in the midst of them. Excavations by the Germans have revealed the interesting remains of a Synagogue built of fine white limestone which probably is alluded to in Luke 7:5. It was in Capernaum that Matthew was sitting as a tax-collector when Jesus called him, Matthew 9:9. It was here that Jesus raised the daughter of Jairus, Matthew 9:18-26; and healed the woman suffering from an issue of blood, Mark 5:25. In no other town did Jesus work more miracles, or preach more sermons.

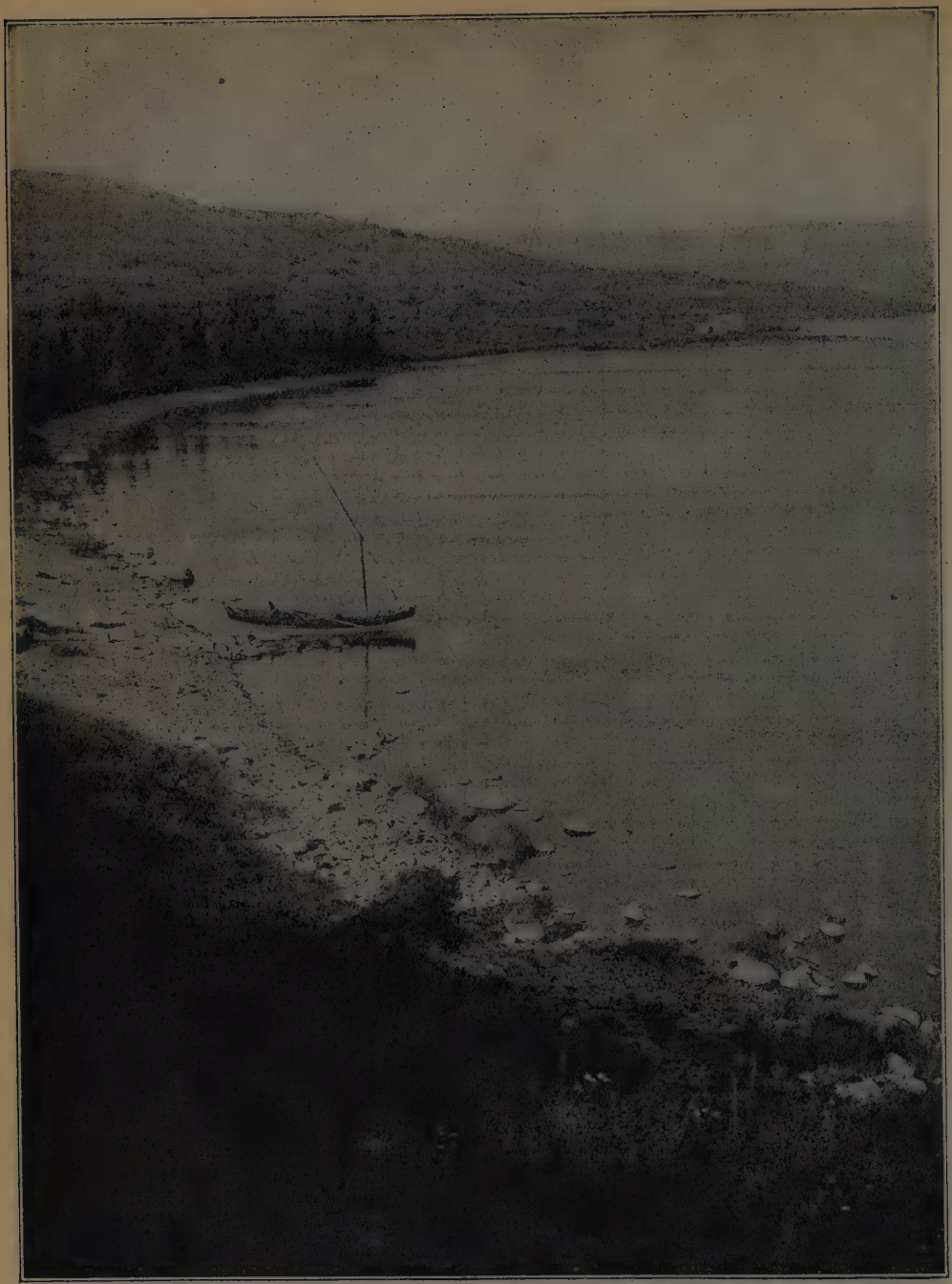


Photo by Underwood & Underwood, N. Y.

THE SEA OF GALILEE.—The view shown in the photograph is that of the western shore north of Tiberias, including the Plain of Gennesaret. The Sea is 13 miles long by 7½ broad at its widest point. It is really pear-shaped. Hills surround it on every side. The Jordan River flows into it, and its turbid waters may be traced a long distance. The Jordan flows through it, indeed, making it a body of sweet water. The greatest depth of the Sea is 157 feet. Many varieties of fish abound in it not found elsewhere except in the tropics. Its surface is 682 feet below the level of the Mediterranean, and accordingly, the atmosphere above and about it is correspondingly hot and feverish. Sudden gusts of wind easily perturb its surface. It was on Galilee that Jesus stilled the tempest, Matthew 8:23-27. And it was on its indented shores that He spoke many of his parables, Matthew 13. At Bethsaida, He fed the 5000, Matthew 14:13-23. In Capernaum Peter's wife's mother lay sick of a fever, Matthew 8:14.

Photo by Underwood & Underwood, N. Y.

BIRD'S-EYE VIEW OF TIBERIAS (Jno. 6:1) AND THE SEA OF TIBERIAS (GALILEE).—We have no record that the Savior was ever in the City of Tiberias, but it is very probable that he visited it many times, for much of his active life was spent in this neighborhood. This is one of the most picturesque cities in the world; around it may be seen the cacti and the palm-trees, the cliffs and the plains, the little boats in the lake, and the nets of the fishermen hanging out to dry. Most of the inhabitants appear to be extremely poor. The city was founded by Herod Antipater, A. D. 16-22, and named in honor of the emperor Tiberius. For years after the destruction of Jerusalem, it was the seat of the Sanhedrin and of Jewish learning; and the "Jerusalem Talmud" was prepared there. The principal objects of interest in the environs of the city are the ruins of a large castle (perhaps Herodian), a very ancient synagogue, and—half an hour's journey to the S.—the hot springs of Emmaus (the Hammath of Josh. 19:35), mentioned by Josephus and Pliny. The city was almost destroyed by a great earthquake in 1837.

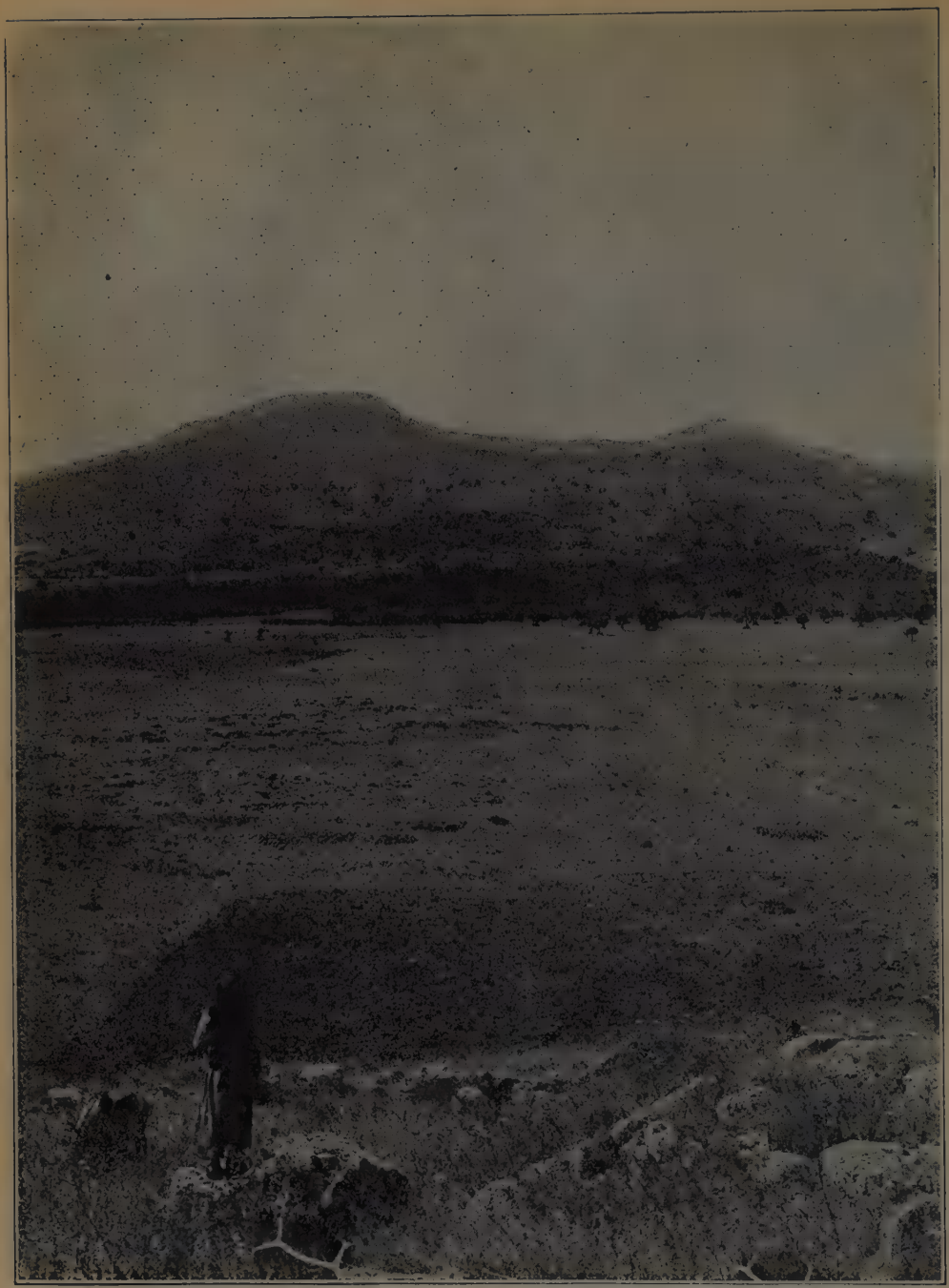


Photo by Underwood & Underwood, N. Y.

MOUNT OF BEATITUDES.—Midway between Cana and Capernaum and about six miles west of the Sea of Galilee rise two low peaks called by the natives *Karn Hattin*, or the Horns of Hattin. They stand less than 200 feet above the surrounding plain and only 1036 above the Mediterranean Sea. These two peaks with the hollow between them give the appearance of an Arabian saddle. Here it was in Crusading times that Saladin gave a death blow to the power of the Franks in Palestine, July 4, 1187 A. D. It was about this time that currency was given to the tradition that between these two peaks Jesus delivered the Sermon on the Mount, Matthew 5-7. The defeat of the Crusaders was utter. The Moslem conquered. Thus "a militant and truculent Christianity, as false as the relics of the 'True Cross' round which it was rallied, met its judicial end within view of the scenes where Christ proclaimed the Gospel of Peace, and went about doing good" (George Adam Smith). But true Christianity is always sure to reassert itself!

Photo by Underwood & Underwood, N. Y.

POOL OF SILOAM.—A small basin, 52 by 19 feet in size, and 21 feet deep, situated on the southwest side of the city of David, and within the ancient city's walls. The Arabs call it *Ain Silwan*. It was supplied with water by means of an artificial underground tunnel, which was cut through the hill Ophel on which the ancient city of David stood, and which connected it with the so-called Virgin's Fountain, or Gihon of the Old Testament. Hither Jesus sent the man born blind to wash and be healed, John 9:7. A basilica was erected near it in the early centuries of our era to commemorate this event; but this has long since been replaced by a mosque which the Moslems have constructed on the same site. Isaiah rebukes his contemporaries for refusing "the waters of Shiloah that go softly," Isaiah 8:6. In 1881, near the lower end of the tunnel, a Hebrew inscription in five lines was discovered which recounts the cutting and opening of the aqueduct.

Photo by Underwood & Underwood, N. Y.

SNOW-CAPPED RIDGE OF MOUNT HERMON (Psa. 89:12).—"And after six days Jesus taketh [with him] Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. . . . And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him" (Mk. 9:2-7; cp. Mat. 17:1-5). Most modern scholars are inclined to accept Mount Hermon as the scene of this awe-inspiring event, rejecting the old traditional site, Mount Tabor. Mount Hermon is regarded as the great land-mark of Palestine; it can be clearly seen from Gilead and Bashan, and is visible, not only from Galilee, but from many points in Samaria and Judæa, as well as from the Mount of Olives and the Red Sea, thus being in view from nearly every section of the country. It is the highest mountain in Palestine, the above picture being taken at an altitude of 1966 feet.

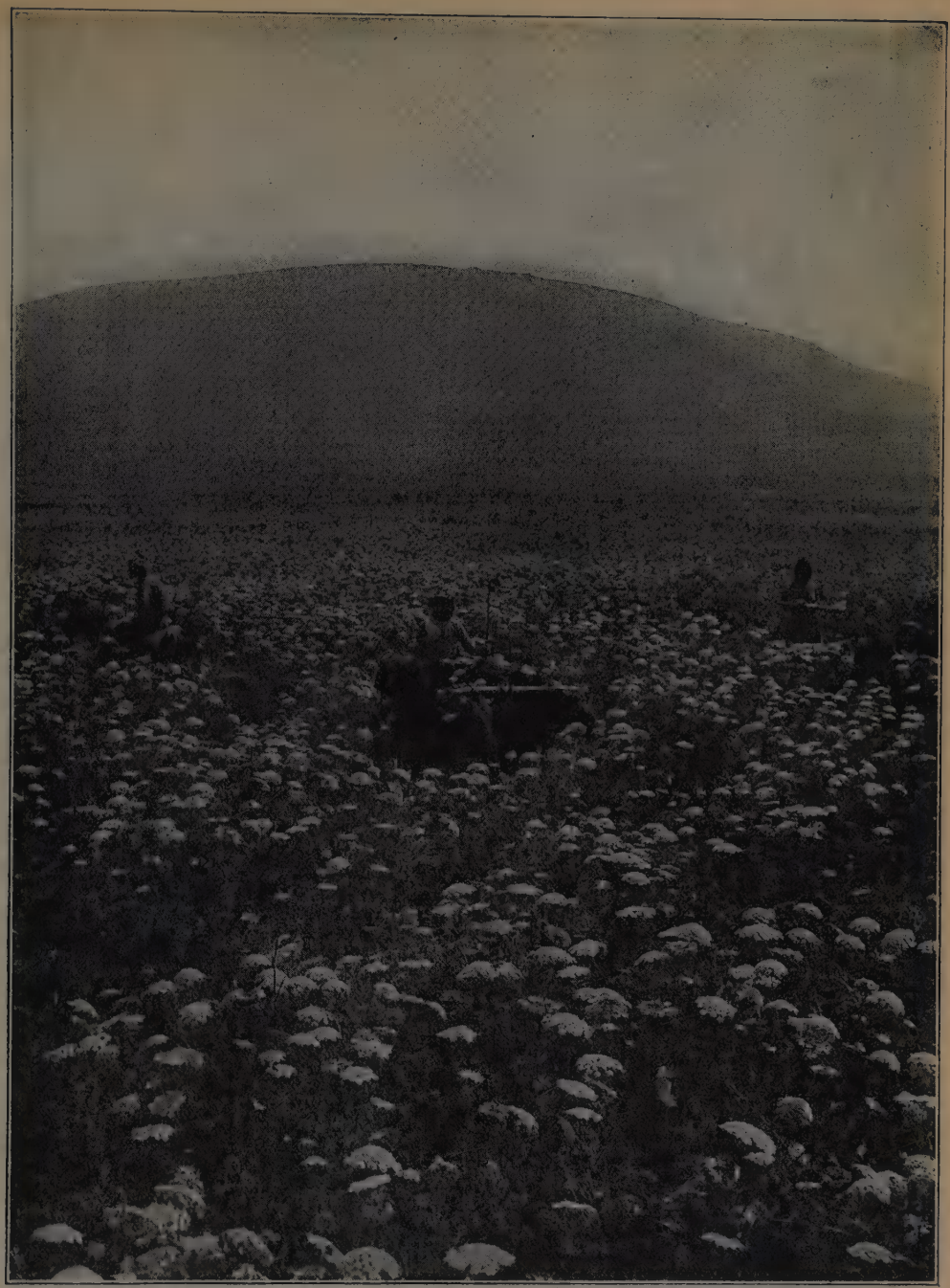


Photo by Underwood & Underwood, N. Y.

"ROSES OF SHARON" (Song 2:1), WITH MOUNT TABOR (Judg. 4:6) IN THE BACKGROUND.— The fertility and beauty of the Plain of Sharon, with its roses of proverbial fame, are often alluded to by sacred writers, and have been most enthusiastically described by modern travelers. Standing almost alone in the plain, Mount Tabor (here seen in the background) presents a most striking appearance. It is somewhat in the shape of a sugar-loaf, flattened at the top into a broad plateau, its sides presenting the appearance of a series of well-planted terraces, and on its slopes are to be seen the remains of towers, houses, cisterns, and vaults probably belonging to the age of the Crusaders. Looking from the top of Mount Tabor—which is the traditional site of the Transfiguration, though most modern scholars are inclined to place that event on Mount Hermon—an altitude of 2017 feet, the eye can range from the vicinity of Dan on the north toward Beersheba on the south. It was on this mountain that Barak marshaled his forces preparatory to his successful conflict with Sisera.

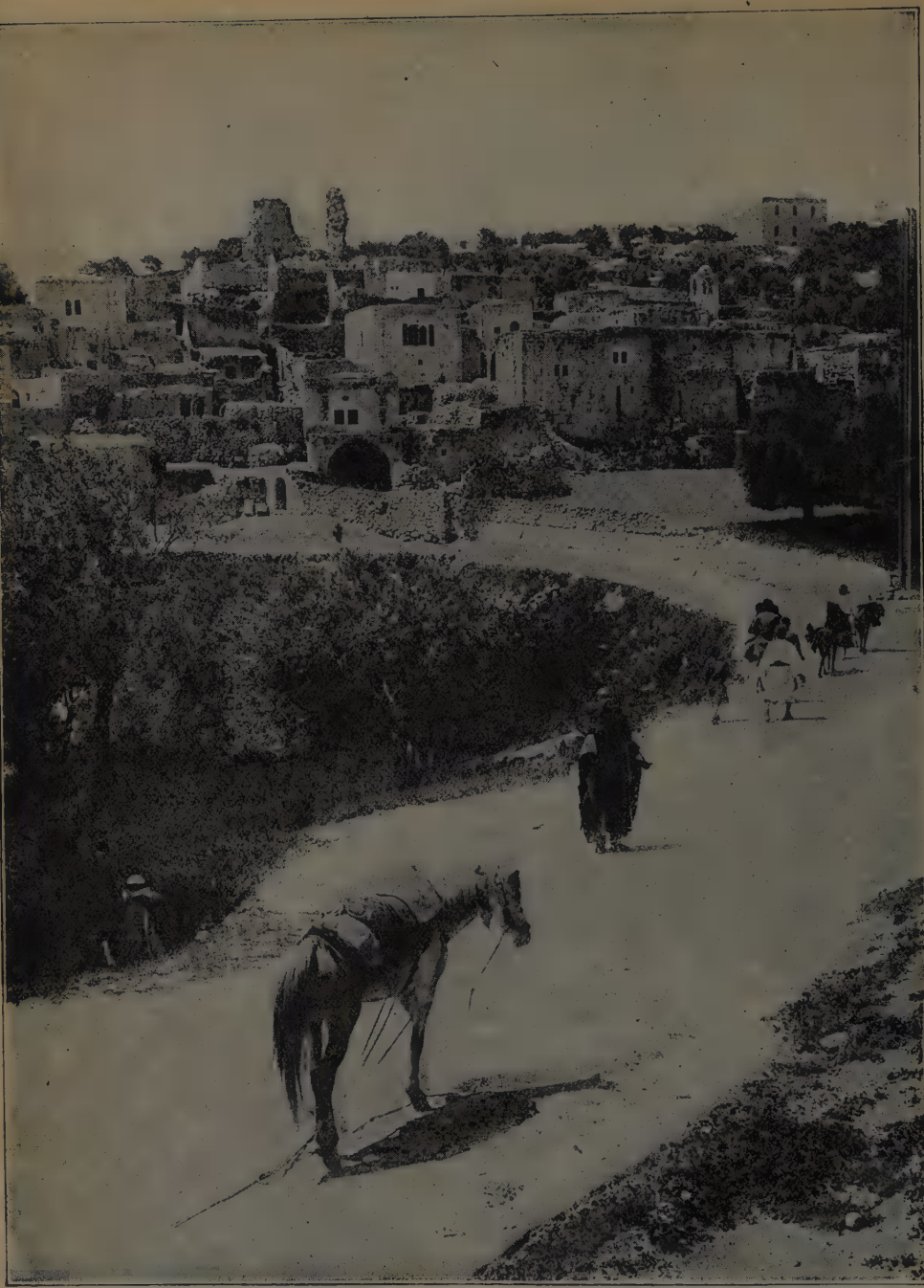


Photo by Underwood & Underwood, N. Y.

BETHANY.—Two miles distant from Jerusalem, on the eastern slopes of Olivet and close to the road which leads to Jericho. It is called by the Arabs *El-Azariyeh*. Only Moslems inhabit the little ruined village. Bethany was the home of Mary and Martha, and Lazarus whom Jesus loved, John 11:5. At Lazarus' tomb "Jesus wept," John 11:35. It was here in the house of Simon that the woman anointed Jesus' feet, John 12:1-10. Bethany was a favorite resort of Jesus. Two monuments of his time are still pointed to by the villagers: one, the Tomb of Lazarus, a grotto hewn deep in the limestone rocks; and the other, the "Castle of Lazarus," now generally known as the "House of Simon the Leper." Even the house of Mary and Martha is pointed to as still in existence. From the immediate neighborhood the Risen Jesus ascended, Luke 24:50. Today the village is but a confused mass of hovels built of stones that have been used for the same purpose through the centuries.

Photo by Underwood & Underwood, N. Y.

TOMB OF LAZARUS (Jno., ch. 11).—The tomb of Lazarus is a deep vault hewn in the rock and lined with masonry, and is in Bethany, a small village about two miles E. of Jerusalem, where Lazarus and his two sisters, Mary and Martha, lived. Christians and Mohammedans alike regard this place with reverence; and it appears reasonably certain that it is indeed the place where Lazarus was buried, and from which he emerged on the fourth day after his death, at the command of the Great Physician. The tomb of Lazarus is visited by many pilgrims every year, and Bethany, though now a dilapidated and miserable village, will always hold, as the home of the family who were so close to the Savior, a unique place in the mind and heart of all Christians who pass that way. On no occasion, perhaps, were the sympathy, power, and dignity of Christ more conspicuous than at the time of the raising of Lazarus from the dead; and the domestic scenes connected with his sojourn in the home of Lazarus and his sisters are extremely beautiful and instructive.

Photo by Underwood & Underwood, N. Y.

THE GARDEN OF GETHSEMANE.—The Gospels describe the place called Gethsemane as "an enclosed piece of ground," Matthew 26:36; Mark 14:32,—"a garden," John 18:1, in which were olive trees. Indeed the name Gethsemane means "oil-press." Jesus oft-times resorted thither with his disciples, John 18:2. Near by there was a grotto, known as "the Cavern of the Agony." It was here, according to tradition, that the sweat of Jesus "became as it were great drops of blood falling down upon the ground," Luke 22:44. Both the grotto and the Garden belong exclusively to the Franciscan order of the Roman Catholic Church: the grotto since 1392; the garden since 1681. Within the wall which surrounds the Garden, there are eight olive trees whose circumference is from twenty-four to thirty feet. They are the most venerated trees in the world, and are said by the Franciscans to date from the time of our Lord. That in the foreground is sometimes called "the tree of agony." Historically, the Moslems have never levied any tax upon them.

Photo by Underwood & Underwood, N. Y.

CALVARY.—Golgotha, "the place of a skull." One of the problems which confront every intelligent student of the topography of ancient Jerusalem is the true location of Calvary. Tradition points steadfastly through the centuries to the site long occupied by the Church of the Holy Sepulcher. The picture shows us the so-called "Garden Tomb," first suggested as the true Golgotha by Miss Louise Hope, who several years ago purchased a portion of the cemetery lying north of the Damascus Gate, including a garden and certain rock-hewn tombs, built a fence about them, and started a "Maintenance Fund" to perpetuate her identification of the site. The fact that General Gordon, on the occasion of his visit to Jerusalem, reverenced it, helped to give it prominence. Modern tourists from Protestant lands almost with one consent favor this new identification. The garden has in it a rock-hewn tomb with a rolling stone; the form of the knoll as seen from the Mount of Olives resembles the shape of a human skull; and the place is "nigh to the city," John 19:20.

Photo by Underwood & Underwood, N. Y.

MOUNT OF OLIVES.—The mount called "Olivet" rises directly east of the Holy City and overlooks it. It is approximately 2500 feet above sea-level. The view it affords of Judæa and Ephraim, the Dead Sea and the Jordan, Gilead and Moab, is a panorama, which to the Bible student is without a parallel. Upon it, a little to the north, the Zionists plan to build a great University. No better site exists. Olive trees grow on its many terraces. In the foreground of the picture is the Kidron. Beyond the double wall, the Gethsemane of the Roman Catholics. A little farther up, the Gethsemane of the Russians. The road is possibly that followed by David when pursued by Absalom, II Samuel 15:14. On the summit stands a Russian tower to mark the place of the Ascension, Acts 1:12; also, a Latin church and a convent, where Jesus taught his disciples to pray, Luke 11:1-4. It was on the top of Olivet, too, that Jesus paused in his triumph to weep over the Holy City, Luke 19:41-44.

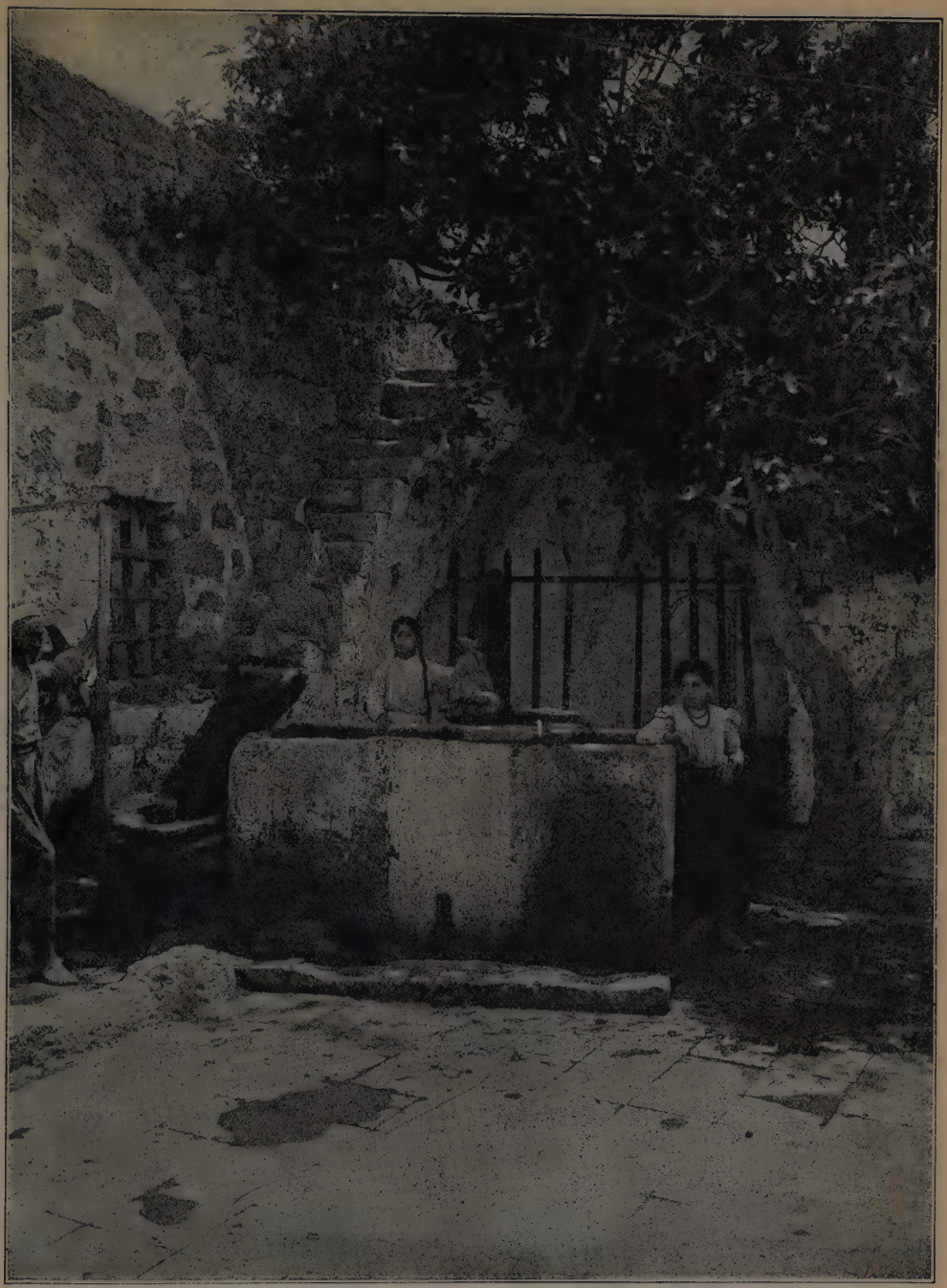


Photo by Underwood & Underwood, N. Y.

THE HOUSE OF SIMON THE TANNER.—It is located in the city of Joppa, near the sea. Two traditions concerning its site still persist: one, that it stood where now we find the Latin Hospice. This tradition, however, can be traced back no further than to 1654. The other, that it once stood where now we find an insignificant mosque, near the lighthouse. The view of the harbor and the sea from the roof of this building is very extensive. In the court yard there is a well from which the Moslems in the vicinity obtain water. The masonry of the whole structure is quite modern; yet, the location is "by the sea," as we should expect from Acts 10:6, and this southern portion of the city is still occupied by tanners. It was from the roof of Simon's house that Peter obtained the vision of a great sheet filled with clean and unclean animals, and heard a voice from heaven admonishing him not to exclude the Gentiles from the kingdom of heaven, Acts 10:17.

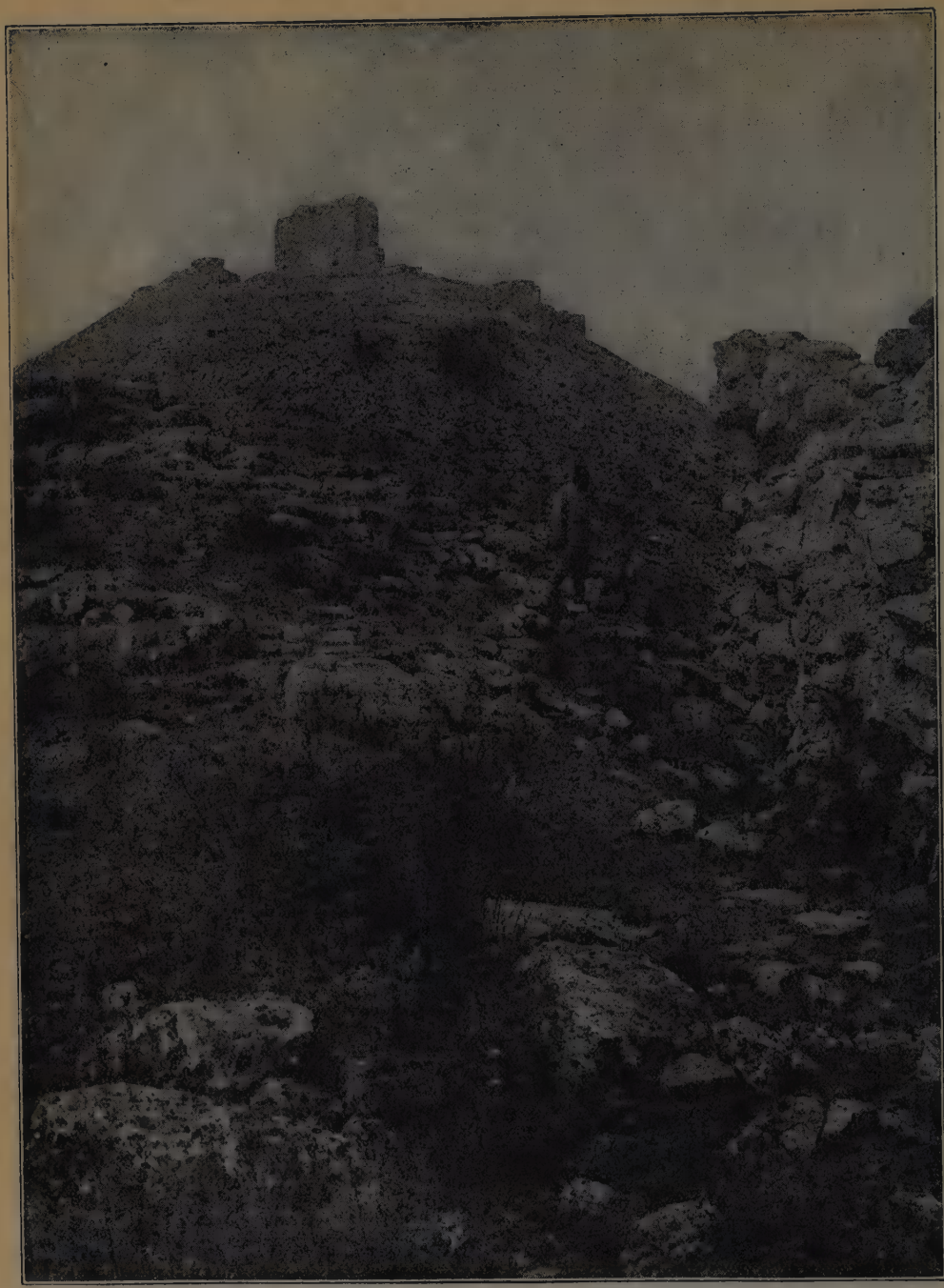


Photo by Underwood & Underwood, N. Y.

RUINS OF ST. PAUL'S PRISON ON TOP OF THE HILL OF THE ANCIENT PHILIPPI (Acts 16:12-40).—What Christian child is not familiar with the story of the apostle Paul's imprisonment and miraculous release at Philippi? In the picture above is seen what remains of the prison where this remarkable event is generally supposed to have taken place. It is also possible to see here something of the desolation to which the one-time proud city of Philippi has fallen heir. Philippi was anciently one of the chief cities of Macedonia, and received its name from Philip II. of Macedon, who enlarged it because of the gold mines in its neighborhood. It is famous on account of the two battles fought in its vicinity, B. C. 42, between Antony and Octavianus on the one side, and the Republicans under Brutus and Cassius on the other, in the second of which the Republic finally perished. Paul visited the city twice, and one of his Epistles is addressed to the Christians of the church which he had founded there.

Photo by Underwood & Underwood, N. Y.

JOPPA.—The Arabs call it *Jaffa*, "the Beautiful." It is the sea port of Palestine, though without any harbor facilities worthy of the name. Some 50,000 Moslems, Christians and Jews inhabit the city. A railroad connects it with Jerusalem 40 miles away. The rich plain of Sharon borders it on the east. The town itself rises by terraces to a height of 115 feet. The streets are generally narrow and dusty; or, after a rain, muddy. The fruit-gardens which surround the city are celebrated. As early as the fourteenth century B. C., an officer of Rameses II. boasted of "the delicious fruit in the splendid gardens of Japu." Orange, pomegranate, citron, fig, almond, palm, and other fruit trees form a dense grove, the perfume of which, when in blossom, is enjoyed for miles around. It was at Joppa Jonah found a ship going to Tarshish, Jonah 1:3. And it was from the roof of Simon the tanner's house that Peter saw his vision of "a great sheet let down from heaven," Acts 10:11.

Photo by Underwood & Underwood, N. Y.

PLOWING IN THE VALLEY OF AJALON.—The Valley of Ajalon, which is less than a two hours' journey by horse and carriage from Ramleh, the traditional "Arimathea" of the Gospel of Matthew, is brought into prominence in the Bible by the record of Joshua's commanding the moon to stand still there. Some parts of the valley are very beautiful, being carpeted with vari-colored flowers of many varieties; and, interspersed with cultivated fields like the one shown above, the undulating plains stretch away from Gaza on the S. to Mount Carmel on the N., and from the hill-country of Judah and Benjamin on the E. to the Mediterranean Sea on the W. Here one sees the clumsy single-handed plow of the ancients still in use, drawn by teams of oxen, as in the days of old, and driven by the swarthy Syrian who drinks from wells like those used by Jacob; and it was probably not far from this neighborhood that David slung the stone that buried itself in the forehead of Goliath, the giant champion of the Philistines, the arch-enemies of the children of Israel.

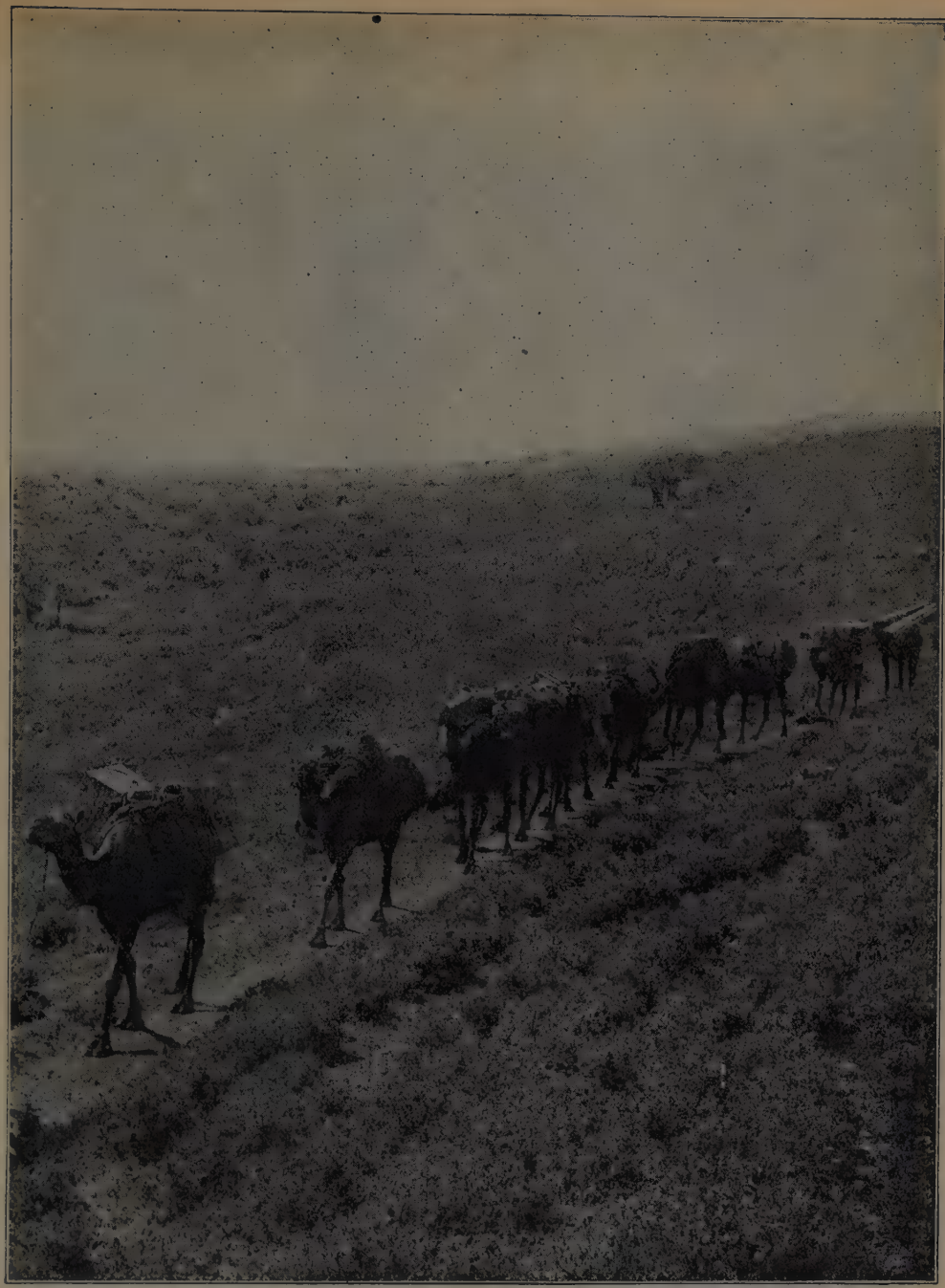


Photo by Underwood & Underwood, N. Y.

"SHIPS OF THE DESERT" MOVING SLOWLY BUT STEADILY OVER THE HILLS OF GALILEE TO DAMASCUS.—Camels have been much used in the Eastern countries from very early times for riding, drawing chariots, carrying burdens and messengers, and in war; and are still among the chief possessions of the rich Orientals. All camels, from their birth, are taught to bend their limbs and lie down to receive a load or a rider. They are often placed circularly in a recumbent posture, and, together with their loads, form a sufficient rampart of defence against robbers on horseback. Those seen in the picture above are of the Arabian species, which has only one hump and is the kind most commonly referred to in the Bible. Damascus is close to the desert, and hence has ever been a place of camels. Caravans like the above are constantly seen slowly wending their way toward the "Pearl of the East," the faithful animals plodding along with the swaying movement that has won for them the name, "Ships of the Desert."

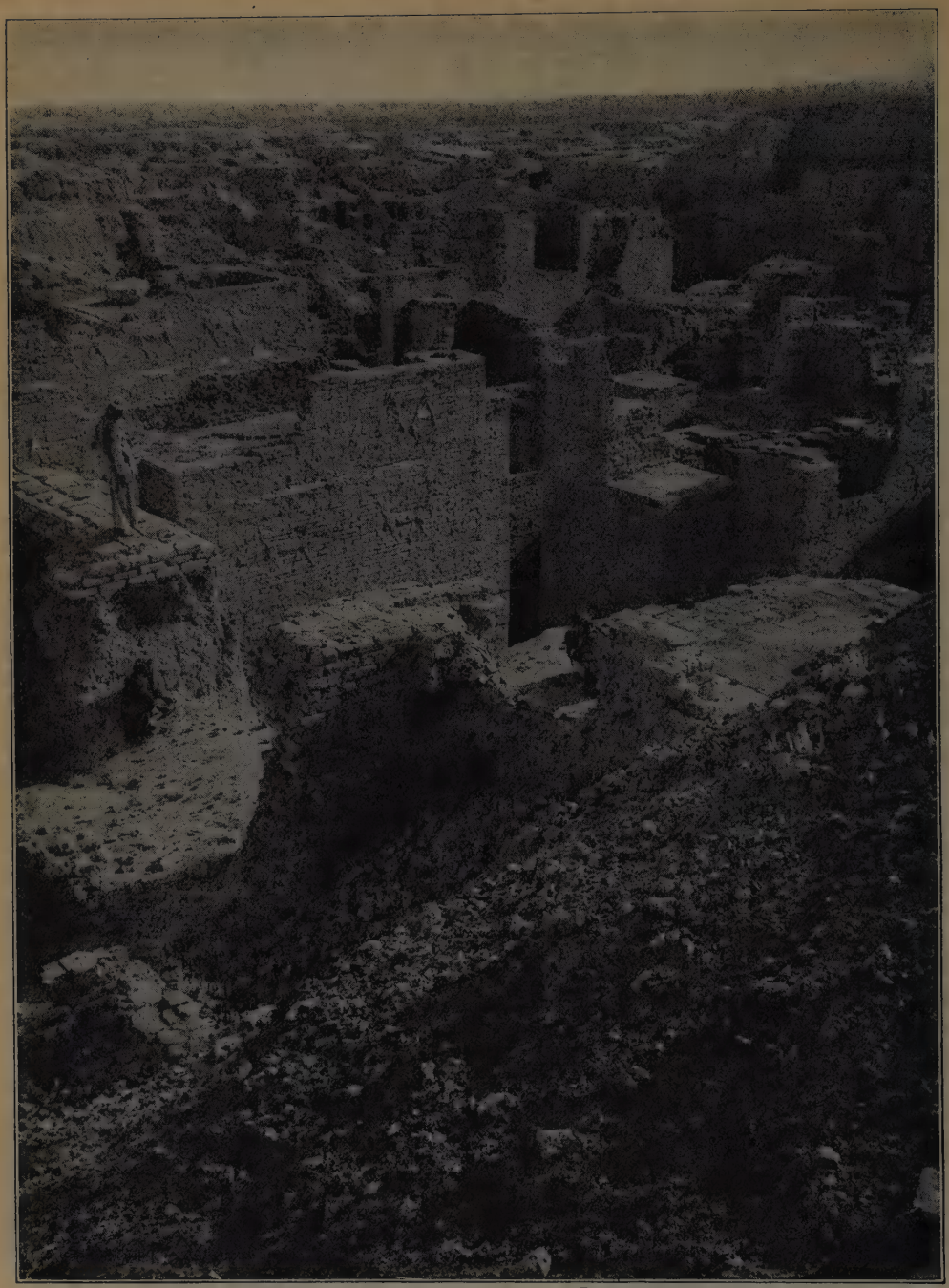


Photo by Underwood & Underwood, N. Y.

RUINS OF BABYLON.—"And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. . . . And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant" (Jer. 51:24, 37). How truly, how literally, has this prophecy been fulfilled! The proud metropolis of the Chaldees has been humbled, and the magnificent capital of Nebuchadrezzar has sunk into oblivion. Babylon stood on both sides of the river Euphrates, and, according to the description of the Greek historian Herodotus, was one of the largest and most magnificent cities of the world. It was built in the form of a square, each of its sides measuring about 120 stadia, making a circumference of about 56 miles, enclosing an area of about 200 square miles. It was surrounded by a wall 200 cubits (about 300 feet) high and 50 cubits (about 75 feet) thick, furnished with 100 brazen gates. The famous "Hanging Gardens" were on the E. side of the river, the newer part of the city, among the buildings of the Neo-Babylonian period.

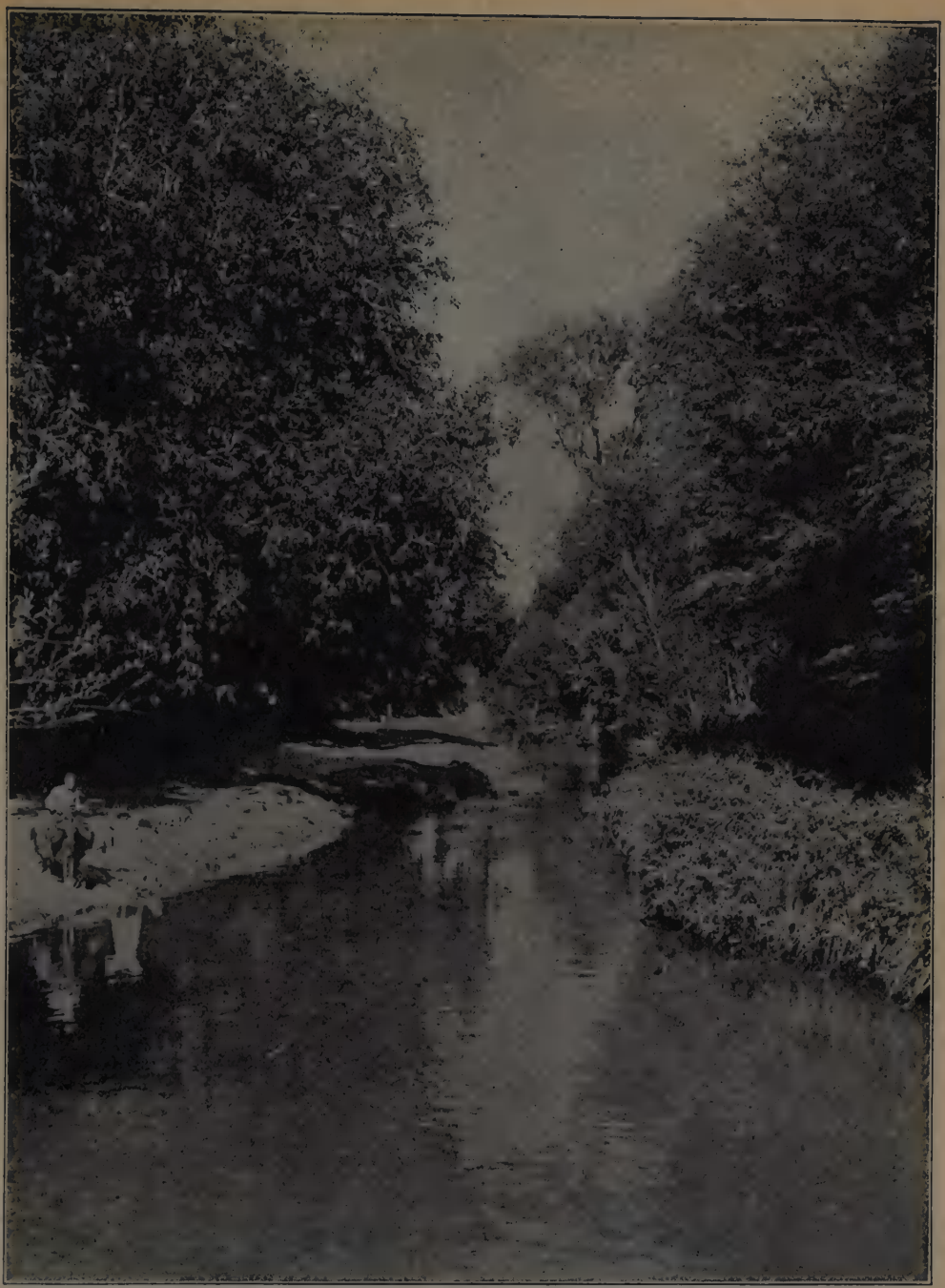


Photo by Underwood & Underwood, N. Y.

ABANAH RIVER.—Without the cool, refreshing and perennial waters of the Abanah river, Damascus "the Pearl set in Emeralds," as the Orientals call it, "the Immortal City," and "the oldest city in the world with a continuous history," would never have become the home of 200,000 people, and flourished ever since the days of Abraham. Rome proudly boasts of being "the Eternal City," but Damascus is more justly entitled to the claim. Long ages before Rome was born, Damascus was just as beautiful, and populous, and thriving, as she is today. The secret of her prosperity and opulence is unquestionably the Abanah. The Greeks called it "the golden stream." Like the Pharpar, which also rushes down from the mountains of Anti-Lebanon, when it reaches the plain it is divided into several branches, two of which water the city, the others irrigate the orchards and the gardens round it. It was this river which Naaman the leper preferred when told by Elisha to go and bathe in the Jordan, II Kings 5:12.

Photo by Underwood & Underwood, N. Y.

THE WALL OF DAMASCUS (II Co. 11:33).—Being unable to successfully refute the bold teachings of the apostle Paul, the Jews of Damascus resolved to assassinate him. The apostle and his friends became acquainted with the conspiracy, and took all due precautions to evade the danger, the church continuing in earnest prayer for his safety. Doubtless under cover of night, the apostle was let down in a basket from a window in some house overhanging the outside of the wall of the city. Along the S. E. angle of the wall of Damascus is *Bab Kisan*, a gate which has been walled up for many centuries, and monkish tradition still points to the wall between this gate and the round tower to the E. as the place from which Paul was let down at the time of his escape from his enemies in the city. In front of this gate is a tomb, said to be that of St. George, who is credited with assisting the apostle in eluding his pursuers. The monks claim to have recently located in this vicinity the spot where Saul (later Paul) was converted.

Photo by Underwood & Underwood, N. Y.

THESSALONICA.—Known today as *Salonika*, situated on the famous *Via Egnatia*, the overland route from Italy to the East, at the northeastern corner of the Thermaic Gulf. Its general appearance is beautiful, the buildings rising above one another in tiers on the slopes of the hills. The city was founded by Cassander, about 315 B. C., and named after his wife, who was the step-sister of Alexander the Great. It was a "free city" in the sense that it enjoyed a self-governing democracy; its magistrates were designated Politarchs, Acts 17:6, 8. In Paul's day many Jews resided there and they had a synagogue, Acts 17:1. Today it is pre-eminently a city of Moslems and minarets. Paul on his second missionary journey, 51 A. D., preached here both to Jews and Gentiles. A serious riot drove him eventually on to Berœa, Acts 17:10. Several monuments of its ancient grandeur remain, including Roman triumphal arches, a Corinthian colonnade, and a building resembling the Pantheon at Rome, now used, however, as a mosque.

Photo by Underwood & Underwood, N. Y.

BEIRUT.—The metropolis of Syria and Lebanon, and the sea-port of Damascus, having over 100,000 people. Beirut is one of the oldest cities on the Phœnician coast, Sidon and Gebal being older probably. According to Eusebius the ancients believed that Beirut was the daughter of Gebal. Its name is variously derived from Berothai, mentioned in II Samuel 8:8, or from Berothah, which occurs in Ezekiel 47:16. Others would derive it from the Semitic root for wells, *biaroth*, which indicates that the place was noted for its wells originally. Today the city is supplied with water from the Dog River some ten miles to the north. Its name occurs first in the Tell el-Amarna tablets of the fifteenth century B. C. The American University on Ras Beirut, the modern promontory, is the largest and most influential of all America's educational institutions outside of America herself. The Mission Printing Press is the distributing center of Arabic literature of the Mohammedan world. The harbor of the city is the best on the entire coast.

SECTION II

PART I

THE LAWS OF THE BIBLE

Laws of the Old Testament, With New Testament Comments

BY
FINIS K. FARR

Love is *the fulfilling of the law.—Rom. 13:10.*

FOREWORD

THE Laws of the Old Testament are found, in various connections, throughout the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The arrangement by subjects, as given here, will be found most useful for a thorough study of the legal portions of Scripture. It is believed that every subject upon which the Old Testament Law speaks is here included. That Law is simple, yet fundamental; the student of law, the student of morals, the student of history, cannot afford to neglect it. The Index will enable the reader to find at once, in this arrangement, any passage he may desire. If a particular verse is not found herein, some parallel passage bearing on the same subject will be found.

The Gospel Dispensation is not of law, but of grace; yet the Moral Law is for all men, and the Christian can make no greater mistake than to think he is not bound by that law. Our Lord and His apostles, in the New Testament, often refer to the Old Testament Laws, *sometimes to confirm them, sometimes to expand them, sometimes to show how a new law of the spirit has taken the place of the old.* For the student's convenience, the New Testament passages here given are printed in *italics.*

May the student of this compilation of the LAWS OF THE BIBLE be led to fulfill the Law in love toward God and toward all men!

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LAWS OF THE BIBLE

I. THE TEN COMMANDMENTS

THE FIRST TABLE: DUTIES TOWARD GOD

29 And Jesus answered him, The first of all the commandments is, *Hear, O Israel; The Lord our God is one Lord: 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this* is *the first commandment.—Mark 12:29, 30.*

I

2 I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3 THOU SHALT HAVE NO OTHER GODS BEFORE ME.—Ex. 20:2, 3.

5 I *am* the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. 7 THOU SHALT HAVE NONE OTHER GODS BEFORE ME.—Deut. 5:6, 7.

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment.
—Mat. 22:37, 38.

II

4 THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments.—Ex. 20:4-6.

8 THOU SHALT NOT MAKE THEE *ANY* GRAVEN IMAGE, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth: 9 Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me, 10 And shewing mercy unto thousands of them that love me and keep my commandments.—Deut. 5:8-10.

24 God is *a Spirit: and they that worship him must worship* him *in spirit and in truth.*
—Jno. 4:24.

III

7 THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN: for the Lord will not hold him guiltless that taketh his name in vain.—Ex. 20:7.

11 THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN: for the Lord will not hold *him* guiltless that taketh his name in vain.—Deut. 5:11.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.—Mat. 5:33-37.

IV

8 REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: 11 For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day:

12 KEEP THE SABBATH DAY TO SANCTIFY IT, as the Lord thy God hath commanded thee. 13 Six days thou shalt labour, and do all thy work: 14 But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maid-

wherefore the Lord blessed the sabbath day, and hallowed it.—Ex. 20:8-11.

servant may rest as well as thou. 15 And remember that thou wast a servant in the land of Egypt, and *that* the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.—Deut. 5:12-15.

27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 Therefore the Son of man is Lord also of the sabbath.—Mark 2:27, 28.

THE SECOND TABLE: DUTIES TOWARD MAN

39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.—Mat. 22:39, 40.

V

12 HONOUR THY FATHER AND THY MOTHER: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.

16 HONOUR THY FATHER AND THY MOTHER, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.—Deut. 5:16.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to his *father or* his *mother,* It is *a gift, by whatsoever thou mightest be profited by me; 6 And honour not his father or his mother,* he shall be free. *Thus have ye made the commandment of God of none effect by your tradition.—Mat. 15:3-6.*

VI

13 THOU SHALT NOT KILL.—Ex. 20:13.

17 THOU SHALT NOT KILL.—Deut. 5:17.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.—Mat. 5:21, 22.

VII

14 THOU SHALT NOT COMMIT ADULTERY.—Ex. 20:14.

18 NEITHER SHALT THOU COMMIT ADULTERY.—Deut. 5:18.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.—Mat. 5:27, 28.

VIII

15 THOU SHALT NOT STEAL.—Ex. 20:15.

19 NEITHER SHALT THOU STEAL.—Deut. 5:19.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.—Mark 10:19.

IX

16 THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.—Ex. 20:16.

20 NEITHER SHALT THOU BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.—Deut. 5:20.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—Mat. 12:35-37.

X

17 THOU SHALT NOT COVET thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.—Ex. 20:17.

21 NEITHER SHALT THOU DESIRE thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.—Deut. 5:21.

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.—Lu. 12:15.

Christ's New Commandment

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men *know that ye are my disciples, if ye have love one to another.—Jno. 13:34, 35.*

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be *any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.—Rom. 13:8-10.*

II. THE ORGANIZATION OF CIVIL GOVERNMENT

THE KING

1. He Must be Native, not Foreign.

14 When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me; 15 Thou shalt in any wise set *him* king over thee, whom the Lord thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.—Deut. 17:14, 15.

2. He Must Not Covet Wealth.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. 17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.—Deut. 17:16, 17.

3. He Must Study the Law.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites: 19 And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: 20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.—Deut. 17:18-20.

4. Reverence Is Due the King.

28 Thou shalt not revile the gods, nor curse the ruler of thy people.—Ex. 22:28.

5. Christian Submission to Organized Government.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. 17 Honour all men. *Love the brotherhood. Fear God. Honour the king.—I Pe. 2:13-17.*

6. Jesus Christ the Rightful Head of All Government.

5 And from Jesus Christ, who is *the faithful witness,* and *the firstbegotten of the dead, and the prince of the kings of the earth.—Rev. 1:5.*

THE ARMY

7. Compulsory Service of All Adult Males.

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.—Num. 26:2.

8. Jehovah Is with the Army.

1 When thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the Lord thy God *is* with thee, which brought thee up out of the land of Egypt. 2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, 3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; 4 For the Lord your God *is* he that goeth with you, to fight for you against your enemies, to save you.—Deut. 20:1-4.

9. Exemptions from Military Service.

5 And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. 6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it. 7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. 8 And the officers shall

speak further unto the people, and they shall say, What man *is there that is* fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart. 9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.—Deut. 20:5-9.

5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.—Deut. 24:5.

47 But the Levites after the tribe of their fathers were not numbered among them. 48 For the Lord had spoken unto Moses, saying, 49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel.—Num. 1: 47-49.

10. Opportunity of Surrender to Be Offered to the Enemy.

10 When thou comest nigh unto a city to fight against it, then proclaim peace unto it. 11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.—Deut. 20:10, 11.

11. Fruit Trees Not to Be Destroyed in War.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the siege: 20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.—Deut. 20:19, 20.

12. The Christian Life as Warfare.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—Eph. 6:11-18.*

CITIZENSHIP

13. Exclusions from Citizenship.

1 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord.—Deut. 23:1.

2 A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord.—Deut. 23:2.

14. Excluded Races.

3 An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever: 4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. 5 Nevertheless, the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. 6 Thou shalt not seek their peace nor their prosperity all thy days for ever.—Deut. 23:3-6.

15. Admitted Races.

7 Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land. 8 The children that are begotten of them shall enter into the congregation of the Lord in their third generation.—Deut. 23:7, 8.

16. Citizenship in the Kingdom of Christ.

12 For there are some eunuchs, which were so born from their *mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive* it, *let him receive* it.—*Mat. 19:12.*

34 Then Peter opened his *mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10:34, 35.*

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor *free: but Christ* is *all, and in all.—Col. 3:11.*

PRIVILEGES OF ALIENS

17. Alien Inhabitants Are Subject to the Law.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.—Num. 15:16.

29 Ye shall have one law for him that sinneth through ignorance, *both for* him

that is born among the children of Israel, and for the stranger that sojourneth among them. 30 But the soul that doeth *aught* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.—Num. 15:29, 30.

18. Aliens May Worship Jehovah with Offerings.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the Lord; as ye do, so he shall do. 15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the Lord.—Num. 15: 14, 15.

19. Aliens May Observe the Passover.

14 And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.—Num. 9:14.

20. Aliens Are Free from Certain Prohibitions.

21 Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* a holy people unto the Lord thy God.—Deut. 14:21.

20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.—Deut. 23:20.

THE JUDICIARY

21. Judges and Administrators,—How Chosen.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens: 22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee. 23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace. 24 So Moses hearkened to the voice of his father in law, and did all that he had said. 25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.—Ex. 18:21-25.

22. Judges Must Render Justice to All.

18 Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.—Deut. 16:18.

1 If there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.—Deut. 25:1.

23. Jesus' Warning to Judges.

24 Judge not according to the appearance, but judge righteous judgment.—Jno. 7:24.

24. Judges Warned Against Partiality and Bribes.

6 Thou shalt not wrest the judgment of thy poor in his cause. 7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. ¶ And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. 9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.—Ex. 23:6-9.

15 Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.—Lev. 19:15.

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. 20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.—Deut. 16:19, 20.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him. 17 Ye shall not respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.—Deut. 1:16, 17.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen. —Deut. 27:19.

25 Cursed *be* he that taketh reward to slay an innocent person: and all the people shall say, Amen.—Deut. 27:25.

25. A Supreme Court of Civil and Criminal Appeal.

8 If there arise a matter too hard for thee in judgment, between blood and

blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; 9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment: 10 And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: 11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.—Deut. 17:8-11.

26. Judges and Rulers the Ministers of God.

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute *wrath upon him that doeth evil. 5 Wherefore* ye *must needs be subject, not only for wrath, but also for conscience' sake. 6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.—Rom. 13:1-6.*

WITNESSES

27. The Testimony of One Witness Shall Not Convict.

15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. —Deut. 19:15.

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.—Num. 35:30.

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.—Deut. 17:6.

28. Responsibility of Witnesses in a Capital Case.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.—Deut. 17:7.

29. Witnesses Must Tell the Whole Truth and Nothing But the Truth.

16 Thou shalt not go up and down *as* a talebearer among thy people; neither shalt thou stand against the blood of thy neighbour: I *am* the Lord.—Lev. 19:16.

1 And if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it,* then he shall bear his iniquity.—Lev. 5:1.

30. Perjury and Its Penalty.

1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. 2 Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment:* 3 Neither shalt thou countenance a poor man in his cause. —Ex. 23:1-3.

16 If a false witness rise up against any man to testify against him *that which is* wrong; 17 Then both the men, between whom the controversy *is,* shall stand before the Lord, before the priests and the judges, which shall be in those days; 18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother; 19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. 20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. 21 And thine eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.—Deut. 19:16-21.

31. The Christian Rule as to Witnesses.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then *take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell* it *unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.—Mat. 18:15-17.*

AUTHORITY AND ITS LIMITS

32. The Limit of Scourging Which May Be Inflicted.

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. 3 Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.—Deut. 25:2, 3.

33. Rejection of Lawful Authority Is Punishable with Death.

12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. 13 And all the people shall hear, and fear, and do no more presumptuously.—Deut. 17:12, 13.

34. Christian Submission to Lawful Authority.

7 Render therefore to all their dues: tribute to whom tribute is due; *custom to whom custom; fear to whom fear; honour to whom honour.—Rom. 13:7.*

PUBLICATION OF THE LAW

35. The Law to Be Publicly Inscribed.

1 And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day. 2 And it shall be, on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster: 3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee.—Deut. 27:1-3.

8 And thou shalt write upon the stones all the words of this law very plainly.—Deut. 27:8.

36. The Law to Be Publicly Read.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles, 11 When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. 12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: 13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.—Deut. 31:10-13.

37. The Law to Be Taught and Kept in Mind.

6 And these words, which I command thee this day, shall be in thine heart: 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. 9 And thou shalt write them upon the posts of thy house, and on thy gates.—Deut. 6:6-9.

20 *And* when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? 21 Then thou shalt say unto thy son, We were Pharaoh's bondsmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: 22 And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: 23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. 24 And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as *it is* at this day. 25 And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.—Deut. 6:20-25.

38. The Gospel to Be Preached and Taught Even as the Law.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.—II Ti. 2:2.

39. Continual Reminders of the Law.

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue: 39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: 40 That ye may remember, and do all my commandments, and be holy unto your God.—Num. 15:38-40.

40. The Law to Be Strictly Observed.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the Lord your God. 5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the Lord.—Lev. 18:4, 5.

32 Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. 33 Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.—Deut. 5:32, 33.

III. CIVIL LAWS

PARENTS AND CHILDREN

41. Parents to Be Obeyed and Honored.

15 And he that smiteth his father, or his mother, shall be surely put to death.—Ex. 21:15.

17 And he that curseth his father, or his mother, shall surely be put to death.—Ex. 21:17.

9 For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.—Lev. 20:9.

18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that,* when they have chastened him, will not hearken unto them: 19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; 20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard. 21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.—Deut. 21:18-21.

42. Obligations of Parents and Children under Christ's Rule.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to his *father or* his *mother,* It is *a gift, by whatsoever thou mightest be profited by me; 6 And honour not his father or his mother,* he shall be free. *Thus have ye made the commandment of God of none effect by your tradition.—Mat. 15:3-6.*

1 Children, obey your parents in the Lord: for this is right. 2 Honour thy father and mother; which is the first commandment with promise; 3 That it may be well with thee, and thou mayest live long on the earth. 4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.—Eph. 6:1-4.

RIGHTS OF WOMEN

43. An Unmarried Woman May Not Bind Herself by a Vow, Without Her Father's Consent.

3 If a woman also vow a vow unto the Lord, and bind *herself* by a bond, *being* in her father's house in her youth; 4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. 5 But if her father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and the Lord shall forgive her, because her father disallowed her.—Num. 30:3-5.

44. A Married Woman May Not Bind Herself Without Her Husband's Consent.

And if she had at all a husband, when she vowed, or uttered aught out of her lips, wherewith she bound her soul; 7 And her husband heard *it,* and held his peace at her in the day that he heard *it:* then her vows shall stand, and her bonds wherewith she bound her soul shall stand. 8 But if her husband disallowed her on the day that he heard *it,* then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect; and the Lord shall forgive her.—Num. 30:6-8.

45. A Widow or a Divorced Woman May Bind Herself.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.—Num. 30:9.

46. Rightful Headship and Duty of a Husband.

22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. 24 Therefore as the church is subject unto Christ, so let *the wives* be *to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it.—Eph. 5:22-25.*

MARRIAGE

47. Prohibited Degrees of Kinship in Marriage: a Man May Not Marry His Mother, His Father's Wife, His Sister, Half-Sister, Granddaughter, Aunt, Aunt by Marriage, Daughter-in-Law, Brother's Wife; Nor Have as Wives a Woman and her Daughter or Granddaughter, Nor a Woman and Her Sister.

6 None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the Lord. 7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness. 8 The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even*

their nakedness thou shalt not uncover. 10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness. 11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness. 12 Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman. 13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman. 14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt. 15 Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness. 16 Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness. 17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness. 18 Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, besides the other in her life *time*.—Lev. 18:6-18.

20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen. . . . 22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen. 23 Cursed *be* he that lieth with his mother in law: and all the people shall say, Amen.—Deut. 27: 20, 22, 23.

48. Apostolic Condemnation of an Incestuous Alliance.

1 It is reported commonly that there is *fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.—I Co. 5:1.*

49. For the Perpetuation of Families, the Husband's Brother Is to Marry a Childless Widow.

5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. 6 And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel. 7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. 8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her; 9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. 10 And his name shall be called in Israel, The house of him that hath his shoe loosed.—Deut. 25:5-10.

50. The Christian Widow Is at Liberty to Marry Any Christian Man.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.—I Co. 7:39.

51. Intermarriage with the Heathen Is Forbidden.

1 When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; 2 And when the Lord thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: 3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.—Deut. 7:1-4.

52. Intermarriage with Unbelievers Is Forbidden.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; *and I will be their God, and they shall be my people.—II Co. 6: 14-16.*

53. A Captive Woman, If Taken as Wife, May Not Afterward Be Sold as a Slave.

10 When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, 11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; 12 Then thou

shalt bring her home to thine house; and she shall shave her head, and pare her nails; 13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. 14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.—Deut. 21:10-14.

DIVORCE

54. A Husband May Divorce a Wife; She May Marry Another, But Not Remarry the First Husband.

1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house. 2 And when she is departed out of his house, she may go and be another man's *wife*. 3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee *for* an inheritance.—Deut. 24:1-4.

55. A Slave, Taken as Wife, May Not Be Sold; and If Divorced, Is Freed.

7 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. 8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. 9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. 10 If he take him another *wife*, her food, her raiment, and her duty of marriage, shall he not diminish. 11 And if he do not these three unto her, then shall she go out free without money.—Ex. 21:7-11.

56. A Wife Married After Seduction May Not Be Divorced.

28 If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; 29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.—Deut. 22:28, 29.

57. Jesus' Law Concerning Divorce.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them *at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except* it be *for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.—Mat. 19:3-9.*

58. Apostolic Command and Counsel Concerning Separation.

10 And unto the married I command, yet *not I, but the Lord, Let not the wife depart from* her *husband: 11 But and if she depart, let her remain unmarried, or be reconciled to* her *husband: and let not the husband put away* his *wife. 12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such* cases: *but God hath called us to peace.—I Co. 7:10-15.*

MARITAL INFIDELITY

59. Divorce Is Forbidden Where Pre-Marital Infidelity Has Been Charged and Not Proved.

13 If any man take a wife, and go in unto her, and hate her, 14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: 15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate: 16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; 17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are*

the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. 18 And the elders of that city shall take that man and chastise him; 19 And they shall amerce him in a hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. 20 But if this thing be true, *and the tokens of* virginity be not found for the damsel: 21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.—Deut. 22:13-21.

60. Pre-Marital Infidelity of a Free Woman—Both Parties Punishable with Death.

23 If a damsel *that is* a virgin be betrothed unto a husband, and a man find her in the city, and lie with her; 24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.—Deut. 22:23, 24.

61. Pre-Marital Infidelity of a Bond-Woman—How Punished.

20 And whosoever lieth carnally with a woman, that *is* a bondmaid, betrothed to a husband, and not at all redeemed, nor freedom given her; she shall be scourged: they shall not be put to death, because she was not free.—Lev. 19:20.

62. Post-Marital Infidelity of Wife—Trial by Ordeal.

11 And the Lord spake unto Moses, saying, 12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, 13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;* 14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: 15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the Lord: 17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water: 18 And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse: 19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse: 20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thine husband: 21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell; 22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. And the woman shall say, Amen, amen. 23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water: 24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar: 26 And the priest shall take a handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. 28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled; 30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law. 31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.—Num. 5:11-31.

63. Mutual Consideration of Marital Rights Enjoined Upon Husband and Wife.

2 Nevertheless, to avoid *fornication, let every man have his own wife, and let*

every woman have her own husband. 3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.—I Co. 7:2-4.

MASTER AND HIRED SERVANT

64. Punctual and Full Payment of Wages Commanded.

14 Thou shalt not oppress a hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates: 15 At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.—Deut. 24:14, 15.

13 Thou shalt not defraud thy neighbour, neither rob *him:* the wages of him that is hired shall not abide with thee all night until the morning.—Lev. 19:13.

65. Hired Servants Not to Have All Privileges of the Family (Compare Sec. 76).

10 There shall no stranger eat *of* the holy thing: a sojourner of the priest, or a hired servant, shall not eat *of* the holy thing.—Lev. 22:10.

66. The Christian Master's Model.

1 Masters, give unto your *servants that which is just and equal; knowing that ye also have a Master in heaven.—Col. 4:1.*

67. The Christian Servant's Obligation.

18 Servants, be *subject to* your *masters with all fear; not only to the good and gentle, but also to the froward.—I Pe. 2:18.*

MASTER AND SLAVE

68. Hebrews May Not Enslave Their Brethren for Life Without Their Consent After Six Years' Service.

2 If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. 3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. 4 If his master have given him a wife, and she have borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. 5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.—Ex. 21:2-6.

39 And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: 40 *But* as a hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee: 41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. 42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. 43 Thou shalt not rule over him with rigour; but shalt fear thy God.—Lev. 25: 39-43.

12 *And* if thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. 13 And when thou sendest him out free from thee, thou shalt not let him go away empty: 14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the Lord thy God hath blessed thee thou shalt give unto him. 15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day. 16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; 17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.—Deut. 15:12-17.

69. A Female Slave, When Made a Wife, Is Not to Be Put Away or Sold.

7 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. 8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. 9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. 10 If he take him another *wife;* her food, her raiment, and her duty of marriage, shall he not diminish. 11 And if he do not these three unto her, then shall she go out free without money.—Ex. 21:7-11.

70. Hebrews May Possess Other Nations as Slaves.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. 45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession. 46. And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall

be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.—Lev. 25:44-46.

71. A Hebrew Enslaved for Debt May Be Redeemed at Any Time.

47 And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family: 48 After that he is sold he may be redeemed again; one of his brethren may redeem him: 49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. 50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of a hired servant shall it be with him. 51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for. 52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption. 53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight. 54 And if he be not redeemed in these *years*, then he shall go out in the year of jubilee, *both* he, and his children with him. 55 For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the Lord your God.—Lev. 25:47-55.

72. A Fugitive Slave to Be Protected.

15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: 16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.—Deut. 23:15, 16.

73. Penalty for Killing a Slave.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. 21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.—Ex. 21:20, 21.

74. Slave Injured by Master Must Be Set Free.

26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. 27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.—Ex. 21:26, 27.

75. Money Value of a Slave's Life, Thirty Pieces of Silver.

32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.—Ex. 21:32.

76. Slaves May Share in Religion with the Family (Compare Sec. 65).

43 And the Lord said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof: 44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. 45 A foreigner and a hired servant shall not eat thereof.—Ex. 12:43-45.

17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: 18 But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto.—Deut. 12:17, 18.

77. Master and Servant Are Equal in the Lord.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds: 11 Which in time past was to thee unprofitable, but now profitable to thee and to me: 12 Whom I have sent again: thou therefore receive him, that is, mine own bowels: 13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: 14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. 15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever; 16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?—Phm.:10-16.

78. Conversion Does Not Alter Earthly Relations.

21 Art thou called being *a servant? care not for it: but if thou mayest be made free, use* it *rather. 22 For he that is called in the Lord,* being *a servant, is the Lord's freeman: likewise also he that is called,* being *free, is Christ's servant. 23 Ye are bought with a price; be not ye the servants of men. 24 Brethren, let every man, wherein he is called, therein abide with God.—I Co. 7:21-24.*

79. The Duties of Masters and of Servants Are Christian Duties.

5 Servants, be obedient to them that are your *masters according to the flesh, with*

fear and trembling, in singleness of your heart, as unto Christ; 6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; 7 With good will doing service, as to the Lord, and not to men: 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be *bond or free. 9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.—Eph. 6:5-9.*

1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his *doctrine be not blasphemed. 2 And they that have believing masters, let them not despise* them, *because they are brethren; but rather do* them *service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.—I Ti. 6:1, 2.*

REAL PROPERTY

80. The Title to All Land Is in God, Not in Man.

23 The land shall not be sold for ever: for the land *is* mine; for ye *are* strangers and sojourners with me.—Lev. 25:23.

81. Land Reverts to the Descendants of the Original Owner Every Fiftieth Year.

13 In the year of this jubilee ye shall return every man unto his possession.—Lev. 25:13.

82. Price of Land Sold to Be Determined According to Time Remaining Before the Fiftieth, the Jubilee Year.

24 And in all the land of your possession ye shall grant a redemption for the land. 25 If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. 26 And if a man have none to redeem it, and himself be able to redeem it; 27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. 28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.—Lev. 25:24-28.

15 According to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee. 16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.—Lev. 25:15, 16.

83. Houses in Walled Cities an Exception to the Law of Return in the Fiftieth Year.

29 And if a man sell a dwellinghouse in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it. 30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee. 31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee.—Lev. 25:29-31.

84. The Eldest Son Must Be the Chief Heir.

15 If a man have two wives, one beloved, and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated: 16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn: 17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.—Deut. 21:15-17.

85. If There Are No Sons, Daughters Inherit, Then Brothers, Then Uncles, Then Next of Kin.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. 9 And if he have no daughter, then ye shall give his inheritance unto his brethren. 10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren. 11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses.—Num. 27:8-11.

86. An Heiress Must Marry Within Her Father's Tribe, to Avoid Confusion of Tribal Rights.

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. 9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall

keep himself to his own inheritance.—Num. 36:8, 9.

PERSONAL PROPERTY

87. Double Value of Property Held in Trust for Another to Be Restored, in Case of Theft or Loss.

7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. 8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods. 9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.—Ex. 22:7-9.

88. Restitution to Be Made for Domestic Animals, If Estrayed, Stolen or Injured, Except When Hired Together with Owner.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it:* 11 *Then* shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof,* and he shall not make *it* good. 12 And if it be stolen from him, he shall make restitution unto the owner thereof. 13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn. 14 And if a man borrow *aught* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good. 15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* a hired *thing,* it came for his hire.—Ex. 22:10-15.

89. Unlawful Appropriation of Property: The Value of the Property, Plus One-Fifth, to Be Repaid to the Owner.

1 And the Lord spake unto Moses, saying, 2 If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; 3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: 4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, 5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering.—Lev. 6:1-5.

90. Strayed Animals and Lost Property to Be Restored to the Owner or Kept for Him.

4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.—Ex. 23:4.

1 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. 2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. 3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.—Deut. 22:1-3.

LOVE, HUMANITY, CHARITY

91. Hate and Revenge Not to Be Cherished.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. 18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the Lord.—Lev. 19:17, 18.

92. Kindness to Be Shown Toward Immigrants.

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. 19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.—Deut. 10: 18, 19.

93. Respect to Be Shown Toward the Aged.

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the Lord.—Lev. 19:32.

94. Consideration for Misfortune.

14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the Lord.—Lev. 19:14.

4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.—Deut. 22:4.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.—Ex. 23:5.

95. A Borrower Is Not to Be Dealt with Oppressively.

10 When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. 11 Thou shalt stand

abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. 12 And if the man *be* poor, thou shalt not sleep with his pledge: 13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God.—Deut. 24:10-13.

6 No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.—Deut. 24:6.

96. Corporal Punishment Not to Be Excessive.

3 Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.—Deut. 25:3.

97. Precaution to Be Taken Against Accident.

8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.—Deut. 22:8.

98. Rights of Immigrants, Orphans, Widows, to Be Especially Respected.

17 Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge: 18 But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.—Deut. 24:17, 18.

99. Hebrews Who Are Enslaved to Be Set Free, with Gifts, in the Seventh Year.

12 *And* if thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. 13 And when thou sendest him out free from thee, thou shalt not let him go away empty: 14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the Lord thy God hath blessed thee thou shalt give unto him. 15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day.—Deut. 15: 12-15.

100. Captive Woman, If Taken as Wife, Not to Be Enslaved or Sold.

10 When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, 11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; 12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; 13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. 14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.—Deut. 21:10-14.

101. Gleanings of Field and Vineyard to Be Left for the Poor.

19 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. 20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. 21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow. 22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.—Deut. 24:19-22.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. 10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the Lord your God.—Lev. 19:9, 10.

102. All Are to Share the Rejoicing of the Feast of Tabernacles.

13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: 14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates. 15 Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice. —Deut. 16:13-15.

103. Levites and Dependent Persons to Receive the Tithe Every Third Year.

28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates: 29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and

the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.—Deut. 14:28, 29.

12 When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; 13 Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them*.—Deut. 26: 12, 13.

104. The Poor Are to Be Helped; Interest Not to Be Exacted from Them.

35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee. 36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. 37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.—Lev. 25:35-37.

105. Hebrews to Release Each Other's Debts in the Seventh Year.

1 At the end of *every* seven years thou shalt make a release. 2 And this *is* the manner of the release: Every creditor that lendeth *aught* unto his neighbour shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the Lord's release. 3 Of a foreigner thou mayest exact *it again:* but *that* which is thine with thy brother thine hand shall release; 4 Save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee *for* an inheritance to possess it: 5 Only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day. 6 For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. 7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: 8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth. 9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. 10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.—Deut. 15:1-10.

106. The Christian Law of Love.

3 And though I bestow all my goods to feed the poor, *and though I give my body to be burned, and have not charity, it profiteth me nothing.—I Co. 13:3.*

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. —Eph. 4:31, 32.

107. The Christian Use of Riches.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18 That they do good, that they be rich in good works, ready to distribute, willing to communicate; 19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—I Ti. 6:17-19.

108. The Law of Rest in the Seventh Day.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.—Ex. 23:12.

109. The Law of Rest in the Seventh Year.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof: 11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard.—Ex. 23:10, 11.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, 7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.—Lev. 25: 6, 7.

HUMANE LAWS

110. Kindness to Animals Both Great and Small.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof: 11 But the seventh *year* thou shalt

let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard. 12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.—Ex. 23:10-12.

Thou shalt not seethe a kid in his mother's milk.—Ex. 34:26.

6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: 7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.—Deut. 22:6, 7.

4 Thou shalt not muzzle the ox when he treadeth out *the corn*.—Deut. 25:4.

4. CRIMINAL LAWS

INDIVIDUAL RESPONSIBILITY

111. The Criminal Himself, and No Other, Must Answer for His Crime.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. —Deut. 24:16.

CRIMES AGAINST RELIGION—THE FIRST COMMANDMENT

112. Worship of Any God Except Jehovah Forbidden: the Penalty, Death.

14 For thou shalt worship no other god: for the Lord, whose name *is* Jealous, *is* a jealous God.—Ex. 34:14.

20 He that sacrificeth unto *any* god, save unto the Lord only, he shall be utterly destroyed.—Ex. 22:20.

2 If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, 3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; 4 And it be told thee, and thou hast heard *of it*, and inquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel: 5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.—Deut. 17:2-5.

21 And thou shalt not let any of thy seed pass through *the fire* to Molech, neither shalt thou profane the name of thy God: I *am* the Lord.—Lev. 18:21.

¶ Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. 3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. 4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not; 5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.—Lev. 20:2-5.

29 When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; 30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. 31 Thou shalt not do so unto the Lord thy God: for every abomination to the Lord which he hateth have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.—Deut. 12: 29-31.

1 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, 2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; 3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. 4 Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. 5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. 6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; 7 *Namely*, of the gods of

the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth; 8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: 9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. 10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. 11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you. 12 If thou shalt hear *say* in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, 13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; 14 Then shalt thou inquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you; 15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword. 16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be a heap for ever; it shall not be built again. 17 And there shall cleave nought of the cursed thing to thine hand: that the Lord may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; 18 When thou shalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the Lord thy God.—Deut. 13:1-18.

113. Christian Worship Must be Rendered From a Pure Heart to God Alone.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Mat. 4:10.

14 Follow peace with all men, *and holiness, without which no man shall see the Lord: 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble* you, *and thereby many be defiled; 16 Lest there* be *any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.—Heb. 12:14-17.*

114. Sorcery and All Idolatrous Practices Forbidden: The Penalty, Death.

9 When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. 10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch, 11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. 12 For all that do these things *are* an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. 13 Thou shalt be perfect with the Lord thy God. 14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so *to do*.—Deut. 18:9-14.

18 Thou shalt not suffer a witch to live. —Ex. 22:18.

6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.—Lev. 20:6.

115. Heathen Mourning Customs Forbidden.

27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. 28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the Lord.—Lev. 19:27, 28.

116. False and Presumptuous Prophecy Forbidden: The Penalty, Death.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. 21 And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? 22 When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that *is* the thing which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.—Deut. 18:20-22.

117. The Christian Church Warned Against False Prophets.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.—Mat. 7:15.

CRIMES AGAINST RELIGION—THE SECOND COMMANDMENT

118. Making and Worshipping of Idols Forbidden.

1 Ye shall make you no idols nor graven image, neither rear you up a standing

image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the Lord your God.—Lev. 26:1.

15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the Lord spake unto you in Horeb out of the midst of the fire; 16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female, 17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air, 18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth: 19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.—Deut. 4:15-19.

23 Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the Lord thy God hath forbidden thee. 24 For the Lord thy God *is* a consuming fire, *even* a jealous God.—Deut. 4:23, 24.

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the Lord thy God. 26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.—Deut. 7:25, 26.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.—Acts 17:29.

CRIMES AGAINST RELIGION—THE THIRD COMMANDMENT

119. Blasphemy Forbidden: The Penalty, Death.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. 16 And he that blasphemeth the name of the Lord, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the Lord*, shall be put to death.—Lev. 24: 15, 16.

120. Blasphemy Against the Holy Spirit.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against *the* Holy *Ghost shall not be forgiven unto men.—Mat. 12:31.*

CRIMES AGAINST RELIGION—THE FOURTH COMMANDMENT

121. The Sabbath to Be Kept as a Day of Rest: The Penalty of Its Violation, Death.

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the Lord that doth sanctify you. 14 Ye shall keep the sabbath therefore; for it *is* holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the Lord: whosoever doeth *any* work in the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. 17 It *is* a sign between me and the children of Israel for ever: for *in* six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.—Ex. 31:13-17.

21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.—Ex. 34:21.

2 Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. 3 Ye shall kindle no fire throughout your habitations upon the sabbath day.—Ex. 35:2, 3.

122. "It Is Lawful to Do Well on the Sabbath Days."

1 At that time Jesus went on the sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat. 2 But when the Pharisees saw it, *they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. 3 But he said unto them, Have ye not read what David did, when he was a hungered, and they that were with him; 4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 6 But I say unto you, That in this place is* one *greater than the temple. 7 But if ye had known what* this *meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is Lord even of the sabbath day. 9 And when he was departed thence, he went into their synagogue: 10 And, behold, there was a man which had* his *hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11 And he said*

unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it *out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. 13 Then saith he to the man, Stretch forth thine hand. And he stretched* it *forth; and it was restored whole, like as the other.—Mat. 12:1-13.*

CRIMES AGAINST THE PUBLIC RIGHT

123. Bribery and Corruption.

8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.—Ex. 23:8.

15 Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.—Lev. 19:15.

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. 20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.—Deut. 16:19, 20.

124. The Christian Rule of Fair Dealing.

7 Render therefore to all their dues: tribute to whom tribute is due; *custom to whom custom; fear to whom fear; honour to whom honour. 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.—Rom. 13: 7, 8.*

125. Perjury.

16 If a false witness rise up against any man to testify against him *that which is* wrong; 17 Then both the men, between whom the controversy *is,* shall stand before the Lord, before the priests and the judges, which shall be in those days; 18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother; 19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. 20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. 21 And thine eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.—Deut. 19: 16-21.

126. Perjury Punished in the Christian Dispensation.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 And kept back part *of the price, his wife also being privy* to it, *and brought a certain part, and laid* it *at the apostles' feet. 3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back* part *of the price of the land? 4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. 6 And the young men arose, wound him up, and carried* him *out, and buried* him. *7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. 9 Ther Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband* are *at the door, and shall carry thee out. 10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying* her *forth, buried* her *by her husband.—Acts 5:1-10.*

127. Contempt of Court and of the Law.

30 But the soul that doeth *aught* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. 31 Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.—Num. 15:30, 31.

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.—Rom. 13:1, 2.

128. Oppression of One Class of the People by Another.

21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. 22 Ye shall not afflict any widow, or fatherless child. 23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; 24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.—Ex. 22:21-24.

18 Cursed *be* he that maketh the blind to wander out of the way: and all the people shall say, Amen. 19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.—Deut. 27:18, 19.

14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the Lord.—Lev. 19:14.

33 And if a stranger sojourn with thee in your land, ye shall not vex him.—Lev. 19:33.

129. Mutual Kindness the Christian Law.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—Jas. 1:27.

CRIMES AGAINST PUBLIC OR PRIVATE MORALS

130. Adultery: The Penalty, Death.

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.—Lev. 18:20.

22 If a man be found lying with a woman married to a husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.—Deut. 22:22.

23 If a damsel *that is* a virgin be betrothed unto a husband, and a man find her in the city, and lie with her; 24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.—Deut. 22:23, 24.

[See also Num. 5:11-31, and Sec. 47.]

131. Christ's Law of Purity.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.—Mat. 5:27, 28.

132. Prostitution.

29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.—Lev. 19:29.

9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.—Lev. 21:9.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them *the members of a harlot? God forbid. 16 What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. —I Co. 6:15-18.*

133. Bestiality.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.—Lev. 18:19.

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.—Lev. 20:18.

22 Thou shalt not lie with mankind, as with womankind: it *is* abomination. 23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.—Lev. 18:22, 23.

13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.—Lev. 20:13.

15 And if a man lie with a beast, he shall surely be put to death; and ye shall slay the beast. 16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.—Lev. 20:15, 16.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.—Rom. 1:24-27.

CRIMES AGAINST THE PERSON

134 Murder and Its Penalty.

5 And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.—Gen. 9:5, 6.

12 He that smiteth a man, so that he die, shall be surely put to death.—Ex. 21:12.

16 And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death. 17 And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. 18 Or *if* he smite him with a hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.—Num. 35:16-18.

135. Penalty of Murder to Be Executed by "The Revenger of Blood."

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. 20 But if he thrust him

of hatred, or hurl at him by laying of wait, that he die; 21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.—Num. 35:19-21.

136. No Commutation or Right of Sanctuary for Deliberate Murder.

31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.—Num. 35:31.

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.—Ex. 21:14.

11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: 12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. 13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.—Deut. 19:11-13.

137. The Killing of a Slave.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. 21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.—Ex. 21:20, 21.

138. Christ's Law Concerning the Murderous Spirit.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.—Mat. 5:21, 22.

139. Manslaughter—The Cities of Refuge.

13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee.—Ex. 21:13.

6 And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.—Num. 35:6.

2 Thou shalt separate three cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it. 3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the Lord thy God giveth thee to inherit, into three parts, that every slayer may flee thither. . . . 8 And if the Lord thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; 9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three; 10 That innocent blood be not shed in thy land, which the Lord thy God giveth thee *for* an inheritance, and *so* blood be upon thee. —Deut. 19:2, 3, 8-10.

4 And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past; 5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: 6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he *was* not worthy of death, inasmuch as he hated him not in time past.—Deut. 19:4-6.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait, 23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm: 24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments: 25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.—Num. 35:22-25.

1 The Lord also spake unto Joshua, saying, ¶ Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: 3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood. 4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. ¶ And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime. ¶ And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days.

then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.—Josh. 20:1-6.

140. Assault and Battery.

18 And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed: 19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed.—Ex. 21:18, 19.

141. Assault and Battery Upon a Parent.

15 And he that smiteth his father, or his mother, shall be surely put to death.—Ex. 21:15.

142. Christ's Law of Non-Resistance.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.—Mat. 5:38, 39.

143. Mayhem.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; 20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.—Lev. 24:19, 20.

144. Mayhem Upon a Slave.

26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. 27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.—Ex. 21:26, 27.

145. Injury to a Pregnant Woman.

22 If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*. 23 And if *any* mischief follow, then thou shalt give life for life, 24 Eye for eye, tooth for tooth, hand for hand, foot for foot, 25 Burning for burning, wound for wound, stripe for stripe.—Ex. 21:22-25.

146. Criminal Carelessness.

28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit. 29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. 30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. 31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. 32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. 33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; 34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his. 35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide. 36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.—Ex. 21:28-36.

8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.—Deut. 22:8.

147. Rape: The Penalty, Death.

25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die: 26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter: 27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.—Deut. 22:25-27.

148. Seduction: Marriage Required, and Payment of a Fine.

16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. 17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.—Ex. 22: 16, 17.

28 If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; 29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.—Deut. 22: 28, 29.

149. Christ's Law of Purity in Thought.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.—Mat. 5:27, 28.

150. Kidnapping.

7 If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him;

then that thief shall die; and thou shalt put evil away from among you.—Deut. 24: 7.

CRIMES AGAINST PROPERTY RIGHTS

151. Theft.

1 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. 2 If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him. 3 If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution: if he have nothing, then he shall be sold for his theft. 4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double. —Ex. 22:1-4.

2 If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; 3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: 4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, 5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering. 6 And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: 7 And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.—Lev. 6:2-7.

152. The Apostolic Rule: Industry a Preventive of a Thievish Disposition.

28 Let him that stole steal no more: but rather let him labour, working with his *hands the thing which is good, that he may have to give to him that needeth.—Eph. 4:28.*

153. Abuse of Wayside Privileges.

24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel. 25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.—Deut. 23:24, 25.

1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them *in* their *hands.—Lu. 6:1.*

154. Unlawful Appropriation of Property.

5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.—Ex. 22:5.

7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. 8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods. 9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour. 10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it:* 11 *Then* shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof,* and he shall not make *it* good. 12 And if it be stolen from him, he shall make restitution unto the owner thereof. 13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.—Ex. 22:7-13.

155. Falsification of Boundaries.

14 Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.—Deut. 19:14.

17 Cursed *be* he that removeth his neighbour's landmark: and all the people shall say, Amen.—Deut. 27:17.

156. False Weights and Measures.

13 Thou shalt not have in thy bag divers weights, a great and a small: 14 Thou shalt not have in thine house divers measures, a great and a small: 15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. 16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the Lord thy God.—Deut. 25:13-16.

35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. 36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I *am* the Lord your God, which brought you out of the land of Egypt.—Lev. 19: 35, 36.

157. The Apostolic Command of Honesty in All Things.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.—Rom. 12:17.

5. CEREMONIAL LAWS

SACRED OBJECTS

158. The Ark of the Covenant.

10 And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. 11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. 12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it. 13 And thou shalt make staves *of* shittim wood, and overlay them with gold. 14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. 15 The staves shall be in the rings of the ark: they shall not be taken from it. 16 And thou shalt put into the ark the testimony which I shall give thee. 17 And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. 18 And thou shalt make two cherubim *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat. 19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubim on the two ends thereof. 20 And the cherubim shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubim be. 21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. 22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.—Ex. 25:10-22.

159. The Tent of Meeting.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the Lord went out unto the tabernacle of the congregation, which *was* without the camp. 8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle. ¶ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the Lord* talked with Moses. 10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door. 11 And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.—Ex. 33:7-11.

160. The Tabernacle and Its Furniture.

1 And the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. 3 And this *is* the offering which ye shall take of them; gold, and silver, and brass, 4 And blue, and purple, and scarlet, and fine linen, and goats' *hair*, ¶ And rams' skins dyed red, and badgers' skins, and shittim wood, 6 Oil for the light, spices for anointing oil, and for sweet incense, 7 Onyx stones, and stones to be set in the ephod, and in the breastplate. 8 And let them make me a sanctuary; that I may dwell among them. ¶ According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.—Ex. 25:1-9. (See Exodus, chs. 25, 26, 27.)

161. The Heavenly Work of Christ Under the Figure of the Tabernacle.

1 Then verily the first covenant *had also ordinances of divine service, and a worldly sanctuary. 2 For there was a tabernacle made; the first, wherein* was *the candlestick, and the table, and the shewbread; which is called the sanctuary. 3 And after the second vail, the tabernacle which is called the holiest of all; 4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein* was *the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; 5 And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. 6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service* of God. *7 But into the second* went *the high priest alone once every year, not without blood, which he offered for himself, and* for *the errors of the people. . . . 11 But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having ob-*

tained eternal redemption for us. . . . *24 For Christ is not entered into the holy places made with hands,* which are *the figures of the true; but into heaven itself, now to appear in the presence of God for us.*—*Heb. 9:1-7, 11, 12, 24.*

162. Altars to the Lord.

24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. 25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. 26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.—Ex. 20:24-26.

163. One Sanctuary to Be Established.

10 But *when* ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety; 11 Then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord: 12 And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you. 13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: 14 But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.—Deut. 12:10-14.

164. Christian Worship Must Be in the Spirit and Is Confined to No Place or Places.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.—Jno. 4:21-23.

SACRED PERSONS

165. The Tribe of Levi.

5 And the Lord spake unto Moses, saying, 6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. 7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. 8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. ¶ And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.—Num. 3:5-9.

166. Aaron and His Descendants Priests.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.—Num. 3:10.

[For the consecration of Aaron and his sons, see Leviticus, chs. 8 to 10, and Numbers, ch. 18.]

167. Rules Concerning Those Who Serve as Priests.

16 And the Lord spake unto Moses, saying, 17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the bread of his God.—Lev. 21: 16, 17.

8 And the Lord spake unto Aaron, saying, 9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations.—Lev. 10: 8, 9.

168. The High Priest's Duty of Making Atonement, Once a Year.

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments: 33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation. 34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses.—Lev. 16:32-34.

169. Rules Concerning the High Priest.

10 And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; 11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; 12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the Lord. 13 And he shall take a wife in her virginity. 14 A widow, or a divorced woman, or profane, *or* a harlot, these shall he not take: but

he shall take a virgin of his own people to wife. 15 Neither shall he profane his seed among his people: for I the Lord do sanctify him.—Lev. 21:10-15.

170. The Priesthood of Christian Believers.

4 To whom coming, as unto *a living stone, disallowed indeed of men, but chosen of God,* and *precious, 5 Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe* he is *precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. 8 And a stone of stumbling, and a rock of offence,* even to them *which stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye* are *a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.—I Pe. 2:4-9.*

171. The High Priesthood and Offering of Christ.

17 Wherefore in all things it behooved him to be made like unto his *brethren, that he might be a merciful and faithful high priest in things* pertaining *to God, to make reconciliation for the sins of the people.—Heb. 2:17.*

1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.—Heb. 3:1.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our *profession.—Heb. 4:14.*

24 For Christ is not entered into the holy places made with hands, which are *the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. 9:24-28.*

SACRED DUES

172. The Firstborn.

19 All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male.* 20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. —Ex. 34:19, 20.

15 Every thing that openeth the matrix in all flesh, which they bring unto the Lord, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. 16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs. 17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the Lord. 18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine. —Num. 18:15-18.

173. Christ the Firstborn of Creation.

15 Who is the image of the invisible God, the firstborn of every creature.—Col. 1: 15.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. —Heb 1: 5, 6.

174. The Firstfruits.

26 The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.—Ex. 34:26.

3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw. 4 The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.—Deut. 18:3, 4.

175. Christ as the Firstfruits of Those Who Shall Rise.

20 But now is Christ risen from the dead, and *become the firstfruits of them that slept.—I Co. 15:20.*

176. The Tithe.

30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the Lord's: *it is* holy unto the Lord. 31 And if a man will at all redeem *aught* of his tithes, he shall add thereto the fifth *part* thereof. 32 And concerning the tithe of the herd, or of the flock,

even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. 33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.—Lev. 27:30-33.

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. 23 And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. 24 And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: 25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: 26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household, 27 And the Levite that *is* within thy gates; thou shalt not forsake him: for he hath no part nor inheritance with thee. 28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates: 29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.—Deut. 14:22-29.

177. The Christian Law of Living and Giving.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters *of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.*—Mat. 23:23.

6 But this I say, *He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 7 Every man according as he purposeth in his heart,* so let him give; *not grudgingly, or of necessity: for God loveth a cheerful giver. 8 And God* is *able to make all grace abound toward you; that ye, always having all sufficiency in all* things, *may abound to every good work.*—*II Co. 9:6-8.*

178. The Poll Tax.

11 And the Lord spake unto Moses, saying, 12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when *thou* numberest them. 13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) a half shekel *shall be* the offering of the Lord. 14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. 15 The rich shall not give more, and the poor shall not give less, than half a shekel, when *they* give an offering unto the Lord, to make an atonement for your souls. 16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.—Ex. 30:11-16.

24 And when they were come to Capernaum, they that received tribute money *came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. 27 Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.*—*Mat. 17:24-27.*

179. Free-Will Offerings.

17 And the Lord spake unto Moses, saying, 18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the Lord for a burnt offering; 19 *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats. 20 *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.—Lev. 22:17-20.

10 And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the Lord thy God,* according as the Lord thy God hath blessed thee.—Deut. 16:10.

16 Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the

feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: 17 Every man *shall give* as he is able, according to the blessing of the Lord thy God which he hath given thee.—Deut. 16:16, 17.

180. The Christian Offering of Self.

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is *your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what* is *that good, and acceptable, and perfect will of God.—Rom. 12:1, 2.*

181. Vows and Their Payment.

21 When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. 22 But if thou shalt forbear to vow, it shall be no sin in thee. 23 That which is gone out of thy lips thou shalt keep and perform; *even* a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.—Deut. 23:21-23.

[See also Leviticus, ch. 27.]

182. Christian Service Accepted Like Sacrifice.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.—Heb. 13:16.

SACRED OFFERINGS

183. The Daily Sacrifice.

38 Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually. 39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: 40 And with the one lamb a tenth deal of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine *for* a drink offering. 41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the Lord. 42 *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the Lord, where I will meet you, to speak there unto thee.—Ex. 29:38-42.

184. Our Lord's Sacrifice.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. *11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool.—Heb. 10:10-13.*

26 For such a high priest became us, who is *holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law,* maketh *the Son, who is consecrated for evermore.—Heb. 7:26-28.*

185. The Peace Offering.

1 And if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd, whether *it be* a male or female, he shall offer it without blemish before the Lord. 2 And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about. 3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that *is* upon the inwards. 4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away. 5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the Lord. 6 And if his offering for a sacrifice of peace offering unto the Lord *be* of the flock, male or female, he shall offer it without blemish.—Lev. 3:1-6.

13 But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.—*Eph. 2:13, 14.*

186. The Burnt Offering.

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, *even* of the herd, and of the flock. 3 If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. 4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. 5 And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.—Lev. 1:2-5.

10 And if his offering *be* of the flocks, *namely,* of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.—Lev. 1:10.

14 And if the burnt sacrifice for his offering to the Lord *be* of fowls, then he shall bring his offering of turtledoves, or of young pigeons.—Lev. 1:14.

187. The Meat Offering or Meal Offering.

1 And when any will offer a meat offering unto the Lord, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon. ¶ 2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the Lord: ¶ 3 And the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the Lord made by fire. 4 And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. ¶ 5 And if thy oblation *be* a meat offering *baken* in a pan, it shall be *of* fine flour unleavened, mingled with oil. 6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat offering. 7 And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil. 8 And thou shalt bring the meat offering that is made of these things unto the Lord: and when it is presented unto the priest, he shall bring it unto the altar. ¶ 9 And the priest shall take from the meat offering a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto the Lord. 10 And that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the Lord made by fire. 11 No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire. 12 As for the oblation of the firstfruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour. 13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt. 14 And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears. 15 And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat offering. 16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the Lord.—Lev. 2:1-16.

188. The Trespass Offering.

14 And the Lord spake unto Moses, saying, 15 If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: 16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him. 17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist *it* not, yet is he guilty, and shall bear his iniquity. 18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him. 19 It *is* a trespass offering: he hath certainly trespassed against the Lord.—Lev. 5:14-19.

1 Likewise this *is* the law of the trespass offering: it *is* most holy. ¶ 2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. 3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, 4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away: 5 And the priest shall burn them upon the altar *for* an offering made by fire unto the Lord: it *is* a trespass offering. ¶ 6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy. 7 As the sin offering *is,* so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it.*—Lev. 7:1-7.

1 And if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it,* then he shall bear his iniquity. 2 Or if a soul touch any unclean thing, whether *it be* a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty. 3 Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it,* then he shall be guilty. 4 Or if a soul swear, pronouncing with *his*

lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it,* then he shall be guilty in one of these. ¶ And it shall be, when he shall be guilty in one of these *things,* that he shall confess that he hath sinned in that *thing:* 6 And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb, or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin. 7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the Lord; one for a sin offering, and the other for a burnt offering. 8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and wring off his head from his neck, but shall not divide *it* asunder: 9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering. 10 And he shall offer the second *for* a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him. 11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering. 12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the Lord: it *is* a sin offering. 13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering.—Lev. 5:1-13.

189. The Sin Offering.

1 And the Lord spake unto Moses, saying, ¶ Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord *concerning things* which ought not to be done, and shall do against any of them: 3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering. 4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord. ¶ And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: ¶ And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary. 7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the Lord, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation. 8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards, 9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away, 10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. 11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, 12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.—Lev. 4:1-12.

[See also the entire chapter, Leviticus 4.]

190. Christ Likened to the Sin Offering.

10 We have an altar, whereof they have no right to eat which serve the tabernacle. 11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.—Heb. 13:10-12.

SACRED TIMES

191. The Sabbath.

3 Six days shall work be done: but the seventh day *is* the sabbath of rest, a holy convocation; ye shall do no work *therein:* it *is* the sabbath of the Lord in all your dwellings.—Lev. 23:3.

12 Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. 13 Six days thou shalt labour, and do all thy work: 14 But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou. 15 And remember that thou wast a servant in the land of Egypt, and *that* the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.—Deut. 5:12-15.

192. Christ is Lord of the Sabbath.

27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 Therefore the Son of man is Lord also of the sabbath.—Mark 2: 27, 28.

193. The Rest of the Land in the Seventh Year.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof: 11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard.—Ex. 23:10, 11.

1 At the end of *every* seven years thou shalt make a release. 2 And this *is* the manner of the release: Every creditor that lendeth *aught* unto his neighbour shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the Lord's release. 3 Of a foreigner thou mayest exact *it again:* but *that* which is thine with thy brother thine hand shall release.—Deut. 15:1-3.

194. The Fiftieth Year, the Year of Jubilee.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. 9 Then shalt thou cause the trumpet of the jubilee to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. 11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. 12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. 13 In the year of this jubilee ye shall return every man unto his possession. 14 And if thou sell aught unto thy neighbour, or buyest *aught* of thy neighbour's hand, ye shall not oppress one another: 15 According to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee. 16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.—Lev. 25: 8-16.

195. The Passover.

1 Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. ¶ Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there. 3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. 4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. 5 Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: ¶ But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. 7 And thou shalt roast and eat *it* in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. 8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the Lord thy God: thou shalt do no work *therein.*—Deut. 16: 1-8.

5 In the fourteenth *day* of the first month at even *is* the Lord's passover.—Lev. 23:5.

196. The Last Passover and First Supper of Our Lord.

26 And as they were eating, Jesus took bread, and blessed it, *and brake* it, *and gave* it *to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave* it *to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. —Mat. 26:26-28.*

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.—Jno. 6:51.

197. Christ Our Passover.

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread *of sincerity and truth.—I Co. 5:7, 8.*

198. The Feast of Unleavened Bread.

18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat

unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. —Ex. 34:18.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. 7 In the first day ye shall have a holy convocation: ye shall do no servile work therein. 8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day *is* a holy convocation: ye shall do no servile work *therein.*—Lev. 23:6-8.

199. Purge Out the Old Leaven.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread *of sincerity and truth.—I Co. 5:6-8.*

200. The Feast of Firstfruits.

9 And the Lord spake unto Moses, saying, 10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: 11 And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it. 12 And ye shall offer that day when ye wave the sheaf a he lamb without blemish of the first year for a burnt offering unto the Lord. 13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of a hin. 14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.—Lev. 23:9-14.

201. The Feast of Weeks, or Pentecost.

9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn. 10 And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the Lord thy God,* according as the Lord thy God hath blessed thee: 11 And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the Lord thy God hath chosen to place his name there.—Deut. 16:9-11.

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: 16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. 17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits unto the Lord. 18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the Lord, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the Lord. 19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. 20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. 21 And ye shall proclaim on the selfsame day, *that* it may be a holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.—Lev. 23:15-21.

202. The Feast of Trumpets.

23 And the Lord spake unto Moses, saying, 24 Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation. 25 Ye shall do no servile work *therein:* but ye shall offer an offering made by fire unto the Lord.—Lev. 23: 23-25.

203. The Day of Atonement.

26 And the Lord spake unto Moses, saying, 27 Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. 28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the Lord your God. 29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people. 30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people. 31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings. 32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month

at even, from even unto even, shall ye celebrate your sabbath.—Lev. 23:26-32.

29 And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: 30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the Lord. 31 It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. 32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments: 33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation. 34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses.—Lev. 16:29-34.

204. Atonement Not Completed Under the Law.

1 For the law having a shadow of good things to come, and *not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those* sacrifices there is *a remembrance again* made *of sins every year.—Heb. 10:1-3.*

205. The Feast of Tabernacles or Booths.

13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: 14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates. 15 Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice. 16 Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: 17 Every man *shall give* as he is able, according to the blessing of the Lord thy God which he hath given thee.—Deut. 16:13-17.

33 And the Lord spake unto Moses, saying, 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the Lord. 35 On the first day *shall be* a holy convocation: ye shall do no servile work *therein.* 36 Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the Lord: it *is* a solemn assembly; *and* ye shall do no servile work *therein.* 37 These *are* the feasts of the Lord, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offering, every thing upon his day: 38 Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord. 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath. 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. 41 And ye shall keep it a feast unto the Lord seven days in the year: *it shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month. 42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: 43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the Lord your God.—Lev. 23:33-43.

CEREMONIAL CLEANNESS AND UNCLEANNESS

206. Clean and Unclean Food.

3 Thou shalt not eat any abominable thing. 4 These *are* the beasts which ye shall eat: the ox, the sheep, and the goat, 5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois. 6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat. 7 Nevertheless these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you. 8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass. 9 These ye shall eat, of all that *are* in the waters: all

that have fins and scales shall ye eat: 10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you. 11 *Of* all clean birds ye shall eat. 12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray, 13 And the glede, and the kite, and the vulture after his kind, 14 And every raven after his kind, 15 And the owl, and the nighthawk, and the cuckoo, and the hawk after his kind, 16 The little owl, and the great owl, and the swan, 17 And the pelican, and the gier eagle, and the cormorant, 18 And the stork, and the heron after her kind, and the lapwing, and the bat. 19 And every creeping thing that flieth *is* unclean unto you: they shall not be eaten. 20 *But of* all clean fowls ye may eat. 21 Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* a holy people unto the Lord thy God. Thou shalt not seethe a kid in his mother's milk.—Deut. 14:3-21.

31 And ye shall be holy men unto me: neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.—Ex. 22:31.

207. Fat and Blood Not to Be Eaten.

22 And the Lord spake unto Moses, saying, 23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. 24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. 25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth *it* shall be cut off from his people. 26 Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings. 27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.—Lev. 7:22-27.

208. Fruit of Young Trees Not to Be Eaten.

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. 24 But in the fourth year all the fruit thereof shall be holy to praise the Lord *withal*. 25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the Lord your God. —Lev. 19:23-25.

209. Uncleanness from Loathsome Diseases.

[See Leviticus, chapters 13 to 15.]

210. Uncleanness from Childbirth.

[See Leviticus, chapter 12.]

211. Uncleanness from Contact with Dead or Unclean Things.

2 Or if a soul touch any unclean thing, whether *it be* a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.—Lev. 5:2.

11 He that toucheth the dead body of any man shall be unclean seven days. 12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. 13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him. 14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days. 15 And every open vessel, which hath no covering bound upon it, *is* unclean. 16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. 17 And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: 18 And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: 19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. 20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he *is* unclean. 21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. 22 And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.—Num. 19:11-22.

212. Christ's Teaching About Cleanness and Uncleanness.

14 And when he had called all the people unto him, *he said unto them, Hearken unto me every one* of you, *and understand: 15 There is nothing from without a man, that entering into him can defile him: but the*

things which come out of him, those are they that defile the man. 16 If any man have ears to hear, let him hear. 17 And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it *cannot defile him; 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man.—Mark 7:14-23.*

213. Christian Charity in Matters of Difference.

14 I know, and am persuaded by the Lord Jesus, that there is *nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him* it is *unclean. 15 But if thy brother be grieved with* thy *meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.—Rom. 14:14, 15.*

[*See also First Corinthians, chapter 8.*]

214. THE FULFILLING OF THE LAW

And if there be *any other commandment, it is briefly comprehended in this saytng, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore love* is *the fulfilling of the law.—Rom. 13:9, 10.*

GENERAL PROPHECIES

AND

THEIR FULFILLMENTS

RELATING TO

Particular Events
The Future of Individuals
The Rise and Fall of Nations

BY

FINIS K. FARR

FOREWORD

IT WAS the great duty of the prophets in Israel to declare God's good will toward the penitent sinner and His judgment upon the unrepentant. To enforce this preaching, the prophets were continually uttering predictions of the future. These predictions are usually referred to as "prophecies," although, strictly speaking, a "prophecy" is any inspired utterance of a prophet, whether or not it contains a prediction. The prophets' predictions were of events both near and distant in time and in place; concerning individuals, families, or whole nations.

In the following pages, there are gathered together those predictions of which the fulfillment, or some part of it, is to be found recorded in the Old Testament. Following the prophecy, the passage recording the fulfillment is given, the latter being printed in *italics*. In the case of certain great subjects, such as the Call of Abraham,—where the predictions appear to have been given directly to Abraham himself,—the Captivity and the Return of Israel, a selection only of the prophets' predictions has been given, for the reason that otherwise it would be necessary to reprint almost entire books of Scripture here; which would defeat the purpose of this table of prophecies, to show by a convenient method how much use is made of prediction by the prophets, and how often they were enabled by the Spirit of God to declare the future in advance, whether as means of establishing their own authority and commanding attention and belief, as a warning to the wicked, or as a source of comfort to the people of God.

Prophecies concerning the Christ and His Kingdom are to be found, in this edition of the Scriptures, arranged under a separate heading: PROPHECIES CONCERNING JESUS AND THEIR FULFILLMENTS.

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GENERAL PROPHECIES AND THEIR FULFILLMENTS

1. Abraham to Be a Father of Many Nations, Which Shall Possess a Great Territory.

1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.—Gen. 12:1-3.

23 So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.—Josh. 11:23.

14 And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.—Gen. 13:14-16.

20 Judah and Israel were *many, as the sand which* is *by the sea in multitude, eating and drinking, and making merry.—I Ki. 4:20.*

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. —Gen. 15:5.

10 The Lord your God hath multiplied you, and, behold, ye are *this day as the stars of heaven for multitude.—Deut. 1:10.*

18 In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.—Gen. 15:18.

1 And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.—Gen. 17:1-8.

1 Then again Abraham took a wife, and her name was *Keturah. 2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. 3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. 4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these* were *the children of Keturah.—Gen. 25:1-4.*

15 And the angel of the Lord called unto Abraham out of heaven the second time, 16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only *son,* 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.—Gen. 22:15-18.

3 David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. 5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.—II Sa. 8:3, 5.

21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.—I Ki. 4:21.

(a) The Same Promise Confirmed to Isaac.

2 And the Lord appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of. 3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; 4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed. —Gen. 26:2-4.

23 And he went up from thence to Beersheba. 24 And the Lord appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.—Gen. 26:23, 24.

(b) The Promise Confirmed to Jacob.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel. 11 And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; 12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.—Gen. 35:10-12.

2. The Descendants of Ishmael to Be a Numerous People.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. 9 And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. 10 And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. 11 And the angel of the Lord said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.—Gen. 16:8-11.

12 Now these are *the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: 13 And these* are *the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, 14 And Mishma, and Dumah, and Massa, 15 Hadar, and Tema, Jetur, Naphish, and Kedemah: 16 These* are *the sons of Ishmael, and these* are *their names, by their towns, and by their castles; twelve princes according to their nations. 17 And these* are *the years of the life of Ishmael, a hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his people. 18 And they dwelt from Havilah unto Shur, that* is *before Egypt, as thou goest toward Assyria:* and *he died in the presence of all his brethren.—Gen. 25:12-18.*

3. A Son to Be Born to Abraham and Sarah.

2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of the Lord *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.—Gen. 15:2-4.

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*. 16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her. . . . 19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him. . . . 21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.—Gen. 17:15, 16, 19, 21.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.—Gen. 18:10.

1 And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. 2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. 3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.—Gen. 21:1-3.

4. The Descendants of Esau to Serve the Descendants of Jacob.

23 And the Lord said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.—Gen. 25:23.

32 And Esau said, Behold, I am *at the point to die: and what profit shall this birthright do to me? 33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. —Gen. 25:32, 33.*

38 And Esau said unto his father, Hast thou but one blessing, my father? bless

me, *even* me also, O my father. And Esau lifted up his voice, and wept. 39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; 40 And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.—Gen. 27:38-40.

12 Moreover, Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand. 13 And he put garrisons in Edom; and all the Edomites became David's servants. Thus the Lord preserved David whithersoever he went.—I Ch. 18:12, 13.

5. Jacob's Descendants to Become a Great Nation in Egypt.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I. 3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. 4 I will go down with thee into Egypt; and I will also surely bring thee up *again:* and Joseph shall put his hand upon thine eyes.—Gen. 46:2-4.

6 And Joseph died, and all his brethren, and all that generation. 7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.—Ex. 1:6, 7.

6. The Exodus Foretold to Abraham.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.—Gen. 15:12-14.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: 36 And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required: *and they spoiled the Egyptians. . . . 40 Now the sojourning of the children of Israel, who dwelt in Egypt,* was *four hundred and thirty years. 41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.—Ex. 12: 35, 36, 40, 41.*

7. Joseph to Have Authority Over His Brothers.

5 And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. 6 And he said unto them, Hear, I pray you, this dream which I have dreamed: 7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. 8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. 9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.—Gen. 37:5-9.

And Joseph was *the governor over the land,* and *he* it was *that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him* with *their faces to the earth.—Gen. 42:6.*

26 And when Joseph came home, they brought him the present which was *in their hand into the house, and bowed themselves to him to the earth.—Gen. 43:26.*

15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. . . . 18 And his brethren also went and fell down before his face; and they said, Behold, we be *thy servants. 19 And Joseph said unto them, Fear not: for* am *I in the place of God? 20 But as for you, ye thought evil against me;* but *God meant it unto good, to bring to pass, as* it is *this day, to save much people alive.—Gen. 50:15, 18-20.*

8. Israel to Be Delivered from Bondage in Egypt.

16 Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt: 17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. . . . 19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. 20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. 21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty.—Ex. 3:16, 17, 19-21.

1 And the Lord said unto Moses, Yet will I bring one plague more *upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let* you *go, he shall surely thrust you out hence alto-*

gether. 2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. —Ex. 11:1, 2.

6 Wherefore say unto the children of Israel, I *am* the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: 7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the Lord your God, which bringeth you out from under the burdens of the Egyptians.—Ex. 6:6, 7.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. 14 The Lord shall fight for you, and ye shall hold your peace. . . . 30 Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. 31 And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.—Ex. 14:13, 14, 30, 31.

9. Israel's Greatness as Predicted by Balaam.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying,* Come, curse me Jacob, and come, defy Israel. 8 How shall I curse, *whom* God hath not cursed? or how shall I defy, *whom* the Lord hath not defied? 9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. 10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his!—Num. 23:7-10.

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: 19 God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good? 20 Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it. 21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God *is* with him, and the shout of a king *is* among them. 22 God brought them out of Egypt; he hath as it were the strength of a unicorn. 23 Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! 24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.—Num. 23:18-24.

43 And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. 44 And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. 45 There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass. —Josh. 21:43-45.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: 4 He hath said, *which* heard the words of God, which saw the vision of the Almighty, falling *into a trance,* but having his eyes open: 5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel! 6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lignaloes which the Lord hath planted, *and* as cedar trees beside the waters. 7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. 8 God brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows. 9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.—Num. 24:3-9.

15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: 16 He hath said, which heard the words of God, and knew the knowledge of the Most High, *which* saw the vision of the Almighty, falling *into a trance,* but having his eyes open: 17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. 18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. 19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. 20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever. 21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock. 22 Nevertheless the Kenite shall be wasted,

until Asshur shall carry thee away captive. 23 And he took up his parable, and said, Alas, who shall live when God doeth this! 24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.—Num. 24:15-24.

11 Them also king David dedicated unto the Lord, with the silver and the gold that he brought from all these *nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. 12 Moreover, Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand. 13 And he put garrisons in Edom; and all the Edomites became David's servants. Thus the Lord preserved David whithersoever he went.—I Ch. 18:11-13.*

2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and *brought gifts. —II Sa. 8:2.*

7 And Saul smote the Amalekites from Havilah until *thou comest to Shur, that* is *over against Egypt. 8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.—I Sa. 15:7, 8.*

10. The Site of Jericho to Be Accursed.

26 And Joshua adjured *them* at that time, saying, Cursed *be* the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it.—Josh. 6:26.

34 In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son *Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.—I Ki. 16:34.*

11. The Priestly Line of Eli to Be Cut Off, Another Family to Have the Priesthood.

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. . . . 34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. 35 And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.—I Sa. 2:31, 34, 35.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.—I Sa. 4:11.

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were *the priests; and Seraiah* was *the scribe.—II Sa. 8:17.*

12. The Rule of Future Kings to Be Oppressive.

10 And Samuel told all the words of the Lord unto the people that asked of him a king. 11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots. 12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. 13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers. 14 And he will take your fields, and your vineyards, and your oliveyards, *even* the best *of them,* and give *them* to his servants. 15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. 16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work. 17 He will take the tenth of your sheep: and ye shall be his servants. 18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day.—I Sa. 8:10-18.

13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.—I Ki. 5:13.

3 And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, 4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. . . . 13 And the king answered the people roughly, and forsook the old men's counsel that they gave him; 14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also *chastised you with whips, but I will chastise you with scorpions.— I Ki. 12:3, 4, 13, 14.*

13. Samuel Declares to Saul the Circumstances of Saul's Reception of the Spirit of God.

2 When thou art departed from me today, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? 3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying

three loaves of bread, and another carrying a bottle of wine: 4 And they will salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands. 5 After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: 6 And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.—I Sa. 10:2-6.

9 And it was so, that, when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. 10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.—I Sa. 10:9, 10.

14. David's Son to Build the Temple.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build a house for my name, and I will stablish the throne of his kingdom for ever.—II Sa. 7:12, 13.

1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord. . . . 38 And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.—I Ki. 6:1, 38.

15. Disgrace to Come Upon David for His Great Sin.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. 11 Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun. 12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.—II Sa. 12:10-12.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong. 22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.—II Sa. 16:21, 22.

16. The Firstborn of David and Bathsheba to Die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also *that is* born unto thee shall surely die.—II Sa. 12:14.

18 And it came to pass on the seventh day, that the child died.—II Sa. 12:18.

17. Solomon's Kingdom to Be Divided.

11 Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. 12 Notwithstanding, in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son. 13 Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.—I Ki. 11:11-13.

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces: 31 And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: 32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) . . . 34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: 35 But I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.—I Ki. 11:30-32, 34, 35.

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. . . . 20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.—I Ki. 12:16, 20.

18. The Altar Set Up by Jeroboam I. to Be Desecrated by Josiah.

1 And, behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam stood by the altar to burn incense. 2 And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee

shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.—I Ki. 13: 1, 2.

15 Moreover the altar that was *at Beth-el,* and *the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place,* and *stamped* it *small to powder, and burned the grove. 16 And as Josiah turned himself, he spied the sepulchres that* were *there in the mount, and sent, and took the bones out of the sepulchres, and burned* them *upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.—II Ki. 23:15, 16.*

19. The Line of Jeroboam I. to Be Cut Off.

10 Therefore, behold, I will bring evil upon the house of Jeroboam . . . and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.—I Ki. 14:10.

25 And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. . . . 27 And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged *to the Philistines; for Nadab and all Israel laid siege to Gibbethon. . . . 29 And it came to pass, when he reigned,* that *he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite.—I Ki. 15:25, 27, 29.*

20. The Line of Baasha to Be Cut Off.

1 Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying, 2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; 3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.—I Ki. 16:1-3.

8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. 9 And his servant Zimri, captain of half his *chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of* his *house in Tirzah. 10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. 11 And it came to pass, when he began to reign, as soon as he sat on his throne,* that *he slew all the house of Baasha: he left him not one . . . of his kinsfolks, nor of his friends.—I Ki. 16:8-11.*

21. The Drouth Announced by Elijah to Continue Until the Prophet Declares It at an End.

1 And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. —I Ki. 17:1.

1 And it came to pass after *many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.—I Ki. 18:1.*

22. Ahab to Have a Victory Over Syria.

13 And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I *am* the Lord. 14 And Ahab said, By whom? And he said, Thus saith the Lord, *Even* by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.—I Ki. 20:13, 14.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them. 20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with the horsemen.—I Ki. 20: 19, 20.

23. The Doom of Ahab and Jezebel.

19 And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. 20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee:* because thou hast sold thyself to work evil in the sight of the Lord. 21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel. 22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin. 23 And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. 24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.—I Ki. 21:19-24.

28 And the word of the Lord came to Elijah the Tishbite, saying, 29 Seest thou how Ahab humbleth himself before me?

because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.—I Ki. 21:28, 29.

24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. 25 Then said Jehu *to Bidkar his captain, Take up,* and *cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him.—II Ki. 9:24, 25.*

30 And when Jehu was come to Jezreel, Jezebel heard of it; *and she painted her face, and tired her head, and looked out at a window. 31 And as Jehu entered in at the gate, she said,* Had *Zimri peace, who slew his master? 32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two* or *three eunuchs. 33 And he said, Throw her down. So they threw her down: and* some *of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. 34 And when he was come in, he did eat and drink, and said, Go, see now this cursed* woman, *and bury her: for she* is *a king's daughter. 35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of* her *hands. 36 Wherefore they came again, and told him. And he said, This* is *the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel.—II Ki. 9:30-36.*

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.—II Ki. 10:11.

24. Ahab to Die in Battle Against the Syrians.

42 And he said unto him, Thus saith the Lord, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.—I Ki. 20:42.

15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver *it* into the hand of the king. 16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the Lord? 17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace.—I Ki. 22:15-17.

34 And a certain *man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. 35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. . . . 38 And* one *washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake.—I Ki. 22:34, 35, 38.*

25. Elisha Foretells the Victory of the Three Kings Over Moab.

16 And he said, Thus saith the Lord, Make this valley full of ditches. 17 For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. 18 And this is *but* a light thing in the sight of the Lord: he will deliver the Moabites also into your hand.—II Ki. 3:16-18.

20 And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water. . . . 24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their *country. 25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about* it, *and smote it.—II Ki. 3:20, 24, 25.*

26. King Jehoram Warned of the Syrians' Hostile Plans.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.—II Ki. 6:9.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.—II Ki. 6:10.

27. End of the Siege of Samaria; Death of a Mocker.

1 Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, Tomorrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria. 2 Then a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof. —II Ki. 7:1, 2.

6 For the Lord had made the host of the Syrians to hear a noise of chariots, and a

noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. 7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. . . . 16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold *for a shekel, and two measures of barley for a shekel, according to the word of the Lord. 17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.—II Ki. 7:6, 7, 16, 17.*

28. Hazael to Kill His Master and Seize the Throne of Syria.

8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease? . . . 10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die.—II Ki. 8:8, 10.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that *thou shouldest surely recover. 15 And it came to pass on the morrow, that he took a thick cloth, and dipped* it *in water, and spread* it *on his face, so that he died: and Hazael reigned in his stead.—II Ki. 8:14, 15.*

29. Hazael, as King, to Conquer Israel.

11 And he settled his countenance steadfastly, until he was ashamed: and the man of God wept. 12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.—II Ki. 8:11, 12.

32 In those days the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel.—II Ki. 10:32.

3 And the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their *days.—II Ki. 13:3.*

30. The Line of Jehu to Continue for Four Generations.

30 And the Lord said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel.—II Ki. 10:30.

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.—II Ki. 10:35.

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.—II Ki. 13:9.

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.—II Ki. 13:13.

8 In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. . . . 12 This was *the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth* generation. *And so it came to pass.—II Ki. 15:8, 12.*

31. Jehoash, King of Israel, to Conquer the Syrians.

17 And he said, Open the window eastward. And he opened *it.* Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them.* 18 And he said, Take the arrows. And he took *them.* And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. 19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt smite Syria *but* thrice.—II Ki. 13: 17-19.

25 And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.—II Ki. 13:25.

32. According to an Unrecorded Prediction Uttered by Jonah, Jeroboam II. Regains All the Territory Which Formerly Belonged to Israel.

25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was *of Gath-hepher.—II Ki. 14:25.*

33. Jonah's Preaching Moves the King and People of Nineveh to Repent.

1 And the word of the Lord came unto Jonah the second time, saying, ¶ Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. 3 So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. 4 And

Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.—Jon. 3:1-4.

5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. 6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him *with sackcloth, and sat in ashes. . . . 10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did* it *not.—Jon. 3:5, 6, 10.*

34. The Kingdom of Israel (The "Northern Kingdom") to Fall.

¶ Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because they sold the righteous for silver, and the poor for a pair of shoes.—Amos 2:6.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: 15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself:* neither shall he that rideth the horse deliver himself. 16 And *he that is* courageous among the mighty shall flee away naked in that day, saith the Lord.—Amos 2:14-16.

4 And the Lord said unto him, Call his name Jezreel; for yet a little *while,* and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.—Hos. 1:4.

7 *As for* Samaria, her king is cut off as the foam upon the water.—Hos. 10:7.

5 He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.—Hos. 11:5.

6 Therefore I will make Samaria as a heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.—Mic. 1:6.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.—Isa. 7:8.

1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine! 2 Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. 3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet: 4 And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up.—Isa. 28:1-4.

29 In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.—II Ki. 15:29.

5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. 6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by *the river of Gozan, and in the cities of the Medes. 7 For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods. . . . 18 Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.—II Ki. 17:5-7, 18.*

35. Damascus to Be Taken by the King of Assyria.

4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.—Isa. 8:4.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of *it captive to Kir, and slew Rezin.—II Ki. 16:9.*

36. The Kingdom of Judah to Suffer from an Attack by the King of Assyria.

17 The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.—Isa. 7:17.

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: 8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.—Isa. 8:7, 8.

5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. 6 I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.—Isa. 10:5, 6.

13 Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria

come up against all the fenced cities of Judah, and took them. 14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.—II Ki. 18:13, 14.

37. Judah's Attempted Alliance with Egypt to Be of No Use.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. 6 And the inhabitant of this isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?—Isa. 20:5, 6.

14 Wherefore hear the word of the Lord, ye scornful men, that rule this people which *is* in Jerusalem. 15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: 16 Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone,* a sure foundation: he that believeth shall not make haste. 17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. 18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.—Isa. 28:14-18.

1 Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin. 2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! 3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.—Isa. 30:1-3.

1 Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!—Isa. 31:1.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? 20 Thou sayest, (but they are but *vain words,)* I have *counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? 21 Now, behold, thou trustest upon the staff of this bruised reed,* even *upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.—II Ki. 18:19-21.*

38. Jerusalem to Be Threatened by the Assyrian, but to Be Saved by the Power of God.

9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. 10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us.—Isa. 8:9, 10.

12 Wherefore it shall come to pass, *that,* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.—Isa. 10:12.

33 Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. 34 By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. 35 For I will defend this city to save it for mine own sake, and for my servant David's sake.—Isa. 37:33-35.

7 But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.—Hos. 1:7.

1 Woe to Ariel, to Ariel, the city *where* David dwelt! add ye year to year; let them kill sacrifices. 2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. 3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. . . . 5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly.—Isa. 29:1-3, 5.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; he sent messengers again unto Hezekiah, saying, 10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.—II Ki. 19:9, 10.

14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord. . . . 20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That *which thou hast prayed to me against Sennacherib king of Assyria I have heard. . . . 35 And it came to pass*

that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold, they were *all dead corpses. 36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. 37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esar-haddon his son reigned in his stead. —II Ki. 19:14, 20, 35-37.*

39. Nineveh, Capital of Assyria, to Fall; the Power to Pass to Babylon.

24 Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. 25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction. 26 And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.—Isa. 10:24-26.

31 For through the voice of the Lord shall the Assyrian be beaten down, *which* smote with a rod.—Isa. 30:31.

8 But Nineveh *is* of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry;* but none shall look back.—Nah. 2:8.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee? . . . 12 All thy strong holds *shall be like* fig trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater. 13 Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars. . . . 18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust:* thy people is scattered upon the mountains, and no man gathereth *them.*—Nah. 3:7, 12, 13, 18.

13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness. 14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar work. 15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, I *am,* and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.—Zeph. 2:13-15.

5 Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, *which* ye will not believe, though it be told *you.* 6 For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces *that are* not theirs.—Hab. 1:5, 6.

[*The fulfillment of these predictions occurred between the times of the two events recorded in the passages given below.*]

29 In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.—II Ki. 23:29.

1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.—II Ki. 24:1.

40. The Fall of Jerusalem Before the King of Babylon, and the Captivity of Judah.

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves,* and make a graven image, *or* the likeness of any *thing,* and shall do evil in the sight of the Lord thy God, to provoke him to anger; 26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed. 27 And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.—Deut. 4:25-27.

49 The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand; 50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: . . . 52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.—Deut. 28:49, 50, 52.

6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them; 7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people.—I Ki. 9:6, 7.

12 Therefore thus saith the Lord God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. 13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, wiping *it*, and turning *it* upside down. 14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; 15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.—II Ki. 21:12-15.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim: 5 Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.—Hos. 3:4, 5.

[*For the fulfillment, see the following sections.*]

11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. 12 And I will destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. 13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the Lord.—Hos. 2: 11-13.

4 Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked: 5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.—Amos 2:4, 5.

8 Behold, the eyes of the Lord God *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord.—Amos 9:8.

10 They build up Zion with blood, and Jerusalem with iniquity. 11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, *Is* not the Lord among us? none evil can come upon us. 12 Therefore shall Zion for your sake be ploughed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.—Mic. 3:10-12.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.—Mic. 4:10.

1 For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, . . . ¶ For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the Lord, to provoke the eyes of his glory.—Isa. 3:1, 8.

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: 6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. 7 For the vineyard of the Lord of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.—Isa. 5:5-7.

26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: 27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: 28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: 29 Their roaring *shall be* like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*. 30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow; and the light is darkened in the heavens thereof.—Isa. 5:26-30.

¶ Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: 6 Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord.—Isa. 39:5, 6.

¶ Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. 6 Set up the standard toward Zion: retire, stay not; for I will bring evil from the north, and a great destruction. 7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate;

and thy cities shall be laid waste, without an inhabitant.—Jer. 4:5-7.

15 Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.—Jer. 5:15.

11 And I will make Jerusalem heaps, *and* a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.—Jer. 9:11.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.—Jer. 19:7.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarim with the priests; 5 And them that worship the host of heaven upon the housetops; and them that worship *and* that swear by the Lord, and that swear by Malcham; 6 And them that are turned back from the Lord; and *those* that have not sought the Lord, nor inquired for him.—Zeph. 1:4-6.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. 13 Therefore, their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.—Zeph. 1:12, 13.

1 Woe to her that is filthy and polluted, to the oppressing city! 2 She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. 3 Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow. 4 Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.—Zeph. 3:1-4.

[*For the detailed fulfillment, see the following sections.*]

41. The Exile of King Jehoahaz (Also Called Shallum).

10 Weep ye not for the dead, neither bemoan him; *but* weep sore for him that goeth away: for he shall return no more, nor see his native country. 11 For thus saith the Lord touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more: 12 But he shall die in the place whither they have led him captive, and shall see this land no more.—Jer. 22:10-12.

31 Jehoahaz was *twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name* was *Hamutal, the daughter of Jeremiah of Libnah. 32 And he did* that which was *evil in the sight of the Lord, according to all that his fathers had done. 33 And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of a hundred talents of silver, and a talent of gold. 34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.—II Ki. 23:31-34.*

42. The Shameful Death of King Jehoiakim.

18 Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying,* Ah my brother! or, Ah sister! they shall not lament for him, *saying,* Ah lord! or, Ah his glory! 19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.—Jer. 22:18, 19.

30 Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.—Jer. 36:30.

1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. . . . 5 Now the rest of the acts of Jehoiakim, and all that he did, are *they not written in the book of the Chronicles of the kings of Judah? 6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.—II Ki. 24:1, 5, 6.*

5 Jehoiakim was *twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did* that which was *evil in the sight of the Lord his God. 6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.—II Ch. 36:5, 6.*

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. 2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.—Dan. 1:1, 2.

43. King Jehoiachin (Coniah) to Die in Captivity.

24 *As* I live, saith the Lord, though Coniah the son of Jehoiakim king of Ju-

dah were the signet upon my right hand, yet would I pluck thee thence; 25 And I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. 26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.—Jer. 22:24-26.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. 12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.—II Ki. 24:11, 12.

27 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day *of the month,* that *Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; 28 And he spake kindly to him, and set his throne above the throne of the kings that* were *with him in Babylon; 29 And changed his prison garments: and he did eat bread continually before him all the days of his life.—II Ki. 25:27-29.*

44. King Jehoiachin (Coniah) to Leave No Son to Succeed Him on the Throne.

28 *Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? . . . 30 Thus saith the Lord, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.—Jer. 22:28, 30.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those *carried he into captivity from Jerusalem to Babylon. . . . 17 And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. —II Ki. 24:15, 17.*

45. The Vessels of the Temple to Be Carried to Babylon and to Remain There Until the End of the Captivity.

19 For thus saith the Lord of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, 20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; 21 Yea, thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain *in* the house of the Lord, and *in* the house of the king of Judah and of Jerusalem; 22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the Lord; then will I bring them up, and restore them to this place.—Jer. 27:19-22.

13 And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said.—II Ki. 24:13.

7 Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; 8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. 9 And this is *the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, 10 Thirty basins of gold, silver basins of a second* sort *four hundred and ten,* and *other vessels a thousand. 11 All the vessels of gold and of silver* were *five thousand and four hundred. All* these *did Sheshbazzar bring up with* them of *the captivity that were brought up from Babylon unto Jerusalem. —Ezra 1:7-11.*

13 And the pillars of brass that were *in the house of the Lord, and the bases, and the brazen sea that* was *in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. 14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. 15 And the firepans, and the bowls,* and *such things as* were *of gold,* in *gold, and of silver,* in *silver, the captain of the guard took away.—II Ki. 25:13-15.*

46. The False Prophet Hananiah to Die.

15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The Lord hath not sent thee; but thou makest this people to trust in a lie. 16 Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. —Jer. 28:15, 16.

17 So Hananiah the prophet died the same year in the seventh month.—Jer. 28: 17.

47. The Certain Fall of Jerusalem Before the King of Babylon's Army.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem. 6 Then came the word of the Lord unto the prophet Jeremiah, saying, 7 Thus saith the Lord, the God of Israel; Thus shall ye say

to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. 8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.—Jer. 37:5-8.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. 22 Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.—Jer. 34:21, 22.

2 Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. 3 Thus saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.—Jer. 38:2, 3.

1 In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. 2 And *in the eleventh year of Zedekiah, in the fourth month, the ninth* day *of the month, the city was broken up. 3 And all the princes of the king of Babylon came in, and sat in the middle gate,* even *Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon. 4 And it came to pass,* that *when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. 5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him. 6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. 7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. 8 And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.—Jer. 39:1-8.*

48. King Zedekiah to Be Taken Captive in the Fall of Jerusalem.

3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah: 4 Thus saith the Lord God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city. 5 And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. 6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. 7 And afterward, saith the Lord, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.—Jer. 21:3-7.

8 And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: 9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.—Jer. 24:8, 9.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall take it; 4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; 5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord: though ye fight with the Chaldeans, ye shall not prosper?—Jer. 32:3-5.

¶ Thus saith the Lord, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire: 3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. 4 Yet hear the word of the Lord, O Zedekiah king of Judah; Thus saith the Lord of thee, Thou shalt not die by the sword; 5 *But* thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the Lord. ¶ Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem.—Jer. 34:2-6.

12 Say now to the rebellious house, Know ye not what these *things mean?* tell *them,* Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; 13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land: 14 That the kingdom might be base, that it might not lift itself up, *but* that by keeping of his covenant it might stand. 15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered? 16 *As* I live, saith the Lord God, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.—Eze. 17: 12-16.

25 And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end, 26 Thus saith the Lord God; Remove the diadem, and take off the crown: this *shall* not *be* the same: exalt *him that is* low, and abase *him that is* high. 27 I will overturn, overturn, overturn it: and it shall be no *more,* until he come whose right it is; and I will give it *him.*—Eze. 21:25-27.

18 Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. 19 And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. 20 For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.—II Ki. 24: 18-20.

1 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. 2 And the city was besieged unto the eleventh year of king Zedekiah. 3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. 4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain. 5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. 6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. 7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. 8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: 9 And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. 10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. 11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. —II Ki. 25:1-11.

18 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: 19 And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city: 20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah: 21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.—II Ki. 25:18-21.

14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. 15 And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwellingplace: 16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. 17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. 18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. 19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and

destroyed all the goodly vessels thereof. —II Ch. 36:14-19.

49. Ezekiel Declares to Those of the First Captivity, in Babylonia, That the Fall of Jerusalem Is Certain.

1 Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, *even* Jerusalem: 2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering* rams against it round about. 3 Moreover take thou unto thee an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of Israel.—Eze. 4:1-3.

12 A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.—Eze. 5:12.

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. 10 And as for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.—Eze. 9:9, 10.

1 And the word of the Lord came unto me, saying, 2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel, 3 And say to the land of Israel, Thus saith the Lord; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.—Eze. 21:1-3.

21 And it came to pass in the twelfth year of our captivity, in the tenth month, *in the fifth* day *of the month,* that *one that had escaped out of Jerusalem came unto me, saying, The city is smitten.— Eze. 33:21.*

50. The Captivity to Continue Seventy Years.

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.— Jer. 27:14.

15 For they prophesy falsely unto you in my name: I have not sent them, saith the Lord. 10 For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.—Jer. 29:9, 10.

20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: 21 To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for *as long as she lay desolate she kept sabbath, to fulfill threescore and ten years.—II Ch. 36: 20, 21.*

51. The Sufferings of Those Left in the Land of Judah.

23 Then the word of the Lord came unto me, saying, 24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance. 25 Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land? 26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land? 27 Say thou thus unto them, Thus saith the Lord God; *As* I live, surely they that *are* in the wastes shall fall by the sword, and him that *is* in the open field will I give to the beasts to be devoured, and they that *be* in the forts and in the caves shall die of the pestilence. 28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. 29 Then shall they know that I *am* the Lord, when I have laid the land most desolate, because of all their abominations which they have committed.—Eze. 33:23-29.

12 But the captain of the guard left of the poor of the land to be *vinedressers and husbandmen. 22 And* as for *the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler. 23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men. 24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you. 25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. 26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.—II Ki. 25:12, 22-26.*

[*Compare Jeremiah, chapters 40 to 44.*]

52. Daniel Foretells the Insanity of Nebuchadnezzar.

24 This *is* the interpretation, O king, and this *is* the decree of the Most High, which is come upon my lord the king: 25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. —Dan. 4:24-26.

28 All this came upon the king Nebuchadnezzar. 29 At the end of twelve months he walked in the palace of the kingdom of Babylon. 30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? 31 While the word was *in the king's mouth, there fell a voice from heaven,* saying, *O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. 32 And they shall drive thee from men, and thy dwelling* shall be *with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles'* feathers, *and his nails like birds'* claws.—*Dan. 4:28-33.*

53. The Fall of Babylon and the Rise of the Medo-Persian Kingdom.

1 The burden of Babylon, which Isaiah the son of Amoz did see. . . . 17 Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it. . . . 19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.—Isa. 13:1, 17, 19.

2 A grievous vision is declared unto me; The treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media: all the sighing thereof have I made to cease.—Isa. 21:2.

And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. —Isa. 21:9.

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.—Hab. 2:8.

1 Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the twoleaved gates; and the gates shall not be shut.—Isa. 45:1.

14 All ye, assemble yourselves, and hear; which among them hath declared these *things?* The Lord hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.—Isa. 48: 14.

1 Bel boweth down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages *were* heavy laden; *they are* a burden to the weary *beast.* 2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.—Isa. 46: 1, 2.

1 Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. . . . 5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.—Isa. 47:1, 5.

12 And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.—Jer. 25: 12.

Declare ye among the nations, and publish, and set up a standard; publish, *and* conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. 3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.—Jer. 50:2, 3.

For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain.—Jer. 50:9.

11 Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because it *is* the vengeance of the Lord, the vengeance of his temple.—Jer. 51:11.

25 And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN. 26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. 27 TEKEL; Thou art weighed in the balances, and art found wanting. 28 PERES; Thy kingdom is di-

vided, and given to the Medes and Persians.—Dan. 5:25-28.

30 In that night was Belshazzar the king of the Chaldeans slain. 31 And Darius the Median took the kingdom, being *about threescore and two years old.—Dan. 5: 30, 31.*

54. A Remnant to Survive the Captivity, Return, and Restore the Jewish Nation.

1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the Lord thy God hath driven thee, 2 And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; 3 That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.—Deut. 30:1-3.

11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.—Amos 9:11.

10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.—Hos. 1:10.

20 And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. 21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God. 22 For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness.—Isa. 10:20-22.

11 And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isa. 11:11, 12.

1 For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. 2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. 3 And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, 4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! 5 The Lord hath broken the staff of the wicked, *and* the sceptre of the rulers.—Isa. 14:1-5.

3 Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.—Zeph. 2:3.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid. 14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. 15 The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, *even* the Lord, *is* in the midst of thee: thou shalt not see evil any more. 16 In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be slack. 17 The Lord thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. 18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden. 19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. 20 At that time will I bring you *again,* even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.—Zeph. 3:13-20.

27 For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.—Jer. 4:27.

10 Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the Lord's. —Jer. 5:10.

18 Nevertheless in those days, saith the Lord, I will not make a full end with you. —Jer. 5:18.

14 Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; 15 But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will

bring them again into their land that I gave unto their fathers.—Jer. 16:14, 15.

10 Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. 11 For I *am* with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.—Jer. 30:10, 11.

18 Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.—Jer. 30:18.

1 At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. . . . 4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. . . . 12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.—Jer. 31:1, 4, 12.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken *it* in my zeal, when I have accomplished my fury in them.—Eze. 5:13.

8 Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries. 9 And they that escape of you shall remember me among the nations whither they shall be carried captives.—Eze. 6:8, 9.

22 Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.—Eze. 14:22.

22 Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set *it;* I will crop off from the top of his young twigs a tender one, and will plant *it* upon a high mountain and eminent: 23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.—Eze. 17:22, 23.

11 For thus saith the Lord God; Behold, I, *even* I, will both search my sheep, and seek them out. 12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. 13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. 14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. 15 I will feed my flock, and I will cause them to lie down, saith the Lord God. 16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.—Eze. 34:11-16.

21 And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.—Eze. 37:21, 22.

1 Comfort ye, comfort ye my people, saith your God. 2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.—Isa. 40:1, 2.

9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!—Isa. 40:9.

5 Fear not; for I *am* with thee: I will bring thy seed from the east, and gather thee from the west: 6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth.—Isa. 43:5, 6.

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The Lord hath redeemed his servant Jacob.—Isa. 48:20.

11 Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy *shall be* upon

their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.—Isa. 51:11.

1 Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. 2 Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. 3 For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money.—Isa. 52:1-3.

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! 8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. 9 Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. 10 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. 11 Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. 12 For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel *will be* your rearward.—Isa. 52:7-12.

1 Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it *also in writing, saying, 2 Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which* is *in Judah. 3 Who* is there *among you of all his people? his God be with him, and let him go up to Jerusalem, which* is *in Judah, and build the house of the Lord God of Israel, (he* is *the God,) which* is *in Jerusalem. 4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that* is *in Jerusalem. 5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all* them *whose spirit God had raised, to go up to build the house of the Lord which* is *in Jerusalem. 6 And all they that* were *about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all* that *was willingly offered. 7 Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; 8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. 9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, 10 Thirty basins of gold, silver basins of a second* sort *four hundred and ten,* and *other vessels a thousand. 11 All the vessels of gold and of silver* were *five thousand and four hundred. All* these *did Sheshbazzar bring up with* them *of the captivity that were brought up from Babylon unto Jerusalem.* —*Ezra 1:1-11.*

64 The whole congregation together was *forty and two thousand three hundred* and *threescore, 65 Besides their servants and their maids, of whom* there were *seven thousand three hundred thirty and seven: and* there were *among them two hundred singing men and singing women. 66 Their horses* were *seven hundred thirty and six; their mules, two hundred forty and five; 67 Their camels, four hundred thirty and five;* their *asses, six thousand seven hundred and twenty. 68 And* some *of the chief of the fathers, when they came to the house of the Lord which* is *at Jerusalem, offered freely for the house of God to set it up in his place: 69 They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments. 70 So the priests, and the Levites, and* some *of the people, and the singers, and the porters, and the Nethinim, dwelt in their cities, and all Israel in their cities.* —*Ezra 2:64-70.*

1 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, 2 The son of Shallum, the son of Zadok, the son of Ahitub, 3 The son of Amariah, the son of Azariah, the son of Meraioth, 4 The son of Zerahiah, the son of Uzzi, the son of Bukki, 5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: 6 This Ezra went up from Babylon; and he was *a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him. 7 And there went up* some *of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king. 8 And he came to Jerusalem in the fifth month, which* was *in the seventh year of the king. 9 For upon the first* day *of the first month began he to go up from Babylon, and on the first* day *of the fifth*

month came he to Jerusalem, according to the good hand of his God upon him. 10 For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.—Ezra 7:1-10.

11 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel. 12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. 13 I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. 14 Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; 15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, 16 And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem: 17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem. 18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. 19 The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. 20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house.—Ezra 7:11-20.

24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, 25 And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered: 26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels a hundred talents, and of gold a hundred talents; 27 Also twenty basins of gold, of a thousand drams; and two vessels of fine copper, precious as gold. 28 And I said unto them, Ye are holy unto the Lord; the vessels are holy also; and the silver and the gold are a freewill offering unto the Lord God of your fathers. 29 Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord. 30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God. 31 Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. 32 And we came to Jerusalem, and abode there three days. 33 Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites; 34 By number and by weight of every one: and all the weight was written at that time.—Ezra 8:24-34.

1 And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities. 2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.—Neh. 11:1, 2.

55. The Temple to Be Rebuilt by Those Who Returned from Captivity.

1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, ¶ Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. 3 Then came the word of the Lord by Haggai the prophet, saying, 4 *Is it* time for you, O ye, to dwell in your ceiled houses, and this house *lie* waste? . . . 7 Thus saith the Lord of hosts; Consider your ways. 8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.—Hag. 1:1-4, 7, 8.

13 Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I *am* with you, saith the Lord.—Hag. 1:13.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. 15 And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction. 16 Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.—Zech. 1:14-16.

8 Moreover the word of the Lord came unto me, saying, 9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.—Zech. 4:8, 9.

14 And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God.—Hag. 1:14.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. 15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. 16 And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, 17 And offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel. 18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.—Ezra 6:14-18.

PROPHECIES CONCERNING JESUS

AND

THEIR FULFILLMENTS

BY

FINIS K. FARR

FOREWORD

WITHOUT Christ we could not understand the Old Testament. *It all points to Him.* Many passages speak plainly of the expected Saviour, the Messiah, the Son of David, the King of Israel; of His sufferings, His triumph, and His everlasting Kingdom.

The greatest of these passages have been chosen and arranged here for reading and study. They will show that, from the first, a Saviour was promised to all mankind, and that He was no other than the Son of God. Following each section of the prophecies, the New Testament passages referring to the fulfillment are given in *italics.*

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PROPHECIES CONCERNING JESUS AND THEIR FULFILLMENTS

I. A Saviour of Mankind Is to Be Born of the Seed of the Woman

14 And the Lord God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.—Gen. 3:14, 15.

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.—Gal. 4:4.

II. The Saviour's Descent Traced

1. He Comes of the Family of Shem.

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.—Gen. 9:18.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.—Gen. 9:27.

36 Which was the son *of Cainan, which was* the son *of Arphaxad, which was* the son *of Sem, which was* the son *of Noe, which was* the son *of Lamech. . . . — Lu. 3:36.*

2. And of Abraham, Through Isaac and Jacob.

1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.—Gen. 12:1-3.

17 And the Lord said, Shall I hide from Abraham that thing which I do; 18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? —Gen. 18:17, 18.

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.—Gen. 22:18.

18 And Abraham said unto God, O that Ishmael might live before thee! 19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.—Gen. 17:18, 19.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.—Gen. 21:12.

1 And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. 2 And the Lord appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of. 3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; 4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.—Gen. 26:1-4.

1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. 2 Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence

of the daughters of Laban thy mother's brother. 3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; 4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.—Gen. 28:1-4.

10 And Jacob went out from Beersheba, and went toward Haran. 11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep. 12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. 13 And, behold, the Lord stood above it, and said, I *am* the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.—Gen. 28:10-14.

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.—Num. 24:17.

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified. 4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the Lord, and my work with my God. 5 And now, saith the Lord that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. 6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.—Isa. 49:3-6.

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren.—Mat. 1:1, 2.

34 Which was the son *of Jacob, which was* the son *of Isaac, which was* the son *of Abraham, which was* the son *of Thara, which was* the son *of Nachor.—Lu. 3:34.*

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.—Acts 3:25, 26.

16 For verily he took not on him the nature of *angels; but he took on* him *the seed of Abraham.—Heb. 2:16.*

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, *18 Of whom it was said, That in Isaac shall thy seed be called.—Heb. 11: 17, 18.*

7 Neither, because they are the seed of Abraham, are they *all children: but, In Isaac shall thy seed be called.—Rom. 9:7.*

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. 23 But he who was *of the bondwoman was born after the flesh; but he of the free woman* was *by promise. 24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But Jerusalem which is above is free, which is the mother of us all. 27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband. 28 Now we, brethren, as Isaac was, are the children of promise.—Gal. 4:22-28.*

3. He Comes of the Tribe of Judah.

Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.—Gen. 49:9, 10.

For Judah prevailed above his brethren, and of him *came* the chief ruler; but the birthright *was* Joseph's.—I Ch. 5:2.

But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.—Mic. 5:2.

3 When Herod the king had heard these things, *he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, 6 And thou Bethlehem,* in *the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.—Mat. 2:3-6.*

33 Which was the son *of Aminadab, which was* the son *of Aram, which was* the son *of Esrom, which was* the son *of*

Phares, which was the son *of Juda.—Lu. 3:33.*

14 For it is *evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.—Heb. 7: 14.*

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.—Rev. 5:5.

4. He Comes of the Royal Line of David.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build a house for my name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. 17 According to all these words, and according to all this vision, so did Nathan speak unto David.—II Sa. 7:12-17.

1 Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, 2 The Spirit of the Lord spake by me, and his word *was* in my tongue. 3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God. 4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain. 5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.—II Sa. 23:1-5.

3 I have made a covenant with my chosen, I have sworn unto David my servant, 4 Thy seed will I establish for ever, and build up thy throne to all generations.—Psa. 89:3, 4.

34 My covenant will I not break, nor alter the thing that is gone out of my lips. 35 Once have I sworn by my holiness that I will not lie unto David. 36 His seed shall endure for ever, and his throne as the sun before me. 37 It shall be established for ever as the moon, and *as* a faithful witness in heaven.—Psa. 89:34-37.

10 For thy servant David's sake turn not away the face of thine anointed. 11 The Lord hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. 12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. 13 For the Lord hath chosen Zion; he hath desired *it* for his habitation. 14 This *is* my rest for ever: here will I dwell; for I have desired it. 15 I will abundantly bless her provision: I will satisfy her poor with bread. 16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy. 17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.—Psa. 132:10-17.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—Isa. 9:7.

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.—Isa. 11:1.

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.—Isa. 11:10.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David. 4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.—Isa. 55:3, 4.

5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.—Jer. 23:5, 6.

11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.—Amos 9:11.

23 And I will set up one Shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.—Eze. 34:23.

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.—Mat. 1:1.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou *Son of David, have mercy on us.—Mat. 9:27.*

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is *he that cometh in the name of the Lord; Hosanna in the highest.—Mat. 21:9.*

41 While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he?

They say unto him, The son *of David.—Mat. 22:41, 42.*

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?—Jno. 7: 40-42.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.—Rev. 5:5.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and *the bright and morning star.—Rev. 22:16.*

III. The Saviour's Birth Foretold

1. He Is Born of a Virgin.

13 And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also? 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.—Isa. 7:13, 14.

1 Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.—Isa. 49:1.

3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.—Mic. 5:3.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, *and not willing to make her a public example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.—Mat. 1:18-25.*

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was *Mary. 28 And the angel came in unto her, and said, Hail,* thou that art *highly favoured, the Lord is with thee: blessed* art *thou among women. 29 And when she saw* him, *she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.—Lu. 1:26-35.*

2. He Is Born in Bethlehem, the City of David.

2 But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.—Mic. 5:2.

1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. 3 When Herod the king had heard these things, *he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, 6 And thou Bethlehem,* in *the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. 7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. 8 And he sent them to Bethlehem, and said, Go*

and search diligently for the young child; and when ye have found him, *bring me word again, that I may come and worship him also. 9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 When they saw the star, they rejoiced with exceeding great joy. 11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.—Mat. 2:1-11.*

1 And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. 2 (And this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) 5 To be taxed with Mary his espoused wife, being great with child. 6 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.—Lu. 2:1-7.

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?—Jno. 7:40-42.

IV. A Forerunner Prepares the Way for the Saviour

1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. 2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap.—Mal. 3:1, 2.

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: ¶ And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—Mal. 4:5, 6.

3 The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.—Isa. 40:3.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am *the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.—Jno. 1:22, 23.*

1 The beginning of the gospel of Jesus Christ, the Son of God; 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. ¶ And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; 7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.—Mark 1:1-7.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is he, *of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.—Mat. 11:9-11.*

14 And if ye will receive it, *this is Elias, which was for to come. 15 He that hath ears to hear, let him hear.—Mat. 11:14-15.*

V. The Blessed Kingdom of the Divine Saviour

1. The King Enthroned.

1 Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, *saying,* 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6 Yet have I set my King upon my holy hill of Zion. 7 I will declare the decree: the Lord hath said unto me, Thou *art* my Son; this day have I begotten thee. 8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the

earth *for* thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the Lord with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.—Psa. 2.

2. The King's Delight.

6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. 7 Then said I, Lo, I come: in the volume of the book *it is* written of me, 8 I delight to do thy will, O my God: yea, thy law *is* within my heart. 9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. 10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.—Psa. 40:6-10.

3. The King's Bridal.

1 My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue *is* the pen of a ready writer. 2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. 3 Gird thy sword upon *thy* thigh, O *most* Mighty, with thy glory and thy majesty. 4 And in thy majesty ride prosperously, because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things. 5 Thine arrows *are* sharp in the heart of the King's enemies; *whereby* the people fall under thee. 6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre. 7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. 8 All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad. 9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. 10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; 11 So shall the King greatly desire thy beauty: for he *is* thy Lord; and worship thou him. 12 And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall entreat thy favour. 13 The King's daughter *is* all glorious within: her clothing *is* of wrought gold. 14 She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. 15 With gladness and rejoicing shall they be brought: they shall enter into the King's palace. 16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. 17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.—Psa. 45.

4. The King in Peace.

1 Give the king thy judgments, O God, and thy righteousness unto the king's son. 2 He shall judge thy people with righteousness, and thy poor with judgment. 3 The mountains shall bring peace to the people, and the little hills, by righteousness. 4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. 5 They shall fear thee as long as the sun and moon endure, throughout all generations. 6 He shall come down like rain upon the mown grass: as showers *that* water the earth. 7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. 8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth. 9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. 10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. 11 Yea, all kings shall fall down before him: all nations shall serve him. 12 For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper. 13 He shall spare the poor and needy, and shall save the souls of the needy. 14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. 15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised. 16 There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth. 17 His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed. 18 Blessed *be* the Lord God, the God of Israel, who only doeth wondrous things. 19 And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory. Amen, and Amen.—Psa. 72.

5. The King Victorious.

1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The Lord hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek. 5 The

Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head.—Psa. 110.

6. The Everlasting Kingdom.

1 Nevertheless the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations. 2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. 3 Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil. 4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. 5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire. 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—Isa. 9: 1-7.

7. The Spirit of God Upon the King.

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; 3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isa. 11:1-9.

8. The King, God's Chosen Servant—His Call.

1 Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. 4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. 5 Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 6 I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; 7 To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.—Isa. 42:1-7.

9. The Servant's Mission to All the World.

1 Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. 2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; 3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified. 4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the Lord, and my work with my God. 5 And now, saith the Lord that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. 6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. 7 Thus saith the Lord, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, *and* the Holy One of Israel, and he shall

choose thee. 8 Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; ¶ That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.—Isa. 49:1-9.

10. The Servant's Work as Comforter; His Sufferings.

4 The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. 5 The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. ¶ I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. 7 For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. 8 *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me. 9 Behold, the Lord God will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.—Isa. 50:4-9.

11. The Humiliation and Exaltation of the Servant.

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. 14 As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men: 15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider. 1 Who hath believed our report? and to whom is the arm of the Lord revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. ¶ All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. 10 Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand. 11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.—Isa. 52:13–53:12.

[*The fulfillment of these great hopes and promises is to be seen in the whole of the Gospel history, throughout the New Testament, and on through all time.*]

VI. The Saviour Shows Himself as King of Peace

11 Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him.—Isa. 62:11.

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. 10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.—Zech. 9:9, 10.

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, *and bring* them *unto me. 3 And if any* man *say aught unto you, ye shall say, The Lord hath need of them;*

and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and put on them their clothes, and they set him *thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed* them *in the way. 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.—Mat. 21:1-9.*

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. 14 And Jesus, when he had found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that *they had done these things unto him.—Jno. 12:12-16.*

VII. The Saviour Suffers and Dies

1. He Is Betrayed by a Disciple.

9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.—Psa. 41:9.

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. 44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him *away safely. 45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him. 46 And they laid their hands on him, and took him. 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and* with *staves to take me? 49 I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.—Mark 14:43-49.*

1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples. 3 Judas then, having received a band of men *and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am* he. *And Judas also, which betrayed him, stood with them. —Jno. 18:1-5.*

2. The Betrayer Returns His Price, the Thirty Pieces.

12 And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver. 13 And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the Lord.—Zech. 11:12, 13.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that *to us? see thou* to that. *5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value: 10 And gave them for the potter's field, as the Lord appointed me.—Mat. 27:3-10.*

3. Another Is Chosen to Fill the Betrayer's Vacant Place.

25 Let their habitation be desolate; *and* let none dwell in their tents.—Psa. 69:25.

8 Let his days be few; *and* let another take his office.—Psa. 109:8.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about a hundred and twenty,) 16 Men and *brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbered with us, and had obtained part of this ministry. . . . 20 For it is written in the book of*

Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take.—Acts 1:15-17, 20.

4. The Saviour's Followers Forsake Him in His Peril.

7 Awake, O sword, against my Shepherd, and against the man *that is* my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.—Zech. 13:7.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.—Mat. 26:31.

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. 56 But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.—Mat. 26:55, 56.

5. He Is Scourged, Mocked, Abused.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. —Isa. 50:6.

1 Then Pilate therefore took Jesus, and scourged him.—*Jno. 19:1.*

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.—Mark 14:65.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. *28 And they stripped him, and put on him a scarlet robe. 29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 30 And they spit upon him, and took the reed, and smote him on the head. 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify* him.—*Mat. 27:27-31.*

6. A Sacrificial Lamb, He Suffers in Silence.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. —Isa. 53:4-7.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!—Jno. 1:29.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. *3 And the chief priests accused him of many things; but he answered nothing. 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 5 But Jesus yet answered nothing; so that Pilate marvelled.—Mark 15:2-5.*

32 The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.—Acts 8:32-35.

7. He Is Crucified—His Hands and Feet Are Pierced.

16 For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.—Psa. 22:16.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.—Lu. 23:33.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first born.—Zech. 12:10.

6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.—Zech. 13:6.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. . . . 37 Now when they heard this, *they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men* and *brethren, what shall we do?—Acts 2:22, 23, 37.*

8. Vinegar and Gall Are Given Him to Drink.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none. 21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.—Psa. 69:20, 21.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, *he would not drink.—Mat. 27:33, 34.*

9. His Executioners Divide His Garments.

18 They part my garments among them, and cast lots upon my vesture.—Psa. 22:18.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his *coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.—Jno. 19:23, 24.*

10. He Endures Even to the Death of the Cross.

1 My God, my God, why hast thou forsaken me? *why art thou so* far from helping me, *and from* the words of my roaring? 2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. 3 But thou *art* holy, *O thou* that inhabitest the praises of Israel. 4 Our fathers trusted in thee: they trusted, and thou didst deliver them. 5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded. 6 But I *am* a worm, and no man; a reproach of men, and despised of the people. 7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying,* 8 He trusted on the Lord *that* he would deliver him: let him deliver him, seeing he delighted in him. 9 But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my mother's breasts. 10 I was cast upon thee from the womb: thou *art* my God from my mother's belly. 11 Be not far from me; for trouble *is* near; for *there is* none to help. 12 Many bulls have compassed me: strong *bulls* of Bashan have beset me round. 13 They gaped upon me *with* their mouths, *as* a ravening and a roaring lion. 14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. 16 For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. 17 I may tell all my bones: they look *and* stare upon me. 18 They part my garments among them, and cast lots upon my vesture. 19 But be not thou far from me, O Lord: O my strength, haste thee to help me. 20 Deliver my soul from the sword; my darling from the power of the dog. 21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.—Psa. 22:1-21.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?—Mat. 27:46.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.—Lu. 24:25-27.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: 23 That Christ should suffer, and *that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.—Acts 26:22, 23.*

11. He Dies.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.—Isa. 53:8.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.—Lu. 23:46.

12. In His Death He Is with Both the Wicked and the Rich.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.—Isa. 53:9.

38 Then were there two thieves crucified with him; one on the right hand, and another on the left.—Mat. 27:38.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. —Mat. 27:57-60.

VIII. The Saviour Is Raised from the Dead

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.—Psa. 16:10.

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.—Psa. 17:15.

17 Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.—Jon. 1:17.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.—Mat. 12:39, 40.

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. . . . 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.—Jno. 2: 19, 22.

1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 2 And they found the stone rolled away from the sepulchre. 3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.—Lu. 24:1-7.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. 36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 But he, whom God raised again, saw no corruption.—Acts 13:34-37.

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.—Acts 2:23-28.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; 4 And that he was buried, and that he rose again the third day according to the Scriptures.—I Co. 15:3, 4.

IX. The Risen Saviour Ascends to His Father in Heaven

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet.—Psa. 8:5, 6.

1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.—Psa. 110:1.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.—Lu. 24:50-53.

19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.—Mark 16:19.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)—Eph. 4:8-10.

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.—Heb. 1:3.

X. He Sends the Holy Spirit, According to His Promise

28 And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon

the handmaids in those days will I pour out my Spirit.—Joel 2:28, 29.

1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2:1-4.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 For these are not drunken, as ye suppose, seeing it is but *the third hour of the day. 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.—Acts 2:14-18.*

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.—Acts 2:33.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.—Acts 4:31.

XI. He Makes, in the Gospel, a New Covenant with All Men

1. The Forgiveness of Sins.

31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers, in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: 33 But this *shall be* the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.—Jer. 31:31-34.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.—Acts 3:24-26.

2. One Heart, One Way.

38 And they shall be my people, and I will be their God: 39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: 40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.—Jer. 32:38-40.

32 And the multitude of them that believed were of one heart and of one soul: neither said any of them *that aught of the things which he possessed was his own; but they had all things common. 33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.—Acts 4:32, 33.*

3. Righteousness Through Faith.

4 Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.—Hab. 2:4.

11 But that no man is justified by the law in the sight of God, it is *evident: for, The just shall live by faith. 12 And the law is not of faith; but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed* is *every one that hangeth on a tree.—Gal. 3:11-13.*

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—Rom. 1:16, 17.

4. The Spirit Given.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. 27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them.* 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.—Eze. 36:25-28.

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even *as many as the Lord our God shall call.—Acts 2:38, 39.*

5. The Gentiles Are Included.

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.—Isa. 11:10.

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.—Isa. 49:6.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land: 25 Whom the Lord of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.—Isa. 19:24, 25.

34 Then Peter opened his *mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10:34, 35.*

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, saying, *I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.—Acts 13:45-47.*

6. Christ Is the Corner Stone.

16 Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone,* a sure foundation: he that believeth shall not make haste.—Isa. 28:16.

22 The stone *which* the builders refused is become the head *stone* of the corner. 23 This is the Lord's doing; it *is* marvellous in our eyes.—Psa. 118:22, 23.

11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4:11, 12.

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. *—Eph. 2:19, 20.*

XII. The Saviour Will Come Again in Glory

25 For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth.—Job 19:25.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.—Psa. 110:6.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.—Ecc. 12:14.

13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.—Dan. 7:13, 14.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.—Dan. 12:2, 3.

1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.—Mal. 4:1, 2.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.—Mat. 24:29, 30.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his *sheep from the goats: 33 And he shall set the sheep on his right*

hand, but the goats on the left.—Mat. 25: 31-33.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—Mat. 26:64.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—Jno. 5:28, 29.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: 31 Because he hath appointed a day, in the which he will judge the world in righteousness by that *man whom he hath ordained;* whereof *he hath given assurance unto all* men, *in that he hath raised him from the dead.—Acts 17:30, 31.*

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. 9:28.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book *of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. 20: 11-15.*

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be *their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.—Rev. 21:1-6.*

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever *worketh abomination, or* maketh *a lie: but they which are written in the Lamb's book of life.—Rev. 21:23-27.*

THE PROPHECIES MADE BY JESUS

AND

THEIR FULFILLMENTS

BY

FINIS K. FARR

FOREWORD

OUR Lord Jesus Christ was a Prophet in all His work of revealing to men the truth which God the Father gave to Him for them. Like the prophets who went before Him, He made use of definite predictions, and foretold events both near and distant in the future. The following collection of the predictive prophecies uttered by our Lord will be of use to any who desires to know how He made use of His prophetic power.

Where the fulfillment, complete or partial, is definitely recorded or referred to in the New Testament, the passage containing the fulfillment is given in *italics* following the prophecy. The references enclosed within parentheses are parallel passages.

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PROPHECIES MADE BY JESUS AND THEIR FULFILLMENTS

I. Of Particular Events in the Lives and Affairs of Others

1. The Draught of Fishes.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.—Lu. 5:4.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.—Lu. 5:6.

2. Peter to Find a Coin in a Fish's Mouth.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee. —Mat. 17:27.

3. James and John to Suffer Martyrdom.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with. —Mat. 20:23 (Mark 10:39).

1 Now about that time Herod the king stretched forth his *hands to vex certain of the church. 2 And he killed James the brother of John with the sword.—Acts 12:1, 2.*

4. The Woman Who Anointed Jesus to Be Remembered for All Time.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.—Mat. 26:13 (Mark 14:9).

5. Two Disciples to Be Guided to the Place of Jesus' Last Passover.

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? 15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.—Mark 14:13-15 (Lu. 22: 10-12).

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.—Mark 14:16 (Lu. 22:13).

6. Lazarus to Be Raised from the Dead.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.—Jno. 11:11.

23 Jesus saith unto her, Thy brother shall rise again.—Jno. 11:23.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.—Jno. 11:43, 44.

7. The Dreadful End of the Betrayer.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. —Mat. 26:24 (Mark 14:21; Lu. 22:22).

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that *to us? see thou* to that. *5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.—Mat. 27:3-5.*

8. Peter to Suffer Martyrdom.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. —Jno. 13:36.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. 19 This spake he, signifying by what death he should glorify God.—Jno. 21:18, 19.

9. The Second Draught of Fishes.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. *They cast therefore, and now they were not able to draw it for the multitude of fishes.—Jno. 21:6.*

II. Of the Circumstances of His Own Betrayal, Suffering, Death and Resurrection

10. Jesus to Suffer Many Things at the Hands of Men.

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.—Mat. 9:15 (Mark 2:19, 20; Lu. 5:34, 35).

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, 44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.—Lu. 9:43, 44 (Mat. 17:22; Mark 9:31).

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.—Mat. 17:12 (Mark 9:13).

[*For the detailed fulfillment, see below, Nos. 11 to 15.*]

11. Jesus' Sufferings to End in His Death.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee. 32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected. 33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem. —Lu. 13:31-33.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she hath poured this ointment on my body, she did *it* for my burial.—Mat. 26:10-12 (Mark 14:6-9).

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life.—Jno. 3:14, 15.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.—Lu. 23:33 (Mat. 27:35; Mark 15:24).

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.—Lu. 23:46 (Mat. 27:50; Mark 15:37).

50 And, behold, there was *a man named Joseph, a counsellor;* and he was *a good man, and a just: 51 (The same had not consented to the counsel and deed of them:)* he was *of Arimathea, a city of the Jews; who also himself waited for the kingdom of God. 52 This* man *went unto Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.—Lu. 23:50-53 (Mat. 27:57-60; Mark 15:42-46).*

12. Judas to Betray His Master.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.—Jno. 6:70, 71.

1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.—Mat. 26:1, 2.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. . . . 23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.—Mat. 26: 21, 23.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.—Mat. 26: 25 (Mark 14:18-21; Lu. 22:21, 22; Jno. 13:10, 21, 26).

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. 49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him. 50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.—Mat. 26:47-50.

13. The Disciples to Leave Jesus at His Arrest.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.—Mat. 26:31 (Mark 14:27, 28).

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.—Jno. 16:32.

56 Then all the disciples forsook him, and fled.—Mat. 26:56.

14. Peter to Deny His Lord.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.—Mat. 26:33, 34 (Mark 14:29, 30; Lu. 22:33, 34).

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.—Jno. 13:37, 38.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one *of this man's disciples? He saith, I am not.—Jno. 18:17.*

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one *of his disciples? He denied* it, *and said, I am not. 26 One of the servants of the high priest, being* his *kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter then denied again; and immediately the cock crew.—Jno. 18:25-27.*

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before them *all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another* maid *saw him, and said unto them that were there, This* fellow *was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know the man. 73 And after a while came unto* him *they that stood by, and said to Peter, Surely thou also art* one *of them; for thy speech bewrayeth thee. 74. Then began he to curse and to swear,* saying, *I know not the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.—Mat. 26:69-75 (Mark 14:66-72; Lu. 22:56-62).*

15. Jesus' Death, by Crucifixion, after Mocking and Scourging, to be Followed by His Resurrection the Third Day.

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.—Jno. 2:19.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.—Lu. 11:29, 30 (Mat. 12:39, 40).

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.—Mark 9:31.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.—Mat. 17:22, 23 (Lu. 9: 44).

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again. 32 And he spake that saying openly. And Peter took him, and began to rebuke him.—Mark 8: 31, 32 (Mat. 16:21; Lu. 9:22).

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.—Mark 9:9 (Mat. 17:9).

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.—Mat. 20:17-19 (Mark 10:32-34; Lu. 18:31-34).

The Condemnation.

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.—Mark 14:53 (Mat. 26:57; Lu. 22: 54; Jno. 18:12, 13).

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. 57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which *these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.—Mark 14:55-65 (Mat. 26:59-68; Lu. 22:63-71; Jno. 18:19-23).*

The Delivery to Gentile Authority.

1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him *away,*

and delivered him *to Pilate. 2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest* it. *3 And the chief priests accused him of many things; but he answered nothing. 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 5 But Jesus yet answered nothing; so that Pilate marvelled.—Mark 15:1-5 (Mat. 27:1, 2, 11-14; Lu. 23:1, 3; Jno. 18:28-38).*

The Mocking and Scourging.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man. 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 6 When Pilate heard of Galilee, he asked whether the man were a Galilean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. 8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he answered him nothing. 10 And the chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at nought, and mocked him, *and arrayed him in a gorgeous robe, and sent him again to Pilate.—Lu. 23:4-11.*

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, *to be crucified. 16 And the soldiers led him away into the hall, called Pretorium; and they call together the whole band. 17 And they clothed him with purple, and platted a crown of thorns, and put it about his* head, *18 And began to salute him, Hail, King of the Jews! 19 And they smote him on the head with a reed, and did spit upon him, and bowing* their *knees worshipped him. 20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.—Mark 15:15-20 (Mat. 27:26-31; Lu. 23:25; Jno. 19:1-16).*

The Crucifixion.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they gave him to drink wine mingled with myrrh: but he received it *not. 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 25 And it was the third hour, and they crucified him.—Mark 15:22-25 (Mat. 27:33-35; Lu. 23:33, 34; Jno. 19:17, 18).*

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it *in three days, 30 Save thyself, and come down from the cross. 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.—Mark 15:29-32 (Mat. 27:39-42; Lu. 23:35).*

The Death of Jesus.

37 And Jesus cried with a loud voice, and gave up the ghost.—Mark 15:37 (Mat. 27:50; Lu. 23:46; Jno. 19:30).

The Burial.

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath, 43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. 44 And Pilate marvelled if he were already dead: and calling unto him *the centurion, he asked him whether he had been any while dead. 45 And when he knew* it *of the centurion, he gave the body to Joseph. 46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.—Mark 15:42-46 (Mat. 27:57-60; Lu. 23:50-53; Jno. 19:38-42).*

The Resurrection.

1 Now upon the first day *of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain* others *with them. 2 And they found the stone rolled away from the sepulchre. 3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down* their *faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.—Lu. 24:1-7 (Mat. 28:1-10; Mark 16:1-8; Jno. 20:1-10).*

Appearances of the Risen Lord.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked *into the sepulchre, 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that*

it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.—Jno. 20:11-17.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him.—Lu. 24:13-16.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight.—Lu. 24: 30, 31.

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they told what things were done in the way, and how he was known of them in breaking of bread. 36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.—Lu. 24:33-36.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God.—Jno. 20:24-28.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—Mat. 28:16-20.

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.—Jno. 21:1 (see the whole chapter).

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.—Acts 1:3.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; 4 And that he was buried, and that he rose again the third day according to the Scriptures: 5 And that he was seen of Cephas, then of the twelve: 6 After that, he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then of all the apostles. 8 And last of all he was seen of me also, as of one born out of due time.—I Co. 15:3-8.

III. Of His Own Ascension to Heaven, and of His Return

16. Jesus to Ascend to Heaven Whence He Came.

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 *What* and if ye shall see the Son of man ascend up where he was before?—Jno. 6:61, 62.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me. 34 Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.—Jno. 7:33, 34.

19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.—Mark 16:19.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.—Lu. 24:50, 51.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.—Acts 1:9.

17. Jesus to Return in Power and Glory.

63 But Jesus held his peace. And the

high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—Mat. 26: 63, 64 (Mark 14:61, 62; Lu. 22:66-69).

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.—Jno. 14:3.

IV. Of the Gift of the Holy Spirit to Believers

18. Believers to Receive the Holy Spirit, After Jesus' Ascension and Glorification.

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)—Jno. 7:37-39.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.—Acts 4:31.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they their *hands on them, and they received the Holy Ghost. —Acts 8:14-17.*

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God.—Acts 10:44-46.

19. The Holy Spirit to Be the Comforter of Believers.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you.—Jno. 14:16-18.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—Jno. 14:26.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.—Jno. 15:26.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.—Rom. 8:26.

20 But ye have an unction from the Holy One, and ye know all things.—I Jno. 2:20.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you.—I Jno. 2:27.

20. The Holy Spirit to Reprove the World.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.—Jno. 16:7, 8.

21. The Holy Spirit to Be the Guide of Believers.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.—Jno. 16:13.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. —Jno. 16:25.

32 And we are his witnesses of these things; and so is *also the Holy Ghost, whom God hath given to them that obey him.—Acts 5:32.*

22. The Holy Spirit to Be Given to the Company of Believers, in Jerusalem.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Lu. 24:49.

1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2: 1-4.

V. Of the Work to Be Done by His Followers, and the Treatment They Are to Receive from Men

23. The Apostles to Become Fishers of Men.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men.—Mat. 4:18, 19 (Mark 1:16, 17).

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. —Lu. 5:10.

41 Then they that gladly received his word were baptized: and the same day there were added unto them *about three thousand souls.—Acts 2:41.*

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. —Acts 4:33 (so throughout the book of Acts).

24. Those Who Preach the Gospel to Meet With Hatred and Persecution.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. 21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. 22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. 23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.—Mat. 10:17-23.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.—Jno. 13:16.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me.—Jno. 15:20, 21.

1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, 2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. 3 And they laid hands on them, and put them *in hold unto the next day: for it was now eventide.—Acts 4: 1-3.*

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, 18 And laid their hands on the apostles, and put them in the common prison.—Acts 5:17, 18.

59 And they stoned Stephen, calling upon God, *and saying, Lord Jesus, receive my spirit.—Acts 7:59.*

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them *to prison.—Acts 8:3.*

[*See also Acts 12:1-11; 13:50; 14:5, 6, 19; 16:22-26, 35-39; 17:5; 18:12, 13; 21:27; 28:31, and II Co. 11:23-27.*]

25. The Faithful Confessor to Be Owned By His Lord in Heaven.

1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9 But he that denieth me before men shall be denied before the angels of God.—Lu. 12: 1-9 (Mat. 10:26-33).

26. The Lord to Reward and Punish His Professed Followers According to Their Works.

38 Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.—Mark 8:38 (Lu. 9:26).

27 For the Son of man shall come in the glory of his Father with his angels; and

then he shall reward every man according to his works.—Mat. 16:27.

27. The Lord Himself to Reward Those Who Befriend His Faithful Followers.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 40 He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.—Mat. 10:39-42.

28. The Apostles to Have Power to Confirm Their Preaching by Signs.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.—Lu. 10:19.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark 16:17, 18.

20 And they went forth, and preached everywhere, the Lord working with them, *and confirming the word with signs following. Amen.—Mark 16:20.*

29. The Lord's Followers to Have Need of Prudence and of Self-Defence.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.—Lu. 22:35, 36.

30. Believers to Accomplish Greater Works, Through the Glorified Christ.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.—Jno. 14:12.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.—Jno. 5:20.

37 And herein is that saying true, One soweth, and another reapeth.—Jno. 4:37.

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . 41 Then they that gladly received his word were baptized: and the same day there were added unto them *about three thousand souls.—Acts 2:38, 41.*

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.—Acts 4:4.

14 And believers were the more added to the Lord, multitudes both of men and women;) 15 Insomuch that they brought forth the sick into the streets, and laid them *on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude* out *of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.—Acts 5:14-16.*

5 Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.—Acts 8:5, 6.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him *to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.—Acts 9:40.*

[*See also throughout the Book of Acts.*]

VI. Of the Growth and Progress of His Own Kingdom

31. The Kingdom Not to Be Revealed to the Unbelieving.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.—Mark 8:11, 12 (Mat. 16:1-4).

32. False Kingdoms to Be Destroyed.

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.—Mat. 15:13.

33. The Growth of the Kingdom to Be Great, Though Unseen.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.—Mark 4:26-29.

31 Another parable put he forth unto them, saying, The kingdom of heaven is

like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.—Mat. 13:31, 32 (Mark 4:30-32; Lu. 13:18, 19).

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.—Mat. 13:33 (Lu. 13:20, 21).

34. The Kingdom to Come in Power within the Life-Time of Some of Jesus' Hearers.

1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.—Mark 9:1 (Mat. 16:28; Lu. 9:27).

[*See throughout the Book of Acts.*]

35. The Message of the Kingdom to Be a Cause of Division.

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52 For from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.—Lu. 12:51-53 (Mat. 10:34-36).

36. The Church of Jesus Christ to Have Authority in the Kingdom, as Christ's Representative.

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.—Mat. 16:16-19.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.—Mat. 18:18, 19.

37. The Christ Himself to Be the Way of Communion and Fellowship with God.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.—Jno. 1:51.

38. True Worship to Be Universal, Not Local.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.—Jno. 4:21.

39. The Dead in Sin to Be Raised to Spiritual Life in the Kingdom.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.—Jno. 5:25.

40. The Kingdom to Be World-Wide under the Lord of All.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.—Jno. 10:16.

VII. Of the Destruction of Jerusalem

41. Jerusalem to Be Besieged and Taken.

41 And when he was come near, he beheld the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.—Lu. 19:41-44.

42. The Fall of the City to Be a Time of Great Distress.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in a green tree, what shall be done in the dry?—Lu. 23:28-31.

43. Spiritual Leadership to Pass Away from the Jewish People.

42 Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.—Mat. 21:42-45 (Mark 12:10, 11; Lu. 20:17, 18).

44. The Punishment for Past Sins of the People Is Imminent.

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation.—Mat. 23:35, 36 (Lu. 11:50, 51).

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.—Mat. 23:37-39 (Lu. 13:34, 35).

45. The Temple to Suffer Complete Destruction.

1 And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.—Mat. 24:1, 2 (Mark 13:1, 2; Lu. 21:5, 6).

VIII. Of His Second Coming, and of the End of the World

46. The Beginning of Sorrows.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ: and shall deceive many. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these *are* the beginning of sorrows.—Mat. 24:3-8 (Mark 13:4-8; Lu. 21:7-11).

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet stand in the holy place, (whoso readeth, let him understand,) 16 Then let them which be in Judea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.—Mat. 24:15-22 (Mark 13:14-20; Lu. 21:20-23).

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—Lu. 21:24.

47. Good and Bad to Grow Together until the Last.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.—Mat. 13:24-30.

37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath

ears to hear, let him hear.—Mat. 13:37-43.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.—Mat. 13:47, 48.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.—Mat. 13:49, 50.

48. Rejection of the Gospel to Meet with Due Punishment.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.—Mat. 10:14, 15 (Lu. 9:5; 10:12).

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.—Mat. 11:21-24 (Lu. 10: 13-15).

49. The Son of Man to Come in Power and Glory.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—Mat. 24:29-31 (Mark 13:24-27; Lu. 21:25-27).

50. Pretended Followers to Be Rejected.

13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.—Mat. 7:13, 14.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.—Lu. 13:23, 24.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.—Mat. 7:21-23 (Lu. 13:26, 27).

46 And why call ye me, Lord, Lord, and do not the things which I say?—Lu. 6:46.

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.—Lu. 13:26, 27.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.—Mat. 8: 11, 12.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. 29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. 30 And, behold, there are last which shall be first; and there are first which shall be last.—Lu. 13:28-30.

51. Faithful Followers to Be Rewarded.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.—Mark 10:29, 30.

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. 30 But many *that are* first shall be last; and the

last *shall be* first.—Mat. 19:28-30 (Lu. 18:29, 30).

28 Ye are they which have continued with me in my temptations. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.—Lu. 22:28-30.

52. The Faithful to Inherit Eternal Life.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee?* or thirsty, and gave *thee* drink? 38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?* 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.—Mat. 25: 31-46.

THE FOUR GOSPELS PARALLELED

OR

A HARMONY OF THE GOSPELS

For a Comparative and Thorough Study of
The Life of Jesus Christ Our Lord

BY

A. T. ROBERTSON

FOREWORD

THE FOUR GOSPELS PARALLELED is intended to promote an interest in the study of the life of Jesus; to give the facts only, in the words of the Gospels; to give valuable assistance in the study of the teachings of our Lord; to make the historical part of the Gospels more impressive; to show the right relations of the Gospels, one with another; and to show forth the great Nazarene and His *teachings* in all their majesty and power.

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THE FOUR GOSPELS PARALLELED

PART I.

THE SOURCES OF OUR KNOWLEDGE OF JESUS

1. Luke's Explanation of His Own Research.

Luke 1:1-4.

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

PART II.

THE PRE-INCARNATE STATE OF CHRIST

2. The Picture of the Logos by John.

John 1:1-18.

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not. 6 There was a man sent from God, whose name *was* John. 7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe. 8 He was not that Light,but *was sent* to bear witness of that Light. 9 *That* was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, *but* grace and truth came by Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

PART III.

THE TWO GENEALOGIES OF JESUS

3. That of Joseph in Matthew; That of Mary in Luke.

Matthew 1:1-17.

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias; 7 And Solomon begat Roboam;

Luke 3:23-38.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli, 24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph, 25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge, 26 Which was *the son of* Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda, 27 Which was *the son* of Joanna,

(Matthew 1:1-17.)

and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13. And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

(Luke 3:23-38.)

which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri, 28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er, 29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi, 30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim, 31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David, 32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson, 33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda, 34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor, 35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala, 36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech, 37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan, 38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

PART IV.

THE BIRTH AND CHILDHOOD OF JOHN AND JESUS (Probably B.C. 4 to 5)

4. The Annunciation to Zacharias in the Temple.

Luke 1:5-25.

5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years. 8 And it came to pass, that, while he executed the priest's office before God in the order of his course, 9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And when Zacharias saw *him*, he was troubled, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand

(Luke 1:5-25.)

in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. 20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. 21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. 23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. 24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

5. The Annunciation to the Virgin Mary at Nazareth.

Luke 1:26-38.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. 28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women. 29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. 37 For with God nothing shall be impossible. 38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

6. The Song of Elisabeth upon Mary's Visit to the Hill Country of Judea.

Luke 1:39-45

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 40 And entered into the house of Zacharias, and saluted Elisabeth. 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. 43 And whence *is* this to me, that the mother of my Lord should come to me? 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

7. The Magnificat of Mary in Reply to Elisabeth's Greeting.

Luke 1:46-56.

46 And Mary said, My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour. 48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 49 For he that is mighty hath done to me great things; and holy *is* his name. 50 And his mercy *is* on them that fear him from generation to generation. 51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from *their* seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath holpen his servant Israel, in remembrance of *his* mercy; 55 As he spake to our fathers, to Abraham, and to his seed for ever. 56 And Mary abode with her about three months, and returned to her own house.

8. The Birth and Childhood of John the Baptist in the Hill Country of Judea (Probably B.C. 6).

Luke 1:57-80.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. 59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not *so;* but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by

(Luke 1:57-80.)

this name. 62 And they made signs to his father, how he would have him called. 63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. 66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. 67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, 69 And hath raised up a horn of salvation for us in the house of his servant David; 70 As he spake by the mouth of his holy prophets, which have been since the world began: 71 That we should be saved from our enemies, and from the hand of all that hate us; 72 To perform the mercy *promised* to our fathers, and to remember his holy covenant; 73 The oath which he sware to our father Abraham, 74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, 75 In holiness and righteousness before him, all the days of our life. 76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 To give knowledge of salvation unto his people by the remission of their sins, 78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us, 79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace. 80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

9. The Annunciation to Joseph in Nazareth.
Matthew 1:18-25.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

10. The Birth of Jesus in Bethlehem (Probably B.C. 6 or 5).
Luke 2:1-7.

1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. 2 (*And* this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) 5 To be taxed with Mary his espoused wife, being great with child. 6 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

11. The Song of the Angels to the Shepherds Near Bethlehem.
Luke 2:8-20.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. 10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men. 15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger. 17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child. 18 And all they

(Luke 2:8-20.)

that heard *it* wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered *them* in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

12. The Circumcision of Jesus in Bethlehem.
Luke 2:21.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

13. The Presentation of Jesus in the Temple in Jerusalem.
Luke 2:22-38.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; 23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) 24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. 25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 Then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 For mine eyes have seen thy salvation, 31 Which thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity; 37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

14. The Visit of the Wise Men to Jerusalem and to Bethlehem.
Matthew 2:1-12.

1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. 3 When Herod the king had heard *these things,* he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, 6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. 7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him,* bring me word again, that I may come and worship him also. 9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 When they saw the star, they rejoiced with exceeding great joy. 11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

15. The Flight of Joseph and Mary with the Child Jesus to Egypt (B.C. 5 or 4).
Matthew 2:13-15.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16. The Slaughter of the Children in Bethlehem (Probably B.C. 5 or 4).

Matthew 2:16-18.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

17. The Return of Joseph and Mary with the Child Jesus to Nazareth (Probably B.C. 4).

Matthew 2:19-23.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. 21 And he arose, and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Luke 2:39.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

18. Visit of the Boy Jesus to Jerusalem at the Age of Twelve (Probably A.D. 7).

Luke 2:40-52.

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. 41 Now his parents went to Jerusalem every year at the feast of the passover. 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast. 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*. 44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance. 45 And when they found him not, they turned back again to Jerusalem, seeking him. 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all them that heard him were astonished at his understanding and answers. 48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.

PART V.

THE EARLY MINISTRY OF JOHN THE BAPTIST

(About Six Months. Probably A.D. 25.)

19. The Time of the Beginning of John's Preaching.

Mark 1:1.

1 The beginning of the gospel of Jesus Christ, the Son of God.

Luke 3:1, 2.

1 Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

20. The Message and the Messenger.

Mark 1:2-6.

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. 6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey.

Matthew 3:1-6.

1 In those days came John the Baptist, preaching in the wilderness of Judea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins.

Luke 3:3-6.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; 6 And all flesh shall see the salvation of God.

21. The Courage of John the Baptist.

Matthew 3:7-10

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Luke 3:7-14.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the people asked him, saying, What shall we do then? 11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. 12 Then came also publicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact no more than that which is appointed you. 14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

22. John's Picture of the Messiah.

Mark 1:7, 8.

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

Matthew 3:11, 12.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: 12 Whose fan *is* in his hand, and he will thoroughly purge his floor,

Luke 3:15-18.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not

(Matthew 3:11, 12.)
and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

(Luke 3:15-18.)
worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. 18 And many other things in his exhortation preached he unto the people.

PART VI.

THE FIRST YEAR OF CHRIST'S MINISTRY IN VARIOUS PARTS OF PALESTINE (Probably A.D. 26 and 27).

23. The Baptism of Jesus in the Jordan.

Mark 1:9-11.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

Matthew 3:13-17.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Luke 3:21, 22.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

24. The Three Temptations of Jesus.

Mark 1:12, 13.

12 And immediately the Spirit driveth him into the wilderness. 13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Matthew 4:1-11.

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward a hungered. 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge

Luke 4:1-13.

1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. 3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. 4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. 5 And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power

(Matthew 4:1-11.)

concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

(Luke 4:1-13.)

will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 10 For it is written, He shall give his angels charge over thee, to keep thee: 11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. 13 And when the devil had ended all the temptation, he departed from him for a season.

25. The Witness of John to the Committee of the Sanhedrin, at Bethany Beyond Jordan. John 1:19-28.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

26. John's Identification of Jesus as the Messiah, at Bethany Beyond Jordan. John 1:29-34.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! 30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.

27. The First Disciples of Jesus, at Bethany Beyond Jordan, Find Him to Be the Messiah. John 1:35-51.

35 Again the next day after, John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for

(John 1:35-51.)

it was about the tenth hour. 40 One of the two which heard John *speak,* and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. 43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

28. The First Miracle of Jesus, at Cana in Galilee.

John 2:1-11.

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do *it.* 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it.* 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

29. The First Visit to Capernaum.

John 2:12.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

30. The First Cleansing of the Temple at the Passover in Jerusalem.

John 2: 13-22.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

31. The Interview with Nicodemus in Jerusalem.

John 2:23–3:21.

23 Now when he was in Jerusalem at the passover, in the feast *day,* many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all *men,* 25 And needed not that any should testify of man; for he knew what was in man. . . . 1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said

(John 2:23–3:21.)

unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things? 13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

32. John's Freedom from Jealousy About Jesus. John 3:22-36.

22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. 23 And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then there arose a question between *some* of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I *must* decrease. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.* 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

33. Jesus Leaving Judea.

Mark 1:14.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

Matthew 4:12.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee.

Luke 3:19, 20; 4:14.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 Added yet this above all, that he shut up John in prison. . . .

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

John 4:1-4.

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (Though Jesus himself baptized not, but his disciples,) 3 He left Judea, and departed again into Galilee. 4 And he must needs go through Samaria.

34. The Interview with the Woman of Samaria at Jacob's Well, and the Revival in Sychar.

John 4:5-42.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth. 25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am *he*. 27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? 28 The woman then left her waterpot, and went her way into the city, and saith to the men, 29 Come, see a man, which told me all things that ever I did: is not this the Christ? 30 Then they went out of the city, and came unto him. 31 In the mean while his disciples prayed him, saying, Master, eat. 32 But he said unto them, I have meat to eat that ye know not of. 33 Therefore said the disciples one to another, Hath any man brought him *aught* to eat? 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. 35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. 39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

35. The Return to Galilee.

John 4:43-45.

43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

PART VII.

THE GALILEAN MINISTRY

(Probably a year and a half in A.D. 27 and 28)

36. Christ's Message in Galilee.

Mark 1:14, 15.	Matthew 4:17.	Luke 4:14, 15.
14 Now after that John was put in prison, Jesus	17 From that time Jesus began to preach, and to say,	14 And Jesus returned in the power of the Spirit into

(Mark 1:14, 15.)
came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

(Matthew 4:17.)
Repent: for the kingdom of heaven is at hand.

(Luke 4:14, 15.)
Galilee: and there went out a fame of him through all the region round about. 15 And he taught in their synagogues, being glorified of all.

37. The Second Visit to Cana, with the Healing of the Capernaum Courtier's Son.

John 4:46-54.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told *him,* saying, Thy son liveth. 52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that *it was* at the same hour, in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

38. The First Rejection at Nazareth.

Luke 4:16-30.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this Scripture fulfilled in your ears. 22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. 24 And he said, Verily I say unto you, No prophet is accepted in his own country. 25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. 27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. 28 And all they in the synagogue, when they heard these things, were filled with wrath, 29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. 30 But he, passing through the midst of them, went his way.

39. The New Home in Capernaum.

Matthew 4:13-16.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

40. Finding Four Fishers of Men.

Mark 1:16-20.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. 17 And Jesus said

Matthew 4:18-22.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were

Luke 5:1-11.

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, 2 And saw two ships standing by the

(Mark 1:16-20.)

unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they forsook their nets, and followed him. 19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

(Matthew 4:18-22.)

fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left *their* nets, and followed him. 21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him.

(Luke 5:1-11.)

lake: but the fishermen were gone out of them, and were washing *their* nets. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. 8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. 11 And when they had brought their ships to land, they forsook all, and followed him.

41. In the Synagogue in Capernaum on the Sabbath.

Mark 1:21-28.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. 22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. 23 And there was in their synagogue a man with an unclean spirit; and he cried out, 24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him. 28 And immediately his fame spread abroad throughout all the region round about Galilee.

Luke 4:31-37.

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. 32 And they were astonished at his doctrine: for his word was with power. 33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out. 37 And the fame of him went out into every place of the country round about.

42. At the Home of Simon in Capernaum on the Sabbath.

Mark 1:29-34.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her. 31 And he came and took her by the hand, and

Matthew 8:14-17.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. 15 And he touched her hand, and the fever left her: and she arose, and ministered unto them. 16 When the even was come, they brought unto him many that were pos-

Luke 4:38-41.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and

(Mark 1:29-34.)

lifted her up; and immediately the fever left her, and she ministered unto them. 32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together at the door. 34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

(Matthew 8:14-17.)

sessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

(Luke 4:38-41.)

ministered unto them. 40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

43. The First Tour of Galilee with the Four Fishermen.

Mark 1:35-39.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. 36 And Simon and they that were with him followed after him. 37 And when they had found him, they said unto him, All *men* seek for thee. 38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. 39 And he preached in their synagogues throughout all Galilee, and cast out devils.

Matthew 4:23-25.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers dieases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. 25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

Luke 4:42-44.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. 43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. 44 And he preached in the synagogues of Galilee.

44. The Excitement Caused by the Healing of a Leper during this Tour.

Mark 1:40-45.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. 41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean. 42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. 43 And he straitly charged him, and forthwith sent him away; 44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a

Matthew 8:2-4.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Luke 5:12-16.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 15 But so much the more went there a fame abroad of him: and great multitudes came together to

(Mark 1:40-45.)

testimony unto them. 45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

(Luke 5:12-16.)

hear, and to be healed by him of their infirmities. 16 And he withdrew himself into the wilderness, and prayed.

45. Healing the Paralytic Let Down Through the Roof of Peter's House in Capernaum.

Mark 2:1-12.

1 And again he entered into Capernaum after *some* days: and it was noised that he was in the house. 2 And straightway many were gathered together, insomuch that there was no room to receive *them,* no, not so much as about the door: and he preached the word unto them. 3 And they come unto him, bringing one sick of the palsy, which was borne of four. 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay. 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only? 8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house. 12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Matthew 9:2-8.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. 3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7 And he arose, and departed to his house. 8 But when the multitudes saw *it,* they marvelled, and glorified God, which had given such power unto men.

Luke 5:17-26.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them. 18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. 19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus. 20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? 22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

46. The Call of Matthew (Levi) and His Reception in Honor of Jesus.

Mark 2:13-17.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed by, he saw Levi the *son* of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. 15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him. 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Matthew 9:9-13.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose, and followed him. 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners? 12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. 13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Luke 5:27-32.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. 28 And he left all, rose up, and followed him. 29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. 30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? 31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. 32 I came not to call the righteous, but sinners to repentance.

47. Christ's Defense of His Disciples for Feasting instead of Fasting.

Mark 2:18-22.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 21 No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse. 22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

Matthew 9:14-17.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. 17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Luke 5:33-39.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink? 34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? 35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. 37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles; and both are preserved. 39 No man also having drunk old *wine* straightway desireth new; for he saith, The old is better.

48. The Healing of the Woman with an Issue of Blood.

Mark 5:25-34.

25 And a certain woman, which had an issue of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 When she had heard of Jesus, came in the press behind, and touched his garment. 28 For she said, If I may touch but his clothes, I shall be whole. 29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Matthew 9:20-22.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him,* and touched the hem of his garment: 21 For she said within herself, If I may but touch his garment, I shall be whole. 22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Luke 8:43-48.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, 44 Came behind *him,* and touched the border of his garment: and immediately her issue of blood stanched. 45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee,* and sayest thou, Who touched me? 46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. 47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. 48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49. The Raising of Jairus's Daughter.

Mark 5:22-24, 35-43.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, 23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee,* come and lay thy hands on her, that she may be healed; and she shall live. 24 And *Jesus* went with him; and much people followed him, and thronged him. . . . 35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; why troublest thou the Master any further? 36 As soon as Jesus heard the

Matthew 9:18, 19, 23-26.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and *so did* his disciples. . . . 23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. 25 But when the people were put forth, he went in, and took her by the hand, and the maid arose. 26 And

Luke 8:41, 42, 49-56.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house: 42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. . . . 49 While he yet spake, there cometh one from the ruler of the synagogue's *house,* saying to him, Thy daughter is dead; trouble not the Master. 50 But when Jesus heard *it,* he answered him, saying, Fear not: believe only, and she shall be made whole. 51 And when he came into the

(Mark 5:22-24, 35-43.)

word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. 37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. 38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. 39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. 40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. 41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise. 42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. 43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

(Matthew 9:18, 19, 23-26.)

the fame hereof went abroad into all that land.

(Luke 8:41, 42, 49-56.)

house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. 53 And they laughed him to scorn, knowing that she was dead. 54 And he put them all out, and took her by the hand, and called, saying, Maid, arise. 55 And her spirit came again, and she arose straightway: and he commanded to give her meat. 56 And her parents were astonished: but he charged them that they should tell no man what was done.

50. Two Blind Men Healed Who Spread the Fame of Jesus.

Matthew 9:27-31.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this: They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*. 31 But they, when they were departed, spread abroad his fame in all that country.

51. The First Blasphemous Accusation by the Pharisees.

Matthew 9:32-34.

32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, He casteth out devils through the prince of the devils.

52. Jesus Healing a Lame Man on the Sabbath, and Claiming Equality with God in Defense of His Conduct.

John, chap. 5.

1 After this there was a feast of the Jews; and Jesus went up to Jerusalem. ¶ 2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years. ¶ 6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed, and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The

(John, chap. 5.)

Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye sent unto John, and he bare witness unto the truth. 34 But I receive not testimony from man: but these things I say, that ye might be saved. 35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light. 36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 39 Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life. 41 I receive not honour from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? 45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

53. Another Controversy with the Pharisees Because the Disciples Pluck Ears of Grain on the Sabbath.

Mark 2:23-28.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he, and they that were with him? 26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? 27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 Therefore the Son of man is Lord also of the sabbath.

Matthew 12:1-8.

1 At that time Jesus went on the sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat. 2 But when the Pharisees saw *it,* they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. 3 But he said unto them, Have ye not read what David did, when he was a hungered, and they that were with him; 4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 6 But I say unto you, That in this

Luke 6:1-5.

1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. 2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? 3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him; 4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? 5 And he said unto them, That the Son of man is Lord also of the sabbath.

(Matthew 12:1-8.)

place is *one* greater than the temple. 7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is Lord even of the sabbath day.

54. A Third Sabbath Controversy with the Pharisees Because Jesus Healed a Man with a Withered Hand in a Synagogue in Galilee.

Mark 3:1-6.

1 And he entered again into the synagogue; and there was a man there which had a withered hand. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3 And he saith unto the man which had the withered hand, Stand forth. 4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. 5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other. 6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

Matthew 12:9-14.

9 And when he was departed thence, he went into their synagogue: 10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. 13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other. 14 Then the Pharisees went out, and held a council against him, how they might destroy him.

Luke 6:6-11.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. 7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. 8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. 9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it?* 10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. 11 And they were filled with madness; and communed one with another what they might do to Jesus.

55. Jesus Teaching the Crowds by the Sea of Galilee.

Mark 3:7-12.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, 8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he straitly charged them that they should not make him known.

Matthew 12:15-21.

15 But when Jesus knew *it,* he withdrew himself from thence: and great multitudes followed him, and he healed them all; 16 And charged them that they should not make him known: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust.

56. The Choice of the Twelve Apostles.

Mark 3:13-19.

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they

Luke 6:12-16.

12 And it came to pass in those days, that he went out into a mountain to pray,

(Mark 3:13-19.)

came unto him. 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 15 And to have power to heal sicknesses, and to cast out devils: 16 And Simon he surnamed Peter; 17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite, 19 And Judas Iscariot, which also betrayed him: and they went into a house.

(Luke 6:12-16.)

and continued all night in prayer to God. 13 And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles; 14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes, 16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

57. The Sermon on the Mount.

(a) The Place and Audience.

Matthew 5:1, 2.

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying,

Luke 6:17-19.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 18 And they that were vexed with unclean spirits: and they were healed. 19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

(b) The Introduction: the Beatitudes.

Matthew 5:3-12.

3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed *are* they that mourn: for they shall be comforted. 5 Blessed *are* the meek: for they shall inherit the earth. 6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed *are* the merciful: for they shall obtain mercy. 8 Blessed *are* the pure in heart: for they shall see God. 9 Blessed *are* the peacemakers: for they shall be called the children of God. 10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when *men* shall revile you, and persecute *you,* and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

Luke 6:20-26.

20 And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God. 21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh. 22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company,* and shall reproach *you,* and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets. 24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

(c) The Theme of the Discourse: Christ's Idea of Righteousness in Contrast with That of the Scribes and Pharisees.

Matthew 5:13-20.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on a hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them,* the same shall

(Matthew 5:13-20.)

be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

(d) Christ's Ethical Teaching Superior to That of the Old Testament, and of the Scribes.

Matthew 5:21-48.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. 27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. 31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. 33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. 38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also. 41 And whosoever shall compel thee to go a mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Luke 6:27-36.

27 But I say unto you which hear, Love your enemies, do good to them which hate you, 28 Bless them that curse you, and pray for them which despitefully use you. 29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not *to take thy* coat also. 30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil. 36 Be ye therefore merciful, as your Father also is merciful.

(e) The Practice of Real Righteousness Unlike the Hypocrisy of the Pharisees. (The Lord's Prayer.)

Matthew 6:1-18.

1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest *thine*

(Matthew 6:1-18.)

alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. 5 And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. 16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

(f) Trust in God the Cure for Worldly Anxiety: Lay up Treasures in Heaven.

Matthew 6:19-34.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

(g) Captious Criticism.

Matthew 7:1-6.

1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Luke 6:37-42.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. 39 And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his

(Matthew 7:1-6.)

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

(Luke 6:37-42.)

master. 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

(h) Earnestness in Prayer.

Matthew 7:7-11.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

(i) The Golden Rule.

Matthew 7:12.

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Luke 6:31.

31 And as ye would that men should do to you, do ye also to them likewise.

(j) The Two Gates and the Two Ways.

Matthew 7:13, 14.

13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

(k) The Final Test of Character.

Matthew 7:15-27.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house

Luke 6:43-49.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. 46 And why call ye me, Lord, Lord, and do not the things which I say? 47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 48 He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. 49 But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

(Matthew 7:15-27.)

upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

(I) The Effect of the Sermon.

Matthew 7:28, 29.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as *one* having authority, and not as the scribes.

58. The Healing of the Centurion's Servant at Capernaum.

Matthew 8:1, 5-13.

1 When he was come down from the mountain, great multitudes followed him. . . . 5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 7 And Jesus saith unto him, I will come and heal him. 8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. 9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. 10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

Luke 7:1-10.

1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. 2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die. 3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. 4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: 5 For he loveth our nation, and he hath built us a synagogue. 6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof: 7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. 8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. 9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. 10 And they that were sent, returning to the house, found the servant whole that had been sick.

59. The Raising of Son of the Widow of Nain.

Luke 7:11-17.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. 17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

60. The Embassy from John the Baptist in Prison.

Matthew 11:2-6.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3 And said unto him, Art thou he that should come, or do we look for another? 4 Jesus answered and said unto them, Go and shew John again those things

Luke 7:18-23.

18 And the disciples of John shewed him of all these things. 19 And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another? 20 When the men were come unto him, they

(Matthew 11:2-6.)

which ye do hear and see: 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is *he,* whosoever shall not be offended in me.

(Luke 7:18-23.)

said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? 21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight. 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 23 And blessed is *he,* whosoever shall not be offended in me.

61. Jesus' Praise of John the Baptist.

Matthew 11:7-19.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses. 9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is *he,* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive *it,* this is Elias, which was for to come. 15 He that hath ears to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

Luke 7:24-35.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is *he,* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 29 And all the people that heard *him,* and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. 31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. 33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 But wisdom is justified of all her children.

62. Jesus Upbraiding the Cities of Galilee.

Matthew 11:20-24.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

63. The Son's Relation to the Father Qualifying Him as the Teacher.

Matthew 11:25-30.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 Even so, Father; for so it seemed good in thy sight. 27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. 28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke *is* easy, and my burden is light.

64. The Anointing of Christ's Feet by the Sinful Woman in the House of Simon the Pharisee.

Luke 7:36-50.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. 39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. 45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith hath saved thee; go in peace.

65. The Second Tour of Galilee (with the Twelve and the Band of Women)

Luke 8:1-3.

1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him, 2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

66. The Second Blasphemous Accusation in Galilee, and Christ's Defense.

Mark 3:19-30.

19 And Judas Iscariot, which also betrayed him: and they went into an house. 20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself. 22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. 23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand,

Matthew 12:22-37.

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the Son of David? 24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils. 25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they

(Mark 3:19-30.)

but hath an end. 27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. 28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: 30 Because they said, He hath an unclean spirit.

(Matthew 12:22-37.)

shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come. 33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

67. Christ's Refusal to Give a Sign to the Scribes and Pharisees.

Matthew 12:38-45.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. 43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

68. Christ's Mother and Brothers Coming to Take Him Home.

Mark 3:31-35.

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him. 32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answered them, saying, Who is my mother, or my brethren? 34 And he looked round about on them which sat about

Matthew 12:46-50.

46 While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he

Luke 8:19-21.

19 Then came to him *his* mother and his brethren, and could not come at him for the press. 20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

(Mark 3:31-35.)

him, and said, Behold my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

(Matthew 12:46-50.)

stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

The First Group of Parables on a Large Scale

69. To the Crowds by the Sea of Galilee: (a) The Parable of the Sower.

Mark 4:1-25.

1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by parables, and said unto them in his doctrine, 3 Hearken; Behold, there went out a sower to sow: 4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 But when the sun was up, it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some a hundred. 9 And he said unto them, He that hath ears to hear, let him hear. 10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them. 13 And he said unto them, Know ye

Matthew 13:1-23.

1 The same day went Jesus out of the house, and sat by the sea side. 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear. 10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye

Luke 8:4-18.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable: 5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it. 8 And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. 9 And his disciples asked him, saying, What might this parable be? 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. 11 Now the parable is this: The seed is the word of God. 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. 15 But that on the good ground are they,

(Mark 4:1-25.)

not this parable? and how then will ye know all parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 18 And these are they which are sown among thorns; such as hear the word, 19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some a hundred. 21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 23 If any man have ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. 25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

(Matthew 13:1-23.)

shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. 16 But blessed *are* your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.* 18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

(Luke 8:4-18.)

which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience. 16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light. 17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

(b) The Parable of the Seed Growing of Itself.

Mark 4:26-29.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

(c) The Parable of the Tares.

Matthew 13:24-30.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

(d) The Parable of the Mustard Seed.

Mark 4:30-32.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

Matthew 13:31, 32.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

(e) The Parable of the Leaven.

Matthew 13:33.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

(f) The Many Parables.

Mark 4:33, 34.

33 And with many such parables spake he the word unto them, as they were able to hear *it*. 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

Matthew 13:34, 35.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

(g) To the Disciples in the House:

Explanation of the Parable of the Tares.

Matthew 13:36-43.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

(h) The Parable of the Hidden Treasure.

Matthew 13:44.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

(i) The Parable of the Pearl of Great Price.

Matthew 13:45, 46.

45 Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: 46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

(j) The Parable of the Net.

Matthew 13:47-50.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

(k) The Parable of the Householder.

Matthew 13:51-53.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old. 53 And it came to pass, *that* when Jesus had finished these parables, he departed thence.

70. Jesus Stilling the Storm at Sea.

Mark 4:35-41.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. 36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? 39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith? 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Matthew 8:18, 23-27.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. . . . 23 And when he was entered into a ship, his disciples followed him. 24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. 25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Luke 8:22-25.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. 23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water,* and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

71. The Gadarene Demoniac.

Mark 5:1-20.

1 And they came over unto the other side of the sea, into the country of the Gadarenes. 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: 4 Because that he

Matthew 8:28-34.

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hith-

Luke 8:26-39.

26 And they arrived at the country of the Gadarenes, which is over against Galilee. 27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs. 28 When he saw Jesus, he cried out, and fell down before him, and

(Mark 5:1-20.)

had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 6 But when he saw Jesus afar off, he ran and worshipped him, 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not. 8 (For he said unto him, Come out of the man, *thou* unclean spirit.) 9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. 14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done. 15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid. 16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine. 17 And they began to pray him to depart out of their coasts. 18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. 20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

(Matthew 8:28-34.)

er to torment us before the time? 30 And there was a good way off from them a herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

(Luke 8:26-39.)

with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not. 29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) 30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. 31 And they besought him that he would not command them to go out into the deep. 32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. 33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. 34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country. 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. 36 They also which saw *it* told them by what means he that was possessed of the devils was healed. 37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. 38 Now the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying, 39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

72. The Second Rejection at Nazareth.

Mark 5:21; 6:1-6.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea. . . . 1 And he went

Matthew 9:1; 13:54-58.

1 And he entered into a ship, and passed over, and came into his own city. . . . 54 And when he was come into his own country, he taught them in their syna-

Luke 8:40.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

(Mark 5:21; 6:1-6.)

out from thence, and came into his own country; and his disciples follow him. 2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands? 3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. 4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. 5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. 6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

(Matthew 9:1; 13:54-58.)

gogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this *man* all these things? 57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.

73. The Third Tour of Galilee After Instructing the Twelve and Sending Them Ahead by Twos.

Mark 6:7-13.

7 And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: 9 But *be* shod with sandals; and not put on two coats. 10 And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. 12 And they went out, and preached that men should repent. 13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

Matthew 9:35—11:1.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. 1 And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his

Luke 9:1-6.

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal the sick. 3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. 4 And whatsoever house ye enter into, there abide, and thence depart. 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 6 And they departed, and went through the towns, preaching the gospel, and healing every where.

brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus; 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him. 5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. 9 Provide neither gold, nor silver, nor brass in your purses; 10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. 11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. 12 And when ye come into a house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. 16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. 21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. 22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. 23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. 24 The disciple is not above *his* master, nor the servant above his lord. 25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? 26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. 28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows. 32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's foes *shall be* they of his own household. 37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 40 He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. 1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

74. The Guilty Fears of Herod Antipas about Jesus Because He Had Beheaded John the Baptist.

Mark 6:14-29.

14 And king Herod heard *of him;* (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. 15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. 16 But

Matthew 14:1-12.

1 At that time Herod the tetrarch heard of the fame of Jesus, ¶ And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. 3 For Herod had laid hold on John, and bound him, and put *him* in prison for

Luke 9:7-9.

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; 8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. ¶ And Herod said, John have I beheaded;

(Mark 6:14-29.)

when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead. 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her. 18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife. 19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 For Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee; 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. 23. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. 29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

(Matthew 14:1-12.)

Herodias' sake, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet. 6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she would ask. 8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. 9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*. 10 And he sent, and beheaded John in the prison. 11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother. 12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

(Luke 9:7-9.)

but who is this, of whom I hear such things? And he desired to see him.

PART VIII.

THE SPECIAL TRAINING OF THE TWELVE CONCERNING THE PERSON AND MISSION OF THE MESSIAH

(A half year: Passover to Tabernacles, A. D. 29).

The period of four withdrawals from Galilee into surrounding mountainous regions in heated seasons to escape the hatred of the Pharisees, the excitement of the populace, the suspicion of Herod Antipas, and to obtain rest by change of environment and the opportunity to teach the twelve Apostles the true nature of His Messiahship and the fact of His approaching death.

75. The First Retirement to the Mountain Slopes Near Bethsaida Julias in the Tetrarchy of Philip with the Feeding of the Five Thousand.

Mark 6:30-44.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. 32 And they departed into a desert place by ship privately. 33 And the people saw

Matthew 14:13-21.

13 When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities. 14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. 15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past;

Luke 9:10-17.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. 11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. 12 And when the day began to wear away, then

John 6:1-13.

1 After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh. 5 When Jesus then lifted up *his* eyes, and saw a great company come unto him,

(Mark 6:30-44.)

them departing, and many knew him, and ran afoot thither out of all cities and outwent them, and came together unto him. 34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. 35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed: 36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. 37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? 38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. 39 And he commanded them to make all sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds, and by fifties. 41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.' 42 And they did all eat, and were filled. 43 And they took up twelve baskets full of the fragments, and of the fishes. 44 And they that did eat of the loaves were about five thousand men.

(Matthew 14:13-21.)

send the multitude away, that they may go into the villages, and buy themselves victuals. 16 But Jesus said unto them, They need not depart; give ye them to eat. 17 And they say unto him, We have here but five loaves, and two fishes. 18 He said, Bring them hither to me. 19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude. 20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 21 And they that had eaten were about five thousand men, beside women and children.

(Luke 9:10-17.)

came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. 13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. 14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. 15 And they did so, and made them all sit down. 16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

(John 6:1-13.)

he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

76. The Prevention of the Revolutionary Purpose to Proclaim Jesus King.

Mark 6:45, 46.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 46 And when he had sent them away, he departed into a mountain to pray.

Matthew 14:22, 23.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

John 6:14, 15.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

77. The Peril of the Twelve in the Storm on the Lake and Christ's Coming to Them on the Water in the Darkness.

Mark 6:47-52.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: 50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. 51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 52 For they considered not *the miracle* of the loaves; for their heart was hardened.

Matthew 14:24-33.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. 31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were come into the ship, the wind ceased. 33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

John 6:16-21.

16 And when even was *now* come, his disciples went down unto the sea, 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20 But he saith unto them, It is I; be not afraid. 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

78. The Reception in Gennesaret.

Mark 6:53-56.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. 54 And when they were come out of the ship, straightway they knew him, 55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. 56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Matthew 14:34-36.

34 And when they were gone over, they came into the land of Gennesaret. 35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; 36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

79. The Collapse of the Galilean Campaign and the Disgust of the Galilean Crowd in the Synagogue in Capernaum on Learning that Jesus Disclaimed Being a Political Messiah and Claimed Only to Be the Bread of Heaven.

John 6:22-71.

22 The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone; 23 Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks: 24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 28 Then said they unto him, What shall we do, that we might work the works of God?

(John 6:22-71.)

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. 59 These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 *What* and if ye shall see the Son of man ascend up where he was before? 63 It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66 From that *time* many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

80. Christ's Defense of the Twelve Against the Attack of the Jerusalem Pharisees for Their Violation of the Pharisee Tradition about Eating with Unwashen Hands (Probably in Capernaum).

Mark 7:1-23.

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault. 3 For the Pharisees, and all the Jews, except

Matthew 15:1-20.

1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honour thy father and mother: and, He

John 7:1.

1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

(Mark 7:1-23.)

they wash *their* hands oft, eat not, holding the tradition of the elders. 4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brazen vessels, and of tables. 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. 7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. 8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.* 12 And ye suffer him no more to do aught for his father or his mother; 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. 14 And when he had called all the people *unto him,* he said unto them, Hearken unto me every one *of you,* and understand: 15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. 16 If any man have ears to hear, let him hear. 17 And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him; 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man.

(Matthew 15:1-20.)

that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; 6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition. 7 *Ye* hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. 9 But in vain they do worship me, teaching *for* doctrines the commandments of men. 10 And he called the multitude, and said unto them, Hear, and understand: 11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. 12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15 Then answered Peter and said unto him, Declare unto us this parable. 16 And Jesus said, Are ye also yet without understanding? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

81. The Second Withdrawal to the Region of Tyre and Sidon with the Healing of the Daughter of the Syro-Phœnician Woman.

Mark 7:24-30.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know *it:* but he could not be hid. 25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: 26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. 27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs. 28 And she answered and

Matthew 15:21-28.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25 Then came she and worshipped him, saying, Lord, help me. 26 But he answered and said, It is not meet

(Mark 7:24-30.)

said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. 30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

(Matthew 15:21-28.)

to take the children's bread, and to cast *it* to dogs. 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

82. The Third Withdrawal North and East then South into Decapolis with the Healing of the Deaf and Dumb Man and the Feeding of the Four Thousand.

Mark 7:31–8:9.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. 32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. 33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;* 37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak. 1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him,* and saith unto them, 2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: 3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. 4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness? 5 And he asked them, How many loaves have ye? And they said, Seven. ¶ And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people. 7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.* 8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets. ¶ And they that had eaten were about four thousand: and he sent them away.

Matthew 15:29-38.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. 30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: 31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. 32 Then Jesus called his disciples *unto him,* and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. 33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? 34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. 35 And he commanded the multitude to sit down on the ground. 36 And he took the seven loaves and the fishes, and gave thanks, and brake *them,* and gave to his disciples, and the disciples to the multitude. 37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full. 38 And they that did eat were four thousand men, beside women and children.

83. The Brief Visit to Magdala (Dalmanutha) and the Sharp Collision with the Pharisees and Sadducees. (Please Note Their Appearance Now Against Christ.)

Mark 8:10-12.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12 And he sighed

Matthew 15:39–16:4.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala. 1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 2 He answered and said unto

(Mark 8:10-12.)

deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

(Matthew 15:39–16:4.)

them, When it is evening, ye say, *It will be* fair weather: for the sky is red. 3 And in the morning, *It will be* foul weather to day: for the sky is red and lowering. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

84. The Fourth Retirement to Bethsaida Julias with Sharp Rebuke of the Dullness of the Disciples and the Healing of a Blind Man.

Mark 8:13-26.

13 And he left them, and entering into the ship again departed to the other side. 14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf. 15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod. 16 And they reasoned among themselves, saying, *It is* because we have no bread. 17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. 20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. 21 And he said unto them, How is it that ye do not understand? 22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. 24 And he looked up, and said, I see men as trees, walking. 25 After that he put *his* hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. 26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

Matthew 16:5-12.

5 And when his disciples were come to the other side, they had forgotten to take bread. ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7 And they reasoned among themselves, saying, *It is* because we have taken no bread. 8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

85. The Faith of the Twelve in the Messiahship of Jesus Put to the Test Near Cæsarea-Philippi.

Mark 8:27-30.

27 And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? 28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets. 29 And he saith unto them, But whom say ye that I am? And Peter answer-

Matthew 16:13-20.

13 When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? 14 And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou

Luke 9:18-21.

18 And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am? 19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again. 20 He said unto them, But whom say ye that I am? Peter answering said, The

(Mark 8:27-30.)
eth and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him.

(Matthew 16:13-20.)
art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

(Luke 9:18-21.)
Christ of God. 21 And he straitly charged them, and commanded *them* to tell no man that thing.

86. Plain Prediction of Christ's Death and Resurrection on the Third Day.

Mark 8:31-37.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again. 32 And he spake that saying openly. And Peter took him, and began to rebuke him. 33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. 34 And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. 36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 37 Or what shall a man give in exchange for his soul?

Matthew 16:21-26.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. 24 Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Luke 9:22-25.

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. 23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me. 24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

87. The Coming of the Kingdom in That Generation.

Mark 8:38; 9:1.

38 Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. 1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Matthew 16:27, 28.

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Luke 9:26, 27.

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels. 27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

88. The Transfiguration of Jesus on a Mountain Near Cæsarea-Philippi (Probably Mount Hermon).

Mark 9:2-8.

2 And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. 3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. 4 And there appeared unto them Elias with Moses: and they were talking with Jesus. 5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 6 For he wist not what to say; for they were sore afraid. 7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. 8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

Matthew 17:1-8.

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard *it*, they fell on their face, and were sore afraid. 7 And Jesus came and touched them, and said, Arise, and be not afraid. 8 And when they had lifted up their eyes they saw no man, save Jesus only.

Luke 9:28-36.

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering. 30 And, behold, there talked with him two men, which were Moses and Elias: 31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. 36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

89. Discourse About Elijah on the Way Down the Mountain.

Mark 9:9-13.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. 11 And they asked him, saying, Why say the scribes that Elias must first come? 12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Matthew 17:9-13.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. 10 And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood. that he spake unto them of John the Baptist.

90. The Failure of the Nine Disciples to Heal the Demoniac Boy at the Foot of the Mountain.

Mark 9:14-29.

14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. 15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him. 16 And he asked the scribes, What question ye with them? 17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; 18 And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. 19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. 20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child. 22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. 23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. 25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. 26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. 27 But Jesus took him by the hand, and lifted him up; and he arose. 28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out? 29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

Matthew 17:14-21.

14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, 15 Lord, have mercy on my son; for he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. 18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 19 Then came the disciples to Jesus apart, and said, Why could not we cast him out? 20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. 21 Howbeit this kind goeth not out but by prayer and fasting.

Luke 9:37-42.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him. 38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child. 39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him. 40 And I besought thy disciples to cast him out; and they could not. 41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. 42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

91. Return to Galilee and Renewed Prediction by Christ of His Death and Resurrection on the Third Day.

Mark 9:30-32.

30 And they departed thence, and passed through Galilee; and he would not that any man should know *it*. 31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. 32 But they understood not that saying, and were afraid to ask him.

Matthew 17:22, 23.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Luke 9:43-45.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, 44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. 45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

92. Jesus Paying the Temple Tax for Himself and Peter on Reaching Capernaum.

Matthew 17:24-27.

24 And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. 27 Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

93. The Dispute of the Disciples in Capernaum over Primacy in the Kingdom and Their Rebuke by Jesus.

Mark 9:33-37.

33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? 34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest. 35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all. 36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 37 Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

Matthew 18:1-5.

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2 And Jesus called a little child unto him, and set him in the midst of them, 3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me.

Luke 9:46-48.

46 Then there arose a reasoning among them, which of them should be greatest. 47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 48 And said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

94. Christ's Rebuke of the Mistaken Zeal of the Apostle John.

Mark 9:38-50.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. 39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. 40 For he that is not against us is on our part. 41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 43 And if thy hand offend thee, cut it off: it is

Matthew 18:6-14.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea. 7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast

Luke 9:49, 50.

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. 50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

(Mark 9:38-50.)

better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 Where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 Where their worm dieth not, and the fire is not quenched. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 Where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

(Matthew 18:6-14.)

into hell fire. 10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11 For the Son of man is come to save that which was lost. 12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep,* than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

95. Conduct of One with a Personal Grievance Toward a Church Member and Forgiveness Illustrated by the Parable of the Wicked Servant.

Matthew 18:15-35.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them. 21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. 29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

96. Rash and Reluctant Following of Jesus.

Matthew 8:19-22.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head. 21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus said unto him, Follow me; and let the dead bury their dead.

Luke 9:57-62.

57 And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

97. Christ Rejecting the Scornful Advice of His Brothers about Going to Jerusalem.

John 7:2-9.

2 Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. 4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. 5 For neither did his brethren believe in him. 6 Then Jesus said unto them, My time is not yet come: but your time is alway ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. 9 When he had said these words unto them, he abode *still* in Galilee.

98. The Private Journey to Jerusalem Through Samaria and the Anger of James and John.

Luke 9:51-56.

51 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, 52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he would go to Jerusalem. 54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

John 7:10.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

PART IX.

THE LATER JUDEAN MINISTRY

(Three months, Tabernacles to Dedication, A. D. 29.)

99. The Excitement of the Various Groups at the Feast of Tabernacles about Jesus and the Failure of the Rulers to Seize Him.

John 7:11-52.

11 Then the Jews sought him at the feast, and said, Where is he? 12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 13 Howbeit no man spake openly of him for fear of the Jews. 14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. 18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me? 20 The people answered and said, Thou hast a devil: who goeth about to kill thee? 21 Jesus answered and said unto them, I have

(John 7:11-52.)

done one work, and ye all marvel. 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous judgment. 25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 29 But I know him; for I am from him, and he hath sent me. 30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come. 31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done? 32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me. 34 Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come. 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come? 37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.) 40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 43 So there was a division among the people because of him. 44 And some of them would have taken him; but no man laid hands on him. 45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51 Doth our law judge *any* man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

100. The Story of the Woman Taken in Adultery (Not in the Oldest Manuscripts).

John 7:53–8:11.

53 And every man went unto his own house. 1 Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 They say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.* 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard *it,* being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

101. After the Feast of Tabernacles Jesus Claims to Be the Light of the World and Arouses the Indignation of the Pharisees.

John 8:12-20.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. 14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 And yet if I judge,

(John 8:12-20.)

my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

102. The Pharisees Roused to Fury by Christ's Exposure of Their Sinfulness.

John 8:21-59.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. 22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. 23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. 25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning. 26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 27 They understood not that he spake to them of the Father. 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. 30 As he spake these words, many believed on him. 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free. 33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 35 And the servant abideth not in the house for ever: *but* the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed. 37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. 42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? *even* because ye cannot hear my word. 44 Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell *you* the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God. 48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 50 And I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

103. The Healing of the Man Born Blind Who Outwits the Pharisees in Their Efforts to Entrap Him.

John 9:1-41.

1 And as *Jesus* passed by, he saw a man which was blind from *his* birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was

(John 9:1-41.)

born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*. 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not. 13 They brought to the Pharisees him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We know that this is our son, and that he was born blind: 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples? 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is. 30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

104. The Allegory of the Good Shepherd with the Picture of the Hostile Pharisees and of Christ's Own Redemption Sacrifice.

John 10:1-21.

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. 6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. 7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy:

(John 10:1-21.)

I am come that they might have life, and that they might have *it* more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is a hireling, and careth not for the sheep. 14 I am the good shepherd, and know my *sheep,* and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 19 There was a division therefore again among the Jews for these sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

105. The Mission of the Seventy and Christ's Joy in Their Success. Luke 10:1-24.

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. 2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. 3 Go your ways: behold, I send you forth as lambs among wolves. 4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 5 And into whatsoever house ye enter, first say, Peace *be* to this house. 6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. 7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. 12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. 17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from heaven. 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. 20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. 21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him.* 23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see: 24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them.*

106. The Parable of the Good Samaritan in Response to a Lawyer's Quibbling. Luke 10:25-37.

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, willing to justify himself, said unto Jesus, And who is my neighbour? 30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him,* and departed, leaving *him* half dead. 31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked *on him,* and

(Luke 10:25-37.)

passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion *on him,* 34 And went to *him,* and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

107. Jesus in the Home of Martha and Mary in Bethany Near Jerusalem.

Luke 10:38-42.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 42 But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

108. The Model Prayer Repeated with the Parable of the Importunate Friend.

Luke 11:1-13.

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. 3 Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

109. Another Blasphemous Accusation of Being in League with Beelzebub.

Luke 11:14-36.

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils. 16 And others, tempting *him,* sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 When a strong man armed keepeth his palace, his goods are in peace: 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 23 He that is not with me is against me; and he that gathereth not with me scattereth. 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth *it* swept and garnished. 26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first. 27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. 28 But he said, Yea, rather, blessed *are* they that hear the

(Luke 11:14-36.)

word of God, and keep it. 29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. 32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. 33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. 35 Take heed therefore, that the light which is in thee be not darkness. 36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

110. Three Woes Upon the Pharisees and Three Upon the Lawyers at a Breakfast in a Pharisee's House.

Luke 11:37-54.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. 39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40 *Ye* fools, did not he, that made that which is without, make that which is within also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. 42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. 43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. 44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*. 45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. 46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. 52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. 53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things: 54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

111. Warning to the Multitude Against Hypocrisy, Blasphemy Against the Holy Spirit, and Covetousness with the Parable of the Rich Fool.

Luke 12:1-21.

1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9 But he that denieth me before men shall be denied before the angels of God. 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. 11 And

(Luke 12:1-21.)

when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the Holy Ghost shall teach you in the same hour what ye ought to say. 13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. 14 And he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. 20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So *is* he that layeth up treasure for himself and is not rich toward God.

112. Warning to the Disciples Against Anxiety and Lack of Readiness for the Coming of the Son of Man with the Parables of the Waiting Servants and of the Wise Steward.

Luke 12:22-48.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body *is more* than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also. 35 Let your loins be girded about, and *your* lights burning; 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. 37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. 39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. 41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? 42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? 43 Blessed *is* that servant, whom his Lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. 47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

113. The Eagerness of Christ for the Fire and the Baptism of His Death.

Luke 12:49-53.

49 I am come to send fire on the earth; and what will I, if it be already kindled? 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52 For from henceforth there shall be five in one house divided, three

(Luke 12:49-53.)

against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

114. Warning the Multitudes to Interpret the Times.

Luke 12:54-59.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass. 56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right? 58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

115. The Lesson of Repentance from Two Current Tragedies with the Parable of the Barren Fig Tree.

Luke 13:1-9.

1 There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? 3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish. ¶ He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:* 9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

116. The Healing of a Crippled Woman in a Synagogue with Rebuke of the Rulers.

Luke 13:10-17.

10 And he was teaching in one of the synagogues on the sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself.* 12 And when Jesus saw her, he called *her to him,* and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid *his* hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

117. Repetition of the Parables of the Mustard Seed and of the Leaven.

Luke 13:18-21.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. 20 And again he said, Whereunto shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

118. Renewal of the Attack of the Pharisees on Christ's Appearance in the Temple at the Feast of Dedication.

John 10:22-39.

22 And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works

(John 10:22-39.)

that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. 29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. 30 I and *my* Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father *is* in me, and I in him. 39 Therefore they sought again to take him; but he escaped out of their hand.

PART X.

THE LATER PEREAN MINISTRIES

(Three Months. Dedication to Last Journey, A. D. 30.)

119. The Withdrawal from Jerusalem to Bethany Beyond Jordan (Perea).

John 10:40-42.

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. 42 And many believed on him there.

120. On a Journey Toward Jerusalem (cf. S. 98) with the Inquiry Concerning the Number of the Saved and the Warning Against Herod Antipas.

Luke 13:22-35.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem. 23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. 29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. 30 And, behold, there are last which shall be first; and there are first which shall be last. 31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee. 32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected. 33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! 35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

121. Breakfast with a Pharisee and the Healing of a Man with the Dropsy and Three Parables for the Occasion (One for the Host and Two for the Guests).

Luke 14:1-24.

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. 2 And, behold, there was a certain man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4 And they held their peace. And he took *him*, and healed him, and let him go; 5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things. 7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, 8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man

(Luke 14:1-24.)

than thou be bidden of him; 9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. 12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee. 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God. 16 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper.

122. Warning the Crowds to Count the Cost of Discipleship.

Luke 14:25-35.

25 And there went great multitudes with him: and he turned, and said unto them, 26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?* 29 Lest haply, after he hath laid the foundation, and is not able to finish *it,* all that behold *it* begin to mock him, 30 Saying, This man began to build, and was not able to finish. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. 34 Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

123. Christ's Defense to the Pharisees for Receiving Sinners by Three Parables (the Lost Sheep; the Lost Coin; the Lost [Prodigal] Son).

Luke 15:1-32.

1 Then drew near unto him all the publicans and sinners for to hear him. 2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. 3 And he spake this parable unto them, saying, 4 What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found *it,* he layeth *it* on his shoulders, rejoicing. 6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. 8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?* 9 And when she hath found *it,* she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. 11 And he said, A certain man had two sons: 12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me.* And he divided unto them *his* living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that

(Luke 15:1-32.)

land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: 23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry: 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 And he was angry, and would not go in: therefore came his father out, and entreated him. 29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

124. Teaching the Disciples Stewardship (the Wise Use of One's Opportunity) by the Parable of the Unjust Steward.

Luke 16:1-13.

1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lord's debtors *unto him,* and said unto the first, How much owest thou unto my lord? 6 And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7 Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?* 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

125. Rebuking the Pharisees for Avarice and Covetousness by the Parable of the Rich Man and Lazarus.

Luke 16:14-31.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail. 18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery. 19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass,

(Luke 16:14-31.)

that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

126. Warning the Disciples Against Being Stumbling-Blocks and Urging Whole-Hearted Service by the Parable of the Unprofitable Servant.

Luke 17:1-10.

1 Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him,* through whom they come! 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. 3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. 5 And the apostles said unto the Lord, Increase our faith. 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. 7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank that servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

127. The Raising of Lazarus From the Dead at Bethany Near Jerusalem.

John 11:1-44.

1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard *that,* he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7 Then after that saith he to *his* disciples, Let us go into Judea again. 8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him. 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. 17 Then when Jesus came, he found that he had *lain* in the grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth

(John 11:1-44.)

in me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29 As soon as she heard *that*, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the town, but was in that place where Martha met him. 31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, 34 And said, Where have ye laid him? They say unto him, Lord, come and see. 35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

128. The Effect of the Raising of Lazarus on the People and on the Sanhedrin.

John 11:45-53.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done. 47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. 48 If we let him thus alone, all *men* will believe on him; and the Romans shall come and take away both our place and nation. 49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 53 Then from that day forth they took counsel together for to put him to death.

129. The Withdrawal of Jesus to the City of Ephraim Near the Wilderness of Judea.

John 11:54.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

130. Starting on the Last Journey to Jerusalem by Way of Samaria and Galilee and Perea with the Healing of the Ten Lepers.

Luke 17:11-19.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us. 14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

131. The Coming of the Kingdom Explained to the Pharisees and to the Disciples.

Luke 17:20-37.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

(Luke 17:20-37.)

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*. 23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*. 24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation. 26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. 34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. 35 Two *women* shall be grinding together; the one shall be taken, and the other left. 36 Two *men* shall be in the field; the one shall be taken, and the other left. 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

132. Two Parables on Prayer (the Importunate Widow, the Pharisee and the Publican).

Luke 18:1-14.

1 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; 2 Saying, There was in a city a judge, which feared not God, neither regarded man: 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? 9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess. 13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

133. The Teaching of Jesus Concerning Divorce in Answer to a Query From the Pharisees.

Mark 10:1-12.

1 And he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. 2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder. 10

Matthew 19:1-12.

1 And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan; 2 And great multitudes followed him; and he healed them there. 3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses be-

(Mark 10:1-12.)

And in the house his disciples asked him again of the same *matter*. 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

(Matthew 19:1-12.)

cause of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. 10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. 11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given. 12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

134. Christ and Little Children, with a Rebuke to the Disciples.

Mark 10:13-16.

13 And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*. 14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And he took them up in his arms, put *his* hands upon them, and blessed them.

Matthew 19:13-15.

13 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. 15 And he laid *his* hands on them, and departed thence.

Luke 18:15-17.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them. 16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

135. The Grip of Money on the Soul Shown by the Rich Young Ruler and the Amazement of the Disciples at the Words of Jesus with the Parable of the Laborers in the Vineyard to Illustrate the Sovereign Power of God in Rewards.

Mark 10:17-31.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God. 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20 And he answered and said unto him, Master, all these have I observed from my youth. 21 Then Jesus beholding him loved him, and said unto him, One thing

Matthew 19:16–20:16.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. 20 The young man saith unto him, All these things have I kept

Luke 18:18-30.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is* God. 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. 21 And he said, All these have I kept from my youth up. 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and

(Mark 10:17-31.)

thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 22 And he was sad at that saying, and went away grieved: for he had great possessions. 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible. 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee. 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. 31 But many *that are* first shall be last; and the last first.

(Matthew 19:16–20:16.)

from my youth up: what lack I yet? 21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. 22 But when the young man heard that saying, he went away sorrowful: for he had great possessions. 23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? 26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible. 27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. 30 But many *that are* first shall be last; and the last *shall* be first. 1 For the kingdom of heaven is like unto a man *that is* a householder, which went out early in the morning to hire labourers into his vineyard. ¶ And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing idle in the marketplace. 4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. 9 And when they came that *were hired* about the eleventh hour, they received every man a penny. 10 But when the first came, they supposed that they should have received more; and they like-

(Luke 18:18-30.)

come, follow me. 23 And when he heard this, he was very sorrowful: for he was very rich. 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard *it* said, Who then can be saved? 27 And he said, The things which are impossible with men are possible with God. 28 Then Peter said, Lo, we have left all, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

(Matthew 19:16–20:16.)

wise received every man a penny. 11 And when they had received *it*, they murmured against the goodman of the house. 12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen.

136. Repeated Prediction of the Death of Jesus Followed by the Ambitious Request of James and John.

Mark 10:32-45.

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, 33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again. 35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. 36 And he said unto them, What would ye that I should do for you? 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared. 41 And when the ten heard *it*, they began to be much displeased with James and John. 42 But Jesus called them *to him*, and saith unto them, Ye know that they which are

Matthew 20:17-28.

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again. 20 Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him. 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. 24 And when the ten heard *it*, they were moved with indignation against the two brethren. 25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among

Luke 18:31-34.

31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge *him*, and put him to death; and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

(Mark 10:32-45.)

accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 And whosoever of you will be the chiefest, shall be servant of all. 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

(Matthew 20:17-28.)

you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

137. Blind Bartimæus and Another Blind Man Healed at Jericho (Probably Between the Old and New Jericho West of the Jordan in Judea).

Mark 10:46-52.

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me. 48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me. 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Matthew 20:29-34.

29 And as they departed from Jericho, a great multitude followed him. 30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David. 31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David. 32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 So Jesus had compassion *on them,* and touched their eyes: and immediately their eyes received sight, and they followed him.

Luke 18:35-43.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36 And hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, *thou* Son of David, have mercy on me. 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it,* gave praise unto God.

138. The Conversion of Zacchæus the Chief Publican at Jericho (New Jericho) and the Parable of the Pounds to Check the Wild Enthusiasm of the Multitude with Christ.

Luke 19:1-28.

1 And *Jesus* entered and passed through Jericho. 2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 4 And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that *way.* 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw *it,* they all murmured, saying, That he was gone to be guest

(Luke 19:1-28.)

with a man that is a sinner. 8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost. 11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 16 Then came the first, saying, Lord, thy pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities. 20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. 25 (And they said unto him, Lord, he hath ten pounds.) 26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. 27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me. 28 And when he had thus spoken, he went before, ascending up to Jerusalem.

PART XI.

THE CLOSING MINISTRY IN JERUSALEM

(Friday to Tuesday of Passion Week A. D. 30.)

139. Jesus at Bethany Near Jerusalem Friday Afternoon.

John 11:55–12:1, 9-11.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him. 1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. . . . 9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 Because that by reason of him many of the Jews went away, and believed on Jesus.

140. The Messianic Demonstration by Jesus with the Galilean Multitude in Defiance of the Sanhedrin from Bethany to the Temple and Back on Sunday.

Mark 11:1-11.

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*. 3 And if any man say unto you, Why do ye

Matthew 21:1-11, 14-17.

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. 3 And if any *man* say aught unto you,

Luke 19:29-44.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples, 30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*. 31 And if any man ask you, Why

John 12:12-19.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord. 14 And Jesus, when he had found a young ass, sat thereon; as it is written, 15 Fear not,

(Mark 11:1-11.)

this? say ye that the Lord hath need of him; and straightway he will send him hither. 4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had commanded: and they let him go. 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. 8 And many spread their garments in the way; and others cut down branches off the trees, and strewed *them* in the way. ¶ And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord: 10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. 11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

(Matthew 21:1-11, 14-17.)

ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way. ¶ And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee. . . . 14 And the blind and the lame came to him in the temple; and he healed them. 15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, 16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went out of the city into Bethany; and he lodged there.

(Luke 19:29-44.)

do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him. 32 And they that were sent went their way, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. 36 And as he went, they spread their clothes in the way. 37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; 38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. 41 And when he was come near, he beheld the city, and wept over it. 42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

(John 12:12-19.)

daughter of Sion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him. 17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also met him, for that they heard that he had done this miracle. 19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

141. Cursing the Barren Fig Tree on the Way to the Temple Which Is Cleansed Again Amid the Enthusiasm of the Multitude (Monday).

Mark 11:12-18.

12 And on the morrow, when they were come from Bethany, he was hungry: 13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*. 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*. 15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; 16 And would not suffer that any man should carry *any* vessel through the temple. 17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. 18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

Matthew 21:18, 19, 12, 13.

18 Now in the morning, as he returned into the city, he hungered. 19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. . . . 12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Luke 19:45-48.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought; 46 Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. 47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.

142. The Desire of the Greeks to See Jesus (Monday) with the Agitation of Jesus and the Promise of Drawing All Men to Him by the Cross.

John 12:20-50.

20 And there were certain Greeks among them that came up to worship at the feast: 21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. 23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour. 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. 29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him. 30 Jesus answered and said, This voice came not because of me, but for your sakes. 31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all *men* unto me. 33 This he said, signifying what death he should die. 34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. 37 But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39 Therefore they could not believe, because that Esaias said again, 40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. 41 These things said Esaias, when he saw his glory, and spake of him. 42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: 43 For they loved the praise of men more than the praise of God. 44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me. 46 I am come a light into the

(John 12:20-50.)

world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

143. The Discovery of the Withered Fig Tree (Tuesday Morning) on the Way to the Temple.

Mark 11:19-26.

19 And when even was come, he went out of the city. 20 And in the morning, as they passed by, they saw the fig tree dried up from the roots. 21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. 22 And Jesus answering saith unto them, Have faith in God. 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. 25 And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Matthew 21:19-22.

19 And presently the fig tree withered away. 20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away! 21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Luke 21:37, 38.

37 And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.

144. Jesus Challenged in the Temple by a Committee of the Sanhedrin Who Are Completely Answered by a Counter-Question about the Baptism of John and by Three Parables (the Two Sons, the Wicked Husbandmen, the Marriage Feast of the King's Son).

Mark 11:27–12:12.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, 28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? 29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, was *it* from heaven, or of men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32 But if we shall say, Of men; they feared the people: for all

Matthew 21:23–22:14.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 26 But if we shall say, Of men; we fear the people; for all hold John as a prophet. 27 And they answered Jesus, and said, We

Luke 20:1-19.

1 And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders, 2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them, I will also ask you one thing; and answer me: 4 The baptism of John, was it from heaven, or of men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? 6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. 7 And they an-

(Mark 11:27–12:12.)

men counted John, that he was a prophet indeed. 33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things. 1 And he began to speak unto them by parables. A *certain* man planted a vineyard, and set a hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country. 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3 And they caught *him*, and beat him, and sent *him* away empty. 4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled. 5 And again he sent another; and him they killed, and many others; beating some, and killing some. 6 Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed *him*, and cast *him* out of the vineyard. 9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10 And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner: 11 This was the Lord's doing, and it is marvellous in our eyes? 12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

(Matthew 21:23–22:14.)

cannot tell. And he said unto them, Neither tell I you by what authority I do these things. 28 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not; but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not. 31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him. 33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them likewise. 37 But last of all he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39 And they caught him, and cast *him* out of the vineyard, and slew *him*. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did

(Luke 20:1-19.)

swered, that they could not tell whence *it was*. 8 And Jesus said unto them, Neither tell I you by what authority I do these things. 9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. 10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty. 11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty. 12 And again he sent a third: and they wounded him also, and cast *him* out. 13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. 14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. 15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them? 16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid. 17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? 18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. 19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

(Matthew 21:23–22:14.)

ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet. 1 And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. 5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*. 7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few *are* chosen.

145. The Pharisees Send Some of Their Disciples (Students) with the Herodians to Catch Jesus with the Dilemma about Paying Tribute to Cæsar.

Mark 12:13-17.

13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words. 14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not? 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*. 16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's. 17 And Jesus answering said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

Matthew 22:15-22.

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk. 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites? 19 Shew me the tribute money. And they brought unto him a penny. 20 And he saith unto them, Whose *is* this image and superscription? 21 They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's. 22 When they had heard *these words*, they marvelled, and left him, and went their way.

Luke 20:20-26.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. 21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly: 22 Is it lawful for us to give tribute unto Cesar, or no? 23 But he perceived their craftiness, and said unto them, Why tempt ye me? 24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's. 25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's. 26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

146. The Sadducees Next Try Their Hand with a Stock Conundrum about the Resurrection with Which They Had Long Bothered the Pharisees.

Mark 12:18-27.

18 Then come unto him the Sadducees, which say there is no resurrection; and they

Matthew 22:23-33.

23 The same day came to him the Sadducees, which say that there is no resur-

Luke 20:27-40.

27 Then came to *him* certain of the Sadducees, which deny that there is any res-

(Mark 12:18-27.)

asked him, saying, 19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him,* and leave no children, that his brother should take his wife, and raise up seed unto his brother. 20 Now there were seven brethren: and the first took a wife, and dying left no seed. 21 And the second took her, and died, neither left he any seed: and the third likewise. 22 And the seven had her, and left no seed: last of all the woman died also. 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. 24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. 26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

(Matthew 22:23-33.)

rection, and asked him, 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26 Likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her. 29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitude heard *this,* they were astonished at his doctrine.

(Luke 20:27-40.)

urrection; and they asked him, 28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. 37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not a God of the dead, but of the living; for all live unto him. 39 Then certain of the scribes answering said, Master, thou hast well said. 40 And after that they durst not ask him any *question at all.*

147. The Pharisees Muster Up Courage in Their Glee Over the Discomfiture of the Sadducees to Send a Lawyer with a Legal Inquiry.

Mark 12:28-34.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Jesus answered him, The first of all the commandments *is,* Hear, O Israel; The Lord our God is one Lord: 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. 31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment

Matthew 22:34-40.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, *which was* a lawyer, asked *him a question,* tempting him, and saying, 36 Master, which *is* the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second *is* like unto it. Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

(Mark 12:28-34.)

greater than these. 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question.*

148. Jesus Puts Them All to Silence by His Question about the Messiah being David's Son and David's Lord (Humanity and Deity).

Mark 12:35-37.

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? 36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

Matthew 22:41-46.

41 While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions.*

Luke 20:41-44.

41 And he said unto them, How say they that Christ is David's son? 42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, 43 Till I make thine enemies thy footstool. 44 David therefore calleth him Lord, how is he then his son?

149. The Terrible Arraignment of the Pharisees by Jesus in His Last Public Discourse in the Temple.

Mark 12:38-40.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces, 39 And the chief seats in the synagogues, and the uppermost rooms at feasts: 40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

Matthew 23:1-39.

1 Then spake Jesus to the multitude, and to his disciples, 2 Saying, The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. 9 And call no *man* your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, *even* Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. 13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves,* neither suffer ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one

Luke 20:45-47.

45 Then in the audience of all the people he said unto his disciples, 46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; 47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

(Matthew 23:1-39.)

proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. 16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift? 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 *Ye* blind guides, which strain at a gnat, and swallow a camel. 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell? 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

150. Christ's Last Act in the Temple—His Comment on the Poor Widow's Contribution.

Mark 12:41-44.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing, 43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

Luke 21:1-4.

1 And he looked up, and saw the rich men casting their gifts into the treasury. 2 And he saw also a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

PART XII.

THE PREPARATION OF THE TWELVE FOR THE CROSS OF CHRIST

(Tuesday afternoon to Thursday night of Passion Week A.D. 30 or 29.)

151. In Reply to Questions of the Disciples (Tuesday Afternoon) Jesus in Apocalyptic Imagery (the Great Eschatological Discourse) Pictures the Destruction of the Temple and His Own Second Coming on the Background of His Death with Four Parables of Warning.

Mark 13:1-37.

1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* 2 And Jesus answering said

Matthew 24:1–25:46.

1 And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple. 2 And Jesus said unto them,

Luke 21:5-36.

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 6 *As for* these things which ye behold, the days will come,

(Mark 13:1-37.)

unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled? 5 And Jesus answering them began to say, Take heed lest any *man* deceive you: 6 For many shall come in my name, saying, I am *Christ;* and shall deceive many. 7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet. 8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows. 9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. 10 And the gospel must first be published among all nations. 11 But when they shall lead *you,* and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. 13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved. 14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then

(Matthew 24:1–25:46.)

See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these *are* the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) 16 Then let them which be in Judea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child,

(Luke 21:5-36.)

in the which there shall not be left one stone upon another, that shall not be thrown down. 7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass? 8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them. 9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by. 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. 12 But before all these, they shall lay their hands on you, and persecute *you,* delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And it shall turn to you for a testimony. 14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. 17 And ye shall be hated of all *men* for my name's sake. 18 But there shall not a hair of your head perish. 19 In your patience possess ye your souls. 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of

(Mark 13:1-37.)

let them that be in Judea flee to the mountains: 15 And let him that is on the housetop not go down into the house, neither enter *therein,* to take any thing out of his house: 16 And let him that is in the field not turn back again for to take up his garment. 17 But woe to them that are with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter. 19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not: 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect. 23 But take ye heed: behold, I have foretold you all things. 24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 And then shall they see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. 28 Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors. 30 Verily I say unto you, that this generation shall not pass, till all these things be done. 31 Heaven and earth shall pass away:

(Matthew 24:1–25:46.)

and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28 For wheresoever the carcass is, there will the eagles be gathered together. 29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. 34 Verily I say

(Luke 21:5-36.)

vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. 29 And he spake to them a parable; Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled. 33 Heaven and earth shall pass away; but my words shall not pass away. 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

(Mark 13:1-37.)

but my words shall not pass away. 32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33 Take ye heed, watch and pray: for ye know not when the time is. 34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 36 Lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

(Matthew 24:1-25:46.)

unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. 37 But as the days of Noe *were*, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left. 42 Watch therefore; for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed *is* that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite *his* fellow servants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, 51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth. 1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five *were* foolish. 3 They that *were* foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh. 14 For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 16 Then he that had received the five talents went and traded with the same, and made *them* other five talents. 17 And likewise he that *had received* two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money. 19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faith-

(Matthew 24:1–25:46.)

ful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: 25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. 26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: 27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give *it* unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee?* or thirsty, and gave *thee* drink? 38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?* 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

152. Jesus at Bethany Predicts His Death Two Days Hence (Jewish Friday) on Our Tuesday Evening (Jewish Wednesday).

Mark 14:1.

1 After two days was *the feast of* the passover, and of unleavened bread.

Matthew 26:1, 2.

1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

Luke 22:1.

1 Now the feast of unleavened bread drew nigh, which is called the passover.

153. The Postponement of the Plot of the Rulers Till After the Feast at a Meeting Tuesday Night in Jerusalem.

Mark 14:1, 2.

1 After two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death. 2 But they said, Not on the feast *day*, lest there be an uproar of the people.

Matthew 26:3-5.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4 And consulted that they might take Jesus by subtilty, and kill *him*. 5 But they said, Not on the feast *day*, lest there be an uproar among the people.

Luke 22:2.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

154. The Feast in Honor of Jesus at the House of Simon the Leper in Bethany with the Anointing of Jesus by Mary of Bethany.

Mark 14:3-9.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having

Matthew 26:6-13.

6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 There came unto him a woman

John 12:2-8.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with

(Mark 14:3-9.)

an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head. 4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? 5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. 6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 8 She hath done what she could: she is come aforehand to anoint my body to the burying. 9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

(Matthew 26:6-13.)

having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste? 9 For this ointment might have been sold for much, and given to the poor. 10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she hath poured this ointment on my body, she did *it* for my burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

(John 12:2-8.)

him. 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always.

155. The Bargain of Judas with the Sanhedrin (Tuesday Night).

Mark 14:10, 11.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Matthew 26:14-16.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16 And from that time he sought opportunity to betray him.

Luke 22:3-6.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them. 5 And they were glad, and covenanted to give him money. 6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

156. The Preparation of the Paschal Meal at the Home of a Friend in Jerusalem (Thursday Afternoon).

Mark 14:12-16.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith,

Matthew 26:17-19.

17 Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the passover.

Luke 22:7-13.

7 Then came the day of unleavened bread, when the passover must be killed. 8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11 And ye shall say

(Mark 14:12-16.)
Where is the guestchamber, where I shall eat the passover with my disciples? 15 And he will shew you a large upper room furnished *and* prepared: there make ready for us. 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

(Luke 22:7-13.)
unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? 12 And he shall shew you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover.

157. The Jealousy of the Twelve at the Paschal Meal with Christ's Rebuke and Object Lesson by Washing Their Feet.

Luke 22:14-16, 24-30.

14 And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. . . . 24 And there was also a strife among them, which of them should be accounted the greatest. 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth. 28 Ye are they which have continued with me in my temptations. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

John 13:1-17.

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. ¶ And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. ¶ After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. ¶ Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. 10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for *so* I am. 14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them.

158. Pointing Out Judas at the Paschal Meal as the Betrayer.

Mark 14:17-21.

17 And in the evening he cometh with the twelve. 18 And

Matthew 26:20-25.

20 Now when the even was come, he sat down with the

Luke 22:21-23.

21 But, behold, the hand of him that betrayeth me *is* with me

John 13:18-30.

18 I speak not of you all: I know whom I have chosen:

(Mark 14:17-21.)
as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. 19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said, Is* it I? 20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish. 21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

(Matthew 26:20-25.)
twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. 24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

(Luke 22:21-23.)
on the table. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! 23 And they began to inquire among themselves, which of them it was that should do this thing.

(John 13:18-30.)
but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him, Lord, who is it? 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon. 27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor. 30 He then, having received the sop, went immediately out; and it was night.

159. Warning the Disciples, and Peter in Particular, of Desertion After the Departure of Judas.

Mark 14:27-31.
27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered. 28 But after that I am risen, I will go before you into Galilee. 29 But Peter said unto him, Although all shall be offended, yet *will* not I. 30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. 31 But he

Matthew 26:31-35
31 Then said Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am risen again, I will go before you into Galilee. 33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the

Luke 22:31-38
31 And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. 33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. 34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. 35 And he said unto

John 13:31-38.
31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. 33 Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one

(Mark 14:27-31.)
spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

(Matthew 26:31-35.)
cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

(Luke 22:31-38.)
them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one. 37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. 38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

(John 13:31-38.)
another. 35 By this shall all *men* know that ye are my disciples, if ye have love one to another. 36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. 37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

160. The Institution of the Lord's Supper at the Close of the Paschal Meal.

Mark 14:22-25.
22 And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; this is my body. 23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Matthew 26:26-29.
26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Luke 22:17-20.
17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

I Co. 11:23-26.
23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread: 24 And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. 25 And after the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

161. The Farewell Discourse in the Upper Room.

John 14:1-31.

1 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not

(John 14:1-31.)

whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then,* Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask anything in my name, I will do *it.* 15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 25 These things have I spoken unto you, being *yet* present with you. 26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

162. The Discourse Continued After Leaving the Upper Room.

John 15:1–16:33.

1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. 12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye love one another. 18 If the world hate you, ye know that it hated me before *it hated* you. 19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake,

(John 15:1–16:33.)

because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But *this cometh to pass,* that the word might be fulfilled that is written in their law, They hated me without a cause. 26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 And ye also shall bear witness, because ye have been with me from the beginning.

1 These things have I spoken unto you, that ye should not be offended. ¶ They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. ¶ But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you. 16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. 17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. 26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

163. The Intercessory Prayer of Jesus.
John 17:1-26.

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. ¶ And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things

(John 17:1-26.)

whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received *them,* and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are.* 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare *it;* that the love wherewith thou hast loved me may be in them, and I in them.

164. The Struggle in the Garden of Gethsemane and Christ's Victory Over Temptation.

Mark 14:26, 32-42.

26 And when they had sung a hymn, they went out into the mount of Olives. . . . 32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. 33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; 34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. 37 And he cometh,

Matthew 26:30, 36-46.

30 And when they had sung a hymn, they went out into the mount of Olives. . . . 36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. 39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt.* 40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What,

Luke 22:39-46.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. 43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. 45 And when he rose up from prayer, and was come to his disciples, he found

John 18:1.

1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

(Mark 14:26, 32-42.)
and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? 38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak. 39 And again he went away, and prayed, and spake the same words. 40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Rise up, let us go; lo, he that betrayeth me is at hand.

(Matthew 26:30, 36-46.)
could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. 42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. 43 And he came and found them asleep again: for their eyes were heavy. 44 And he left them, and went away again, and prayed the third time, saying the same words. 45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Rise, let us be going: behold, he is at hand that doth betray me.

(Luke 22:39-46.)
them sleeping for sorrow, 46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

PART XIII.

THE CAPTURE, CONDEMNATION, AND CRUCIFIXION OF CHRIST

(Thursday Night and Friday and Saturday of Passion Week.)

165. The Betrayal of Jesus by Judas, Arrest by the Soldiers, and Desertion by the Apostles in the Garden of Gethsemane (Thursday after Midnight).

Mark 14:43-52.

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. 44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely. 45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him. 46 And

Matthew 26:47-56.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. 49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him. 50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and

Luke 22:47-53.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? 50 And one of them smote the servant of the high priest, and cut off his right ear. 51

John 18:2-12.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples. 3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus

(Mark 14:43-52.)

they laid their hands on him, and took him. 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? 49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. 50 And they all forsook him, and fled. 51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him: 52 And he left the linen cloth, and fled from them naked.

(Matthew 26:47-56.)

laid hands on Jesus, and took him. 51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. 52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. 53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 54 But how then shall the Scriptures be fulfilled, that thus it must be? 55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. 56 But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

(Luke 22:47-53.)

And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. 52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

(John 18:2-12.)

saith unto them, I am *he.* And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am *he,* they went backward, and fell to the ground. 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am *he:* if therefore ye seek me, let these go their way: 9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? 12 Then the band and the captain and officers of the Jews took Jesus, and bound him.

166. The Preliminary Examination of Jesus by Annas the Ex-High Priest in the Residence of Caiaphas His Son-in-law.

John 18:13, 14, 19-23.

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. . . . 19 The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

167. The Hurried Trial and Condemnation of Jesus by the Sanhedrin (Caiaphas Presiding) in the House of Caiaphas.

Mark 14:53, 55-65.

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and

Matthew 26:57, 59-68.

57 And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the

Luke 22:54, 63-65.

54 Then took they him, and led *him,* and brought him into the high priest's house. And Peter

John 18:24.

24 Now Annas had sent him bound unto Caiaphas the high priest.

(Mark 14:53, 55-65.)

the elders and the scribes. . . . 55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. 57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

(Matthew 26:57, 59-68.)

scribes and the elders were assembled. . . . 59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses, 61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. 62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? 63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death. 67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands, 68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

(Luke 22:54, 63-65.)

followed afar off. . . . 63 And the men that held Jesus mocked him, and smote *him.* 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? 65 And many other things blasphemously spake they against him.

168. Peter's Three Denials of His Lord During the Stages of the Jewish Trial in the Court of the House of Caiaphas.

Mark 14:54, 66-72.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. . . . 66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. 68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. 69 And a maid saw him again, and began to say to them that stood by, This is *one* of them. 70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*. 71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak. 72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Matthew 26:58, 69-75.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. . . . 69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before *them* all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know the man. 73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech betrayeth thee. 74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Luke 22:54-62.

54 Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off. 55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. 56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. 57 And he denied him, saying, Woman, I know him not. 58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. 59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean. 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly.

John 18:15-18, 25-27.

15 And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not. 18 And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself. . . . 25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not. 26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter then denied again; and immediately the cock crew.

169. The Formal Ratification of the Condemnation of Jesus by the Sanhedrin After Dawn (Friday) in the House of Caiaphas.

Mark 15:1.

1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

Matthew 27:1.

1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.

Luke 22:66-71.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 67 Art thou the Christ? tell us. And he

(Luke 22:66-71.)

said unto them, If I tell you, ye will not believe: 68 And if I also ask *you*, ye will not answer me, nor let *me* go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

170. The Remorse and Suicide of Judas the Traitor.

Matthew 27:3-10.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 And gave them for the potter's field, as the Lord appointed me.

Acts 1:18, 19.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood.

171. The First Appearance of Jesus Before Pilate in the Palace (Early Friday Morning).

Mark 15:2-5.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*. 3 And the chief priests accused him of many things; but he answered nothing. 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 5 But Jesus yet answered nothing; so that Pilate marvelled.

Matthew 27:2,11-14.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor. . . . 11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused of the chief priests and elders, he answered nothing. 13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he answered him to never a word; insomuch that the governor marvelled greatly.

Luke 23:1-5.

1 And the whole multitude of them arose, and led him unto Pilate. 2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a king. 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*. 4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man. 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

John 18:28-38.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. 29 Pilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. 33 Then Pilate

(John 18:28-38.)

entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.*

172. Jesus Sent to Herod Antipas the Tetrarch of Galilee and Perea in Jerusalem (Early Friday Morning).

Luke 23:6-12.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. 8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season,* because he had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he answered him nothing. 10 And the chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at nought, and mocked *him,* and arrayed him in a gorgeous robe, and sent him again to Pilate. 12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

173. Jesus Before Pilate the Second Time with the Surrender to the Demand of the Sanhedrin for Christ's Death (Friday About Sunrise, John 19:14).

Mark 15:6-15.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired. 7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection. 8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them. 9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he knew that the chief priests had delivered him for envy. 11 But the chief priests moved the people, that he should rather release Barabbas unto them. 12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews? 13 And they cried out again, Crucify

Matthew 27:15-26.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him. 19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. 20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21 The governor answered and said unto them, Whether of the twain will ye

Luke 23:13-25.

13 And Pilate, when he had called together the chief priests and the rulers and the people, 14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined *him* before you, have found no fault in this man, touching those things whereof ye accuse him: 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. 16 I will therefore chastise him, and release *him.* 17 (For of necessity he must release one unto them at the feast.) 18 And they cried out all at once, saying, Away with this *man,* and release unto us Barabbas: 19 (Who for a certain sedition made in the city, and for murder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake again

John 18:39–19:16.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. 1 Then Pilate therefore took Jesus, and scourged *him.* 2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, 3 And said, Hail, King of the Jews! and they smote him with their hands. 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! 6 When the chief priests there-

(Mark 15:6-15.)
him. 14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. 15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

(Matthew 27:15-26.)
that I release unto you? They said, Barabbas. 22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified. 23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. 24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*. 25 Then answered all the people, and said, His blood *be* on us, and on our children. 26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

(Luke 23:13-25.)
to them. 21 But they cried, saying, Crucify *him*, crucify him. 22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go. 23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. 24 And Pilate gave sentence that it should be as they required. 25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

(John 18:39-19:16)
fore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him:* for I find no fault in him. 7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard that saying, he was the more afraid; 9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar. 13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar. 16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

174. The Mocking of Jesus by the Soldiers Between Six and Nine A.M.

Mark 15:16-19.

16 And the soldiers led him away into the hall, called Pretorium; and they call together the whole band. 17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, 18 And began to salute him, Hail, King of the Jews! 19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

Matthew 27:27-30.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*. 28 And they stripped him, and put on him a scarlet robe. 29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 30 And they spit upon him, and took the reed, and smote him on the head.

175. On the Way to the Cross Before Nine A.M. Friday.

Mark 15:20-23.

20 And when they had mocked him, they took off the pur-

Matthew 27:31-34.

31 And after that they had mocked him, they took the

Luke 23:26-33.

26 And as they led him away, they laid hold upon one Simon,

John 19:16, 17.

16 Then delivered he him therefore unto them to be cru-

(Mark 15:20-23.)
ple from him, and put his own clothes on him, and led him out to crucify him. 21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. 22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

(Matthew 27:31-34.)
robe off from him, and put his own raiment on him, and led him away to crucify *him*. 32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. 33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

(Luke 23:26-33.)
a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus. 27 And there followed him a great company of people, and of women, which also bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in a green tree, what shall be done in a dry? 32 And there were also two others, malefactors, led with him to be put to death. 33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

(John 19:16, 17.)
cified. And they took Jesus, and led *him* away. 17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha.

176. The First Three Hours on the Cross with Three Sayings of Jesus, the Soldiers Gambling for the Garments of Christ, the Inscription on the Cross, the Reviling of Christ by the Crowd, the Sanhedrin, the Soldiers, and Even by the Two Robbers (Nine A.M. to Noon).

Mark 15:24-32.
24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS. 27 And with him they crucify two thieves; the one on his right hand, and the other on his left. 28 And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. 29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, 30 Save thyself, and come down from the cross. 31 Likewise also the chief priests

Matthew 27:35-44.
35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. 36 And sitting down they watched him there; 37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38 Then were there two thieves crucified with him; one on the right hand, and another on the left. 39 And they that passed by reviled him, wagging their heads, 40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests

Luke 23:33-43.
33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. 34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. 35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. 36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 And saying, If thou be the King of the Jews, save thyself. 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS

John 19:18-27.
18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst. 19 And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin. 21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered. What I have written I have written. 23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and

(Mark 15:24-32.)
mocking said among themselves with the scribes, He saved others; himself he cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

(Matthew 27:35-44.)
mocking *him,* with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. 44 The thieves also, which were crucified with him, cast the same in his teeth.

(Luke 23:33-43.)
IS THE KING OF THE JEWS. 39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

(John 19:18-27.)
also *his* coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. 25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home.*

177. The Three Hours of Darkness (Noon to Three P.M.) with Four More Sayings and the Death of Christ on the Cross (Three P.M.).

Mark 15:33-37.
33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? 35 And some of them that stood by, when they heard *it,* said, Behold, he calleth Elias. 36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him

Matthew 27:45-50.
45 Now from the sixth hour there was darkness over all the land unto the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? 47 Some of them that stood there, when they heard *that,* said, This *man* calleth for Elias. 48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. 49 The rest said, Let be, let us see whether Elias will

Luke 23:44-46.
44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45 And the sun was darkened, and the vail of the temple was rent in the midst. 46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

John 19:28-30.
28 After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

(Mark 15:33-37.)

down. 37 And Jesus cried with a loud voice, and gave up the ghost.

(Matthew 27:45-50.)

come to save him. 50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

178. The Phenomena Attending the Death of Christ.

Mark 15:38-41.

38 And the vail of the temple was rent in twain from the top to the bottom. 39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. 40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 41 Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

Matthew 27:51-56.

51 And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. 55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

Luke 23:45, 47-49.

45 And the sun was darkened, and the vail of the temple was rent in the midst. . . . 47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

179. The Preparation and Burial of the Body of Jesus in the Tomb of Joseph of Arimathea Near Golgotha (After Three P.M. Friday) with the Watching of the Women and Preparation of Spices Before the Sabbath Began (Six P.M.).

Mark 15:42-47.

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath, 43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. 44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead. 45 And when he knew *it* of the centurion, he gave the body to Joseph. 46 And he bought fine linen, and took him down, and wrapped

Matthew 27:57-61.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. 61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Luke 23:50-56.

50 And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: 51 (The same had not consented to the counsel and deed of them:) *he was* of Arimathea, a city of the Jews; who also himself waited for the kingdom of God. 52 This *man* went unto Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54 And that day was the preparation, and the sabbath drew on. 55 And the women

John 19:31-42.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35

(Mark 15:42-47.)
him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. 47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

(Luke 23:50-56.)
also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

(John 19:31-42.)
And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another Scripture saith, They shall look on him whom they pierced. 38 And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pound *weight*. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. 42 There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

180. The Women Rest on the Sabbath (Beginning Six P.M.) and the Pharisees Have a Guard of Roman Soldiers Placed at the Tomb of Jesus with the Roman Seal on the tomb

Matthew 27:62-66.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Luke 23:56.

56 And rested the sabbath day according to the commandment.

PART XIV.
CHRIST'S RESURRECTION, APPEARANCES DURING THE FORTY DAYS AND ASCENSION

(Spring of A.D. 30 or 29 in Judea and Galilee.)

181. The Visit of the Women to the Tomb Late on the Sabbath and the Purchase of Spices After the Sabbath Was Past (After Six P.M. Saturday).

Mark 16:1.

1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

Matthew 28:1.

1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

182. The Earthquake, the Rolling Away of the Stone, and the Fright of the Guard (Before Sunrise on Sunday).

Matthew 28:2-4.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead *men.*

183. The Visit of the Women to the Empty Tomb and the Message of the Angels (About Sunrise Sunday Morning).

Mark 16:2-8.

2 And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away

Matthew 28:5-8.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place

Luke 24: 1-8.

1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. 2

John 20:1.

1 The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

(Mark 16:2-8.)
the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. ¶ And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. 7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

(Matthew 28:5-8.)
where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

(Luke 24:1-8.)
And they found the stone rolled away from the sepulchre. 3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? ¶ He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words.

184. The Visit of Peter and John to the Empty Tomb in Response to the Story of Mary and of the Other Women.

John 20:2-10.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, *and looking in,* saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the Scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home.

Luke 24:9-12.

¶ And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. 11 And their words seemed to them as idle tales, and they believed them not. 12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

185. The Appearance of Jesus to Mary Magdalene with the Message to the Disciples (On Sunday).

Mark 16:9-11.

9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10 *And* she went and told them that had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not.

John 20:11-18.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre, 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back,

(John 20:11-18.)

and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God. 18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

186. The Appearance of Jesus to the Other Women with the Message to the Disciples (On Sunday).

Matthew 28:9, 10.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

187. The Report of the Guard to the Jewish Rulers.

Matthew 28:11-15.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you. 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

188. The Appearance to the Two Disciples on the Way to Emmaus (Sunday Afternoon).

Mark 16:12, 13.

12 After that he appeared in another form unto two of them, as they walked, and went into the country. 13 And they went and told *it* unto the residue: neither believed they them.

Luke 24:13-32.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* three-score furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? 18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not. 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

189. The Report of the Two Disciples and the Appearance to Simon Peter in Jerusalem.

Luke 24:33-35.

33 And they rose up the same hour, and returned to Jerusalem, and found the

I Cor. 15:5.

5 And that he was seen of Cephas, then of the twelve.

(Luke 24:33-35.)

eleven gathered together, and them that were with them, 34 Saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

190. The Appearance to the Company of Disciples Sunday Night (Thomas Absent) in Jerusalem with a Commission from Jesus.

Mark 16:14.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Luke 24:36-43.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. 40 And when he had thus spoken, he shewed them *his* hands and *his* feet. 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of a honeycomb. 43 And he took *it*, and did eat before them.

John 20:19-23.

19 Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. 20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. 22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: 23 Whosesoever sins ye remit, they are remitted unto them; *and* whosesoever *sins* ye retain, they are retained.

191. Failure of the Disciples to Convince Thomas of the Resurrection of Jesus.

John 20:24, 25.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

192. The Appearance to the Disciples the Next Sunday Night in Jerusalem and the Convincing of Thomas.

John 20:26-31.

26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed. 30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

I Cor. 15:5.

5 And that he was seen of Cephas, then of the twelve.

193. The Appearance to the Seven Disciples by the Sea of Galilee and the Testing of Simon.

John 21.

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and

(John 21.)

that night they caught nothing. 4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him,* (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. 15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?* 22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee? 24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. 25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

194. The Appearance by Appointment to the Apostles and Five Hundred Others on a Mountain in Galilee with a Commission from Jesus.

Mark 16:15-18.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Matthew 28:16-20.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

I Cor. 15:6.

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

195. The Appearance to James the Brother of Jesus.

I Cor. 15:7.

7 After that, he was seen of James; then of all the apostles.

196. The Appearance to All the Apostles with a Commission from Jesus.

Luke 24:44-49.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. 45 Then opened he their understanding, that they might understand the Scriptures, 46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Acts 1:3-8.

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 4 And, being assembled together with *them,* commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he,* ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

I Cor. 15:7.

7 After that, he was seen of James; then of all the apostles.

197. The Ascension (Probably Olivet Near Bethany).

Mark 16:19.

19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Luke 24:50, 51.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Acts 1:9-11.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

198. The Joyful Worship of the Risen Christ.

Mark 16:20.

20 And they went forth, and preached every where, the Lord working with *them,* and confirming the word with signs following. Amen.

Luke 24:52, 53.

52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.

Acts 1:12.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

THE
INTERWOVEN GOSPELS
OR
THE FOUR-IN-ONE GOSPEL

BY

WILLIAM M. REESE

FOREWORD

THE four Gospels form one history of the life of our Lord Jesus Christ. The best "Harmony of the Gospels" can only arrange them for parallel reading. The purpose of this Interwoven Gospel is to *interweave the four Gospels into one, omitting nothing recorded in the four, and repeating nothing.* At such a task did the late Dr. William M. Reese labor during a period of seven years.

His work is based upon the original Greek text, following closely the Authorized Version, occasionally using the Revised, very rarely departing from both. Faithfulness to the original, and clearness, have alike been kept in mind as obligatory and essential. Every detail given by any of the Gospel writers, has been interwoven into this *one, complete,* "Four-in-One" Gospel narrative.

Dr. Reese having passed away upon the completion of his manuscript, without having had an opportunity of re-reading and verifying his work, we count ourselves fortunate in having been able to arrange with Dr. Finis K. Farr, Lane Theological Seminary, Cincinnati, Ohio, to carefully review the manuscript, thus completing Dr. Reese's "labor of love."

In reviewing and verifying, Dr. Farr used the Authorized and Revised Versions, the Twentieth Century Version, The New Testament Version of Moffat, a Greek Harmony, an English Harmony, the Greek Testament, and quite a number of lexicons, commentaries and appropriate standard reference works.

May THE INTERWOVEN GOSPELS add much to an interest in and a knowledge of the life and teachings of Jesus; may it lead many to prize more highly, to read and study more faithfully the Gospels themselves; may it add much to the power of the Gospel unto salvation; may it impress the *one gospel message* they all contain; may all see anew in THE INTERWOVEN GOSPELS, THE IRRESISTIBLE CHRIST!

—The Publishers.

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THE INTERWOVEN GOSPELS

Or

THE FOUR-IN-ONE GOSPEL

MATTHEW'S TITLE (Mat. 1:1):—The Book of the Generation of Jesus Christ, the Son of David, the Son of Abraham.

LUKE'S PREFACE (Lu. 1:1-4):—Forasmuch as many have taken in hand to set forth in order a narrative of the things that have been fully accomplished among us, even as they delivered *them* to us, who from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having accurately traced out all things from the first, to write unto thee an orderly account, most excellent Theophilus, that thou mightest fully know the certainty of the things wherein thou wast instructed.

JOHN'S INTRODUCTION (Jno. 1:1-18):—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him; and without Him was not even one thing made that has been made. In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, that he might testify of the Light, that all might believe through him. He was not the Light, but *came* that he might testify of the Light. The true Light, that lighteth every man, was coming into the world. He was in the world, and the world was made through Him, and the world knew Him not. He came to His own, and His own received Him not; But as many as received Him, He gave to them the right to become children of God—to them that believe in His name: who were born, not of human blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word became flesh and dwelt among us, full of grace and truth; and we beheld His glory—glory as of an Only Begotten from a Father.

John testifieth of Him, and cried, saying: "This was He of whom I said, 'He that cometh after me hath become before me;' because He was before me; for from His fullness we all received, and grace upon grace."

For the law was given through Moses; the grace and the truth came through Jesus Christ. No man ever yet saw God; but the Only Begotten Son, Who is ever with the Father, He hath revealed Him.

THE ANNUNCIATIONS

ANNUNCIATION OF JOHN THE BAPTIST (Lu. 1:5-25):—There was in the days of Herod, king of Judæa, a certain priest, Zachariah by name, of the course of Abijah; and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because Elizabeth was barren; and they both were advanced in their days.

Now it came to pass, in performing his priestly service in the order of his course before God, *that* according to the custom of the priest's office, it fell to his lot to enter into the temple of the Lord and burn incense. And the whole multitude of the people were praying without at the hour of incense. And there appeared to him an angel of the Lord, standing on the right of the altar of incense. And Zachariah, seeing *him,* was troubled, and fear fell upon him. But the angel said to him, "Fear not, Zachariah, for thy supplication was heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink at all, and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the sons of Israel shall he turn to the Lord their God. And he shall go forth before His face in the spirit and power of Elijah, to turn the hearts of fathers to *their* children, and the disobedient to the wisdom of the righteous—to make ready for the Lord a people fully prepared." And Zachariah said to the angel, "By what

shall I know this? For I am an old man and my wife advanced in her days." And the angel, answering, said to him, "I am Gabriel that attend in the presence of God, and I was sent to speak to thee, and to announce these good tidings to thee. And, behold, thou shalt be dumb, and not able to speak until the day that these things shall come to pass; because thou didst not believe my words, which shall be fulfilled in their season." And the people were waiting for Zachariah, and they wondered at his tarrying in the temple. But when he came out, he was not able to speak to them, and they perceived that he had seen a vision in the temple; for he kept making signs to them and remained dumb. And it came to pass, when the days of his ministration were completed, he departed to his house.

Now after these days, Elizabeth his wife conceived; and she hid herself five months, saying, "Thus hath the Lord done to me in the days wherein He looked upon *me* to take away my reproach among men."

THE BIRTH OF JESUS ANNOUNCED. (Lu. 1:26-38):—Now in the sixth month, the angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin betrothed to a man named Joseph, of the house of David; and the name of the virgin was Mary. And the angel, coming in to her, said, "Hail, thou highly favored one! The Lord is with thee. (Blessed art thou among women.)" But she was greatly troubled at the saying and was considering what manner of salutation this might be. And the angel said to her, "Fear not, Mary; for thou hast found favor with God. And behold thou shalt conceive in *thy* womb and shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord shall give Him the throne of David His father, and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

Then said Mary to the angel, "How shall this be, since I know not a man?"

And the angel answering said to her, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore also the Holy *One* begotten shall be called SON OF GOD. And behold, Elizabeth, thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her who is called barren: for not one thing shall be impossible with God."

Then Mary said, "Behold the bondmaid of the Lord; may it be to me according to thy word." And the angel departed from her.

MARY VISITS ELIZABETH (Lu. 1:39-56):—Now Mary arose in those days and went with haste into the hill-country, into a city of Judah; and she entered into the house of Zachariah and saluted Elizabeth. And it came to pass, as Elizabeth heard the salutation of Mary, the babe leaped in her womb. And Elizabeth was filled with the Holy Spirit, and cried out with a loud voice and said, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, behold, as the voice of thy salutation came into my ears, the babe in my womb leaped with exceeding joy. And happy is she who believed, for there shall be a fulfillment of the things spoken to her from the Lord."

[THE SONG OF MARY.]

And Mary said,

"My soul doth magnify the Lord,
And my spirit hath rejoiced exceedingly
in God my Saviour;
Because He hath looked upon the low
estate of His bondmaid;
For, behold, from this time, all generations shall call me happy:
Because the Mighty One hath done great
things to me;
And Holy is His name.
And His mercy is to generations of generations unto those who fear Him.
He hath wrought mighty deeds with His
arm:
He hath scattered those proud in the disposition of their heart;
He hath cast down princes from *their*
thrones,
And exalted the humble;
The hungry He hath filled with good
things,
And the rich He hath sent away empty.
He hath succored Israel, His servant,
In order to remember mercy
(As He spake to our fathers)
To Abraham and to his seed forever."

And Mary abode with her about three months, and returned to her house.

BIRTH OF JOHN THE BAPTIST (Lu. 1:57-66):—Now the time was fulfilled for Elizabeth to be delivered, and she brought forth a son. And her neighbors and kindred heard that the Lord had magnified His mercy to her, and they rejoiced with her. And it came to pass, on the eighth day, they came to circumcise the infant, and they were about to call him Zachariah, after the name of his father. And his mother, answered and said, "Nay; but he shall be called John." And they said to her, "There is none of thy kindred that is called by this name." Then they made signs to his father, what he wished him to be called. And asking for a writing tablet, he wrote, saying, "John is his name." And they were all astonished. Then his mouth was opened immediately and his tongue *loosed*, and he spake, bless-

ing God. And fear came upon all those dwelling around them. And in all the hill-country of Judæa, all these sayings were told abroad; and all that heard laid them up in their heart, saying, "What then shall this little child be?" For the hand of the Lord was with him.

ZACHARIAH'S SONG AND PROPHECY

(Lu. 1:67-80):—And Zachariah his father was filled with the Holy Spirit and prophesied, saying,

"Blessed be the Lord, the God of Israel,
Because He hath visited and wrought redemption for His people;
And He hath raised up a horn of salvation for us
In the house of David, His servant,
(Even as He spake through the mouth of His holy prophets from of old),
Salvation from our enemies and from the hand of all that hate us:
To show mercy toward our fathers,
And to remember His holy covenant,
The oath which He swore to Abraham our father,
To grant to us that, being delivered out of the hand of our enemies,
We should serve Him without fear,
In holiness and righteousness before Him all our days.
And thou also, little child, shalt be called prophet of the Most High;
For thou shalt go before the face of the Lord, to prepare His ways,
To give knowledge of salvation to His people
In remission of their sins,
Because of the affectionate mercy of our God
Through which the Dayspring from on high shall visit us.
To shine upon those sitting in darkness and the shadow of death,
To guide our feet into the way of peace."

Now the little child grew and became strong in spirit; and he was in the deserts until the time for his manifestation to Israel.

BIRTH AND CHILDHOOD OF JESUS

JOSEPH'S VISION (Mat. 1:18-25):—Now the birth of Jesus Christ was thus: His mother Mary, having been betrothed to Joseph, before they came together was found to be with child through the Holy Spirit. But Joseph, her husband, being righteous, and not willing to expose her to open shame, purposed to put her away secretly. But while he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, fear not to take to thee Mary thy wife; for that which is begotten in her is of the Holy Spirit. Moreover she shall bring forth a son, and thou shalt call His name Jesus: for He will save His people from their sins." Now all this has come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

"Behold, the virgin shall be with child,
And shall bring forth a Son,
And they shall call His name Immanuel;"

which is, being translated, GOD WITH US. Then Joseph, being aroused from his sleep, did as the angel of the Lord commanded him and took to him his wife; and he knew her not until she had brought forth a son.

BIRTH OF JESUS (Lu. 2:1-7):—Now it came to pass in those days, that there went out a decree from Cæsar Augustus that all the inhabited earth should be registered. This registration was first made when Quirinius was governor of Syria. And all went to be registered, each one to his own city. Then Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David, to register himself with Mary, who was betrothed to him, being with child. Now it came to pass, while they were there, the days were fulfilled for her to be delivered; and she brought forth her son, the firstborn, and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no place for them in the inn.

THE VISIT OF THE SHEPHERDS (Lu. 2:8-20):—Now there were shepherds in the same country abiding in the field and keeping watch by night over their flock. And behold, an angel of the Lord stood by them and the glory of the Lord shone around them, and they feared *with* great fear. And the angel said to them, "Fear not; for, behold, I proclaim glad tidings *of* great joy to you, which shall be *so* to all the people; for there was born to you today, in the city of David, a Saviour, who is Christ the Lord. And this *shall be* the sign to you: ye shall find a babe, wrapped in swaddling clothes, lying in a manger."

[THE SONG OF THE ANGELS.]

And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,

"Glory to God in the highest,
And on earth peace,
Good pleasure in men."

And it came to pass, as soon as the angels departed from them into heaven, the shepherds said to one another, "Come, let us go even unto Bethlehem and see this thing that has come to pass, which the Lord hath made known to us." And making haste, they came and found both Joseph and Mary, and the Babe lying in the manger. And having seen *Him*, they made known concerning the word which was spoken to

them concerning this little Child. And all who heard wondered at the things told them by the shepherds. But Mary kept in mind all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all that they had heard and seen, even as it was told them.

JESUS CIRCUMCISED AND NAMED (Mat. 1:25; Lu. 2:21):—And when eight days were fulfilled for circumcising Him, His name was called JESUS, the *name* which He was given by the angel before He was conceived in the womb.

THE GENEALOGIES OF JESUS

(1) HIS LEGAL GENEALOGY THROUGH JOSEPH (Mat. 1:2-17):—Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brothers; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram; and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king.

And David begat Solomon of the *widow* of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; and Josiah begat Jechoniah and his brethren, at the removal to Babylon.

And after the removal to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Zadoc; and Zadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, Who is called Christ.

Therefore, all the generations from Abraham to David *were* fourteen generations; and from David to the removal to Babylon, fourteen generations; and from the removal to Babylon to the Christ, fourteen generations.

(2) THE REAL GENEALOGY OF JESUS THROUGH MARY HIS MOTHER (Lu. 3:23-38):—Jesus *was,* as was supposed, a son of Joseph, the *son-in-law* of Heli, the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph, the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai, the *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Joda, the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the *son* of Shealtiel, the *son* of Neri, the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er, the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi, the *son* of Symeon, the *son* of Judah, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim, the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David, the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of Salmon, the *son* of Nahshon, the *son* of Amminadab, the *son* of Arni, the *son* of Hezron, the *son* of Perez, the *son* of Judah, the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Terah, the *son* of Nahor, the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Shelah, the *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech, the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan, the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

THE INFANT JESUS IN THE TEMPLE (Lu. 2:22-38):—And when the days of their purification, according to the law of Moses, were fulfilled, they brought Him to Jerusalem to present *Him* to the Lord (as it is written in the law of the Lord: "Every male that openeth a womb shall be called holy to the Lord"), and to offer sacrifice according to what is said in the law of the Lord: "A pair of turtle-doves, or two young pigeons."

And behold there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, waiting for the consolation of Israel; and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit, that he should not see death before he should have seen the Lord's Christ. And he came in the spirit into the temple, and when the parents brought in the little child Jesus, that they might do for Him according to the custom of the law, he then received Him into his arms, and blessed God, and said,

[THE SONG OF SIMEON.]

"Now dismiss Thy bondservant, Master,
In peace according to Thy word;
For my eyes have seen Thy Salvation,
Which Thou hast prepared before the face of all the peoples,
A Light for a revelation to *the* nations,
And a glory to Thy people Israel."

And His father and mother were wondering at the things spoken concerning Him. And Simeon blessed them, and said to Mary His mother, "Behold, this *Child* is

set for the fall and rising up of many in Israel, and for a sign spoken against (and a sword shall pierce through thine own soul also), that thoughts may be revealed out of many hearts."

And there was Anna, a prophetess, a daughter of Phanuel, of *the* tribe of Asher. She was advanced in many days, having lived with a husband seven years from her virginity, and *having been* a widow up to eighty-four years; who departed not from the temple, serving night and day with fastings and prayers. And coming up in that same hour, she gave praise to God and spake concerning Him to all those waiting for the redemption of Jerusalem.

VISIT OF THE MAGI (Mat. 2:1-12):—Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, Magi from the east came to Jerusalem, saying, "Where is He that is born King of the Jews? For in the east we saw His star, and we are come to worship Him."

But Herod the king, hearing *it*, was troubled, and all Jerusalem with him. And assembling all the chief priests and scribes of the people, he inquired of them where the Christ should be born. Then they said to him, "In Bethlehem of Judæa; for thus it is written through the prophet:

'And thou Bethlehem, land of Judah,
Art by no means least among the princes of Judah;
For out of thee shall come forth a Governor
Who shall shepherd my people Israel.'"

Then Herod, having privately called the Magi, ascertained accurately from them the time of the star's appearing. And sending them to Bethlehem, he said, "Go, and inquire carefully about the little Child; and when ye have found *Him*, bring word back to me, that I also, may come and do homage to Him." Then they, having heard the king, went on their way, and behold, the star which they saw in the east, went before them, until it came and stood over where the little Child was. Now when they saw the star, they rejoiced *with* exceeding great joy. And coming into the house, they saw the little Child with Mary His mother, and falling down, they worshipped Him. And opening their treasures, they presented to Him gifts: gold, and frankincense, and myrrh. And being divinely warned in a dream not to return to Herod, they departed by another way into their own country.

THE FLIGHT INTO EGYPT (Mat. 2:13-15):—Now when they had departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, "Arise, take with thee the little Child and His mother and flee into Egypt, and be there until I tell thee; for Herod is about to seek the little Child to destroy Him." Then he arose and took with him the little Child and His mother, by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called my son."

MASSACRE OF THE LITTLE CHILDREN BY HEROD (Mat. 2:16-18):—Then Herod, seeing that he was mocked by the Magi, was exceedingly enraged; and he sent forth and slew all the male children that *were* in Bethlehem and in all her borders, from two years old and under, according to the time which he had accurately ascertained from the Magi. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

"A voice was heard in Ramah,
Weeping and great mourning;
Rachel weeping for her children,
And not willing to be comforted,
Because they are not."

JOSEPH AND FAMILY RETURN TO NAZARETH (Mat. 2:19-23; Lu. 2:39, 40):—But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, "Arise, take with thee the little Child and His mother, and go into the land of Israel; for they are dead who sought the life of the little Child." Then he arose and took with him the little Child and His mother and came into the land of Israel. But hearing that Archelaus reigns over Judæa instead of his father Herod, he was afraid to go thither; moreover being divinely warned in a dream, and having performed all things according to the law of the Lord, they returned into the region of Galilee, and came and dwelt in their own city called Nazareth: that it might be fulfilled which was spoken through the prophets: "He shall be called a Nazarene."

Now the little Child grew and became strong, being filled with wisdom; and the grace of God was upon Him.

THE CHILD JESUS VISITS JERUSALEM (Lu. 2:41-52):—Now His parents used to go every year to Jerusalem at the feast of the Passover. And when He was twelve years old, they went up according to the custom of the feast. And having fulfilled the days, as they were returning, the Boy Jesus tarried behind in Jerusalem; and His parents knew it not, but supposing Him to be in the company, they went a day's journey, and sought Him among their kindred and their acquaintance. And not finding *Him*, they returned to Jerusalem, seeking diligently for Him. And it came to pass, after three days, they found Him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions. Now all those who heard Him were astonished at His under-

standing and answers. And when they saw Him they were amazed; and His mother said to Him, "Child, why didst Thou do so to us? Behold, Thy father and I, greatly distressed, were seeking Thee." And He said to them, "Why is it that ye were seeking Me? did ye not know that I must be at My Father's *work?*" And they understood not the saying which He spake to them. And He went down with them and came to Nazareth, and was subject to them. And His mother kept all these sayings in her heart. And Jesus advanced in wisdom and stature, and in favor with God and men.

THE FORERUNNER: PREPARATION FOR JESUS' MINISTRY

JOHN PREACHES AND BAPTIZES PENITENTS (Mat. 3:1-12; Mk. 1:1-8; Lu. 3:1-18):—The beginning of the gospel of Jesus Christ the Son of God.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and Philip, his brother, being tetrarch of Ituræa and of the province of Trachonitis, and Lysanias being tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came to John the Baptist, the son of Zachariah, in the wilderness. Then, in those days, he came into all the country adjacent to the Jordan, in the wilderness of Judæa, preaching the baptism of repentance unto remission of sins, saying, "Repent, for the Kingdom of Heaven has come near." For this is he that was spoken of through the prophet, even as it is written in the book of the words of Isaiah the prophet, saying,

"Behold, I send My messenger before Thy face,
Who shall prepare Thy way;
A voice of one crying in the wilderness,
'Prepare the way of the Lord,
Make straight His paths.'
Every ravine shall be filled up,
And every mountain and hill shall be made low;
And the crooked shall become straight *ways*,
And the rough become smooth ways;
And all flesh shall see the salvation of God."

Now John himself was clothed in camel's hair, and a leathern girdle about his loins; also his food was locusts and wild honey; *and he* baptized in the wilderness.

At that time there went out to him all they of Jerusalem, and all the country of Judæa, and all the region of the Jordan, and they were baptized by him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, in the crowds coming out to be baptized by him, he said to them, "Ye offspring of vipers, who warned you to flee from the coming wrath? Bring forth, therefore, fruits worthy of repentance; and do not begin *or* think to say within yourselves, 'We have Abraham as our father': for I say unto you, that God is able out of these stones to raise up children to Abraham. But even now the axe also is lying at the root of the trees; therefore every tree not producing good fruit is cut down and cast into *the* fire."

And the common people asked him, saying, "What, then, must we do?" Then he, answering, said to them, "He that hath two coats, let him share with him that hath none; and he that hath food, let him do likewise." Then came also publicans to be baptized; and they said to him, "Teacher, what must we do?" Then he said to them, "Exact nothing more than that which is appointed you." Then soldiers also asked him, saying, "What must we also do?" And he said to them, "Do violence to no one, neither accuse *anyone* falsely; and be content with your wages."

Now as the people were in expectation, and all were reasoning in their hearts concerning John, whether indeed he himself were the Christ, John answered and preached, saying, "I indeed baptize you in water unto repentance; but He that cometh after me is mightier than I, Whose sandals I am not fit to carry; of Whom, *even* the latchet of His sandals I am not worthy to stoop down and unloose: He shall baptize you in the Holy Spirit and fire: Whose winnowing-fan is in His hand, and He will thoroughly cleanse His threshing-floor and will gather His wheat into His garner, but the chaff He will consume with fire unquenchable." Then also with many other exhortations he preached the gospel to the people.

JOHN THE BAPTIST BAPTIZES JESUS (Mat. 3:13-17; Mk. 1:9-11; Lu. 3:21-23):—Now it came to pass in those days, when all the people were baptized, *that* Jesus came from Nazareth of Galilee to the Jordan to John, to be baptized by him. But John earnestly restrained Him, saying, "I have need to be baptized by Thee, and dost Thou come to me?" But Jesus answering said to him, "Allow *it* now; for thus it becometh us to fulfill all righteousness." Then he alloweth Him. Now Jesus having been baptized by John in the Jordan, and coming up immediately out of the water and praying, behold, He saw the heavens rent asunder *and* opened to Him, and the Spirit of God descending in a bodily form like a dove and coming upon Him; and lo, a voice came out of the heavens, saying, "Thou art My beloved Son; in Thee I am well pleased." And Jesus Himself was beginning to be about thirty years old.

JESUS TEMPTED BY THE DEVIL (Mat. 4:1-11; Mk. 1:12, 13; Lu. 4:1-13):—Then Jesus, full of the Holy Spirit, returned from the Jordan. And immediately the Spirit driveth Him forth into the wilderness, to be tempted by the devil. And He was in the wilderness forty days, tempted by Satan; and He was with the wild beasts. Moreover in those days He ate nothing. And having fasted forty days and forty nights, He was afterwards, when they were ended, very hungry. And the devil, coming near, said to Him, "If Thou art the Son of God, speak, that these stones may become loaves." But Jesus, answering, said to him, "It is written, 'Man shall not live on bread alone, but on every word that proceedeth out of the mouth of God.'"

Then the devil taketh Him into the holy city, Jerusalem; and he placed Him upon the summit of the temple and said to Him, "If Thou art the Son of God, cast Thyself down from hence; for it is written,

'He shall command His angels concerning Thee, to protect Thee,
And upon *their* hands they shall bear Thee,
Lest perhaps Thou dash Thy foot against a stone.'"

And Jesus answering said to him, "Again it is written, 'Thou shalt not try the Lord thy God.'"

Again the devil taketh Him into an exceedingly high mountain, and showeth Him all the kingdoms of the world and their glory, in a moment of time. And the devil said to Him, "To Thee will I give all this authority and their glory; because to me it hath been delivered, and to whomsoever I will I give it. If Thou, therefore, wilt fall down and worship before me, all shall be Thine." Then saith Jesus to him, "Begone, Satan! for it is written, 'Thou shalt worship *the* Lord thy God, and Him alone shalt thou serve.'" And having finished every temptation, the devil departed from Him until *another* opportune time; and behold, the angels came and ministered to Him.

JOHN TESTIFIES TO JESUS (Jno. 1:19-34):—This also is the testimony of John, when the Jews sent priests and Levites to him from Jerusalem to inquire of him, "Who art thou?" And he confessed, and denied not; and he confessed, "I am not the Christ." And they asked him, "What then? Art thou Elijah?" And he saith, "I am not." "Art thou the Prophet?" And he answered, "No." They said therefore to him, "Who art thou? that we may give an answer to those who sent us. What sayest thou concerning thyself?" He said, "I am 'a voice of one crying in the wilderness, Make straight the way of the Lord,' as said Isaiah the prophet." Now they had been sent from the Pharisees. And they asked him, and said to him, "Why, then, dost thou baptize, if thou art not the Christ, nor Elijah, nor the Prophet?" John answered them, saying, "I baptize in water: *but* in the midst of you standeth He whom ye know not: *the One* coming after me, of Whom I am not worthy to loose the latchet of His sandal." These things occurred at Bethany beyond the Jordan, where John was baptizing.

On the morrow, he seeth Jesus coming to him, and saith, "Behold the Lamb of God, Who taketh away the sin of the world. This is He of Whom I said, 'After me cometh a Man Who hath taken precedence of me; because He was before me.' And I knew Him not; but that He should be manifested to Israel, therefore I came baptizing in water." And John testified, saying, "I saw the Spirit descending as a dove out of heaven, and it abode upon Him. And I knew Him not; but He Who sent me to baptize in water, the same said to me, 'Upon whomsoever thou shalt see the Spirit descending and abiding upon Him, the same is He who baptizeth in the Holy Spirit.' And I have seen, and have testified that this is the Son of God."

JESUS MAKES HIS FIRST DISCIPLES AND RETURNS TO GALILEE (Jno. 1:35:51):—Again on the morrow, John was standing, and two of his disciples; and looking upon Jesus as He walked along, he saith, "Behold the Lamb of God!" And the two disciples heard him speak, and followed Jesus. Then Jesus turned and beheld them following, and saith to them, "What seek ye?" Then they said to Him, "Rabbi" (which is to say, being translated, Teacher), "where abidest Thou?" He saith to them, "Come, and ye shall see." They went, therefore, and saw where He abode; and they abode with Him that day: it was about the tenth hour.

Andrew, the brother of Simon Peter, was one of the two who heard *this* from John and followed Him. He findeth first his own brother Simon and saith to him, "We have found the Messiah" (which is, being translated, the Christ). He brought him to Jesus. Jesus, looking upon him, said, "Thou art Simon, the son of John; thou shalt be called Cephas" (which is translated, Peter).

On the morrow, He desired to go forth into Galilee; and He findeth Philip, and Jesus saith to him, "Follow me." Now Philip was of Bethsaida, from the city of Andrew and Peter. Philip findeth Nathanael and saith to him, "We have found Him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can any good thing come out of Nazareth?" Philip saith to him, "Come and see." Jesus saw Nathanael coming to Him, and saith of him, "Behold an Israelite indeed, in whom there is no guile." Nathanael saith to him,

"How knowest Thou me?" Jesus answered and said to him, "Before Philip called thee, when thou wast under the fig-tree, I saw thee." Nathanael answered Him, "Rabbi, Thou art the Son of God; Thou art King of Israel." Jesus answered and said to him, "Because I said to thee, 'I saw thee beneath the fig-tree,' believest thou? Greater things than these shalt thou see." And He saith to him, "Verily, verily, I say to you, ye shall see the heaven opened and the angels of God ascending and descending upon the Son of man."

MARRIAGE AT CANA: JESUS' FIRST MIRACLE (Jno. 2:1-12):—Now on the third day, there was a marriage in Cana of Galilee, and the mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage. And the wine having failed, the mother of Jesus saith to Him, "They have no wine." Jesus saith to her, "Woman, what dost thou want of Me? My hour is not yet come." His mother saith to the servants, "Whatsoever He saith to you, do it." Now there were six waterpots of stone placed there, in conformity with the purification *customs* of the Jews, each holding two or three firkins. Jesus saith to them, "Fill the waterpots with water." And they filled them to the brim. And He saith to them, "Draw out now, and bear to the ruler of the feast." And they bore *it to him.* Now when the ruler of the feast tasted the water that had become wine, and knew not whence it was (but the servants who had drawn the water knew), the ruler of the feast calleth the bridegroom and saith to him, "Every man setteth on the good wine first; and when they have drunk freely, then the inferior: thou hast kept the good wine till now." This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed on Him.

After this, He went down to Capernaum, He and His mother and His brothers and His disciples, and they abode there not many days.

FIRST PASSOVER; CLEANSING THE TEMPLE (Jno. 2:13-25):—And the passover of the Jews was near, and Jesus went up to Jerusalem. And He found in the temple those selling oxen and sheep and doves, and the money-changers sitting *there.* And having made a whip of cords, He drove all out of the temple, both the sheep and the oxen, and He poured out the coin and overturned the tables of the money-changers; and to those who sold the doves, He said, "Take these things hence; make not the house of My Father a market-house." His disciples remembered that it is written, "The zeal of Thy house shall consume me." The Jews therefore answered and said to Him, "What sign showest Thou to us, since Thou doest these things?" Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." Then said the Jews, "Forty and six years was this temple in building, and wilt Thou raise it up in three days?" But He spake of the temple of His body. When, therefore, He was risen from the dead, His disciples remembered that He spake this; and they believed the scripture, and the word which Jesus said.

Now while He was in Jerusalem at the passover, during the feast, many believed in His name, when they saw His signs which He did. Nevertheless Jesus did not trust Himself to them, because He knew all *men,* and because He had no need that any one should testify about man, for He Himself knew what was in man.

JESUS AND NICODEMUS (Jno. 3:1-21):—Now there was a man of the Pharisees, whose name was Nicodemus, a ruler of the Jews. This man came to Him by night and said to him, "Rabbi, we know that Thou art come a Teacher from God; for no one is able to do these signs which Thou art doing, unless God be with him." Jesus answered and said to him, "Verily, verily, I say to thee, unless one be born from above, he cannot see the Kingdom of God." Nicodemus saith to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Verily, verily, I say to thee, unless one be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which hath been born of the flesh is flesh; and that which hath been born of the Spirit is spirit. Do not wonder that I said to thee, It is necessary for you to be born from above. The wind bloweth where it will, and thou hearest the sound thereof, but thou knowest not whence it cometh and whither it goeth: so is every one that hath been born of the Spirit." Nicodemus answered and said to Him, "How can these things be?" Jesus answered and said to him, "Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say to thee, We speak that which We know, and testify that which We have seen; and ye receive not Our testimony. If I told you the earthly things and ye believe not, how shall ye believe if I tell you the heavenly things? And no one hath ascended into heaven, but He who descended out of heaven, the Son of man (Who is in the heaven). And as Moses lifted up the serpent in the wilderness, so it is necessary that the Son of Man be lifted up, that every one who believeth in Him may have everlasting life. For God so loved the world, that He gave His only begotten Son, that every one who believeth in Him should not perish, but have everlasting life. For God sent not the Son into the world to judge the world, but that the world might be saved through Him.

He that believeth in Him is not judged; he that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God. Now this is the judgment, that the Light hath come into the world, and men loved the darkness rather than the Light; for their works were evil. For every one that doeth evil hateth the Light, and cometh not to the Light, that his works may not be exposed. But he that doeth the truth cometh to the Light, that his works may be made manifest, because they have been wrought in God."

JESUS AND JOHN BAPTIZING (Jno. 3:22-24):—After these things came Jesus and His disciples into the land of Judæa; and there He tarried with them and baptized. Now John also was baptizing in Aenon near Salim, because there was much water there: and *men* came and were baptized. For John was not yet cast into prison.

AGAIN JOHN TESTIFIES TO JESUS (Jno. 3:25-36):—Then there arose from the disciples of John a dispute with a Jew about purification. And they came to John and said to him, "Rabbi, He who was with thee beyond the Jordan, to whom thou hast testified, behold, He is baptizing, and all are coming to Him." John answered and said, "A man can receive nothing unless it be given him from heaven. Ye yourselves testify of me, that I said, 'I am not the Christ, but, I am sent before Him.' He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the voice of the bridegroom: this my joy, therefore, is complete. He must increase, but I must decrease. He Who cometh from above is above all; he that is of the earth, is of the earth and speaketh of the earth: He that cometh from heaven is above all. What He hath seen and heard, that He testifieth; and no one receiveth His testimony. He that hath received His testimony, hath set his seal to *it*, for God is true. For He whom God sent, speaketh the words of God: for He giveth not the Spirit by measure. The Father loveth the Son and hath given all things into His hand. He that believeth in the Son hath everlasting life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

JOHN THE BAPTIST IMPRISONED (Mat. 14:3-5; Mk. 6:17-20; Lu. 3:19, 20):—Now Herod the Tetrarch, being reproved by John concerning Herodias, the wife of his brother Philip, and for all the evils which Herod had done, added this also to them all, that he sent forth and laid hold of John and bound him and put *him* in prison, for the sake of Herodias: because he had married her. For John said to Herod, "It is not lawful for thee to have thy brother's wife." Then Herodias held *it* against him and desired to kill him, but she could not; for Herod, when he desired to put him to death, feared the multitude, because they held him as a prophet; *also* he feared John, knowing him *to be* a righteous and holy man: therefore he kept him safe; and when he heard him, he was much perplexed, and *yet* he heard him gladly.

JESUS LEAVES JUDÆA FOR GALILEE (Mat. 4:12; Mk. 1:14; Lu. 4:14; Jno. 4:1-4):—Now after John was delivered up, as the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus Himself was not baptizing, but His disciples), hearing that John was delivered up, He withdrew and went away again, and returned in the power of the Spirit into Galilee. Now it was necessary for Him to pass through Samaria.

JESUS AT SYCHAR, SAMARIA (Jno. 4:5-44):—He cometh, therefore, to a city of Samaria called Sychar, near the portion of land that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied from the journey, sat in that condition by the well. It was about the sixth hour.

There cometh a woman of Samaria to draw water. Jesus saith to her, "Give Me to drink"; for His disciples had gone away into the city to buy food. The Samaritan woman therefore saith to Him, "How is it that Thou, being a Jew, askest drink of me, being a Samaritan woman?" (For Jews have no dealings with Samaritans.) Jesus answered and said to her, "If thou knewest the gift of God, and Who it is that saith to thee, 'Give Me to drink,' thou wouldst have asked Him, and He would have given thee living water." The woman saith to Him, "Sir, Thou hast nothing to draw with, and the well is deep; whence, then, hast Thou that living water? Art Thou greater than our father Jacob, who gave us the well, and himself drank of it, and his sons, and his cattle?" Jesus answered and said to her, "Every one that drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall thirst no more forever; but the water that I shall give him shall become in him a well of water springing up unto everlasting life." The woman saith to Him, "Sir, give me this water, that I may not thirst, nor come all the way hither to draw." Jesus saith to her, "Go, call thy husband, and come here." The woman answered and said, "I have no husband." Jesus saith to her, "Well didst thou say, 'I have no husband'; for thou hast had five husbands, and he whom thou now hast is not thy husband: this thou hast said truly." The woman saith to Him, "Sir, I perceive that Thou art a prophet.

Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where one must worship." Jesus saith to her, "Woman, believe Me, that an hour is coming when neither in this mountain nor in Jerusalem shall ye worship the Father. Ye know not what ye worship; we know what we worship, because salvation is of the Jews. But an hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father also seeketh for such to be His worshippers. God is a Spirit, and they that worship Him, must worship in spirit and truth." The woman saith to Him, "I know that Messiah is coming, Who is called Christ; when He cometh, He will tell us all things." Jesus saith to her, "I that speak to thee am *He*." And upon this came His disciples, and wondered that He was speaking with a woman. No one, however, said, "What seeketh thou?" or "Why speakest Thou with her?" Then the woman left her waterpot and went away into the city and saith to the men, "Come, see a man Who told me all things that ever I did: can this be the Christ?" Then they went forth out of the city and came unto Him.

In the meantime, the disciples were entreating Him, saying, "Rabbi, eat." But He said to them, "I have food to eat that ye know not of." The disciples therefore said to one another, "Hath any one brought Him *anything* to eat?" Jesus saith to them, "My food is to do the will of Him Who sent Me, and finish His work. Do ye not say, 'It is yet four months and the harvest cometh'? Behold, I say to you, Lift up your eyes and see the fields, that they are already white for harvest. He that reapeth receiveth wages and gathereth fruit unto life everlasting, that both he that soweth and he that reapeth may rejoice together. For in this the saying is true: 'The sower is one, and the reaper another.' I sent you to reap that where ye have not toiled. Others have toiled and ye have entered into their toil."

Now many of the Samaritans from that city believed in Him through the statement of the woman, who testified: "He told me all things that *ever* I did." When, therefore, the Samaritans came to Him, they besought Him to abide with them; and He abode there two days. And many more believed because of His word, and said to the woman, "No longer do we believe because of thy report; for we ourselves have heard, and we know that this is truly the Savior of the world." Now after the two days, He departed thence into Galilee; for Jesus Himself testified, that a prophet hath no honor in his own country.

JESUS ARRIVES IN GALILEE AND BEGINS TO PREACH (Mat. 4:17; Mk. 1: 14, 15; Jno. 4:45):—When, therefore, He came into Galilee, the Galileans received Him, having seen all that He did in Jerusalem during the feast; for they also went to the feast. From that time Jesus began to preach the gospel of God, and to say, "The time hath been fulfilled and the Kingdom of God hath drawn near; repent ye, and believe in the gospel."

JESUS AT CANA, HEALS THE SON OF A NOBLEMAN OF CAPERNAUM (Jno. 4:46-54; Lu. 4:14, 15):—Then Jesus came again to Cana of Galilee, where He made the water wine. Now there was a certain nobleman whose son was sick in Capernaum. He, having heard that Jesus had come out of Judæa into Galilee, went to Him and entreated Him that He would come down and heal his son; for he was about to die. Jesus said, therefore, to him, "Unless ye see signs and wonders, ye will in no wise believe." The nobleman saith to Him, "Sir, come down before my little child die." Jesus saith to him, "Go thy way; thy son liveth." The man believed the word which Jesus spake to him, and went his way. Now as he was already going down, his servants met him and brought word, saying that his child liveth. He therefore inquired of them the hour in which he got better. Then they said to him, "Yesterday, at the seventh hour, the fever left him." So the father knew that *it was* that hour in which Jesus said to him, "Thy son liveth." And he himself believed and his whole house. This again *is* a second sign Jesus did after coming out of Judæa into Galilee. And a report concerning Him went out through all the surrounding country. And He taught in their synagogues, being praised by all.

REJECTED AT NAZARETH, JESUS DWELLS AT CAPERNAUM (Mat. 4:13-16; Lu. 4:16-31):—And He came to Nazareth, where He had been brought up. And He entered, according to His custom on the Sabbath days, into the synagogue, and stood up to read. And there was given to Him the book of the prophet Isaiah. And having unrolled the book, He found the place where it was written,

"The Spirit of the Lord is upon Me:
Wherefore He anointed Me to preach the gospel to the poor;
He hath sent Me to proclaim deliverance to captives,
And recovery of sight to the blind,
To send away the oppressed in freedom,
To proclaim the acceptable year of the Lord."

And having rolled up the book and given it back to the attendant, He sat down. And the eyes of all in the synagogue were fixed upon Him. Then He began to say to them: "Today hath this scripture been fulfilled in your ears." And all bore witness to Him, and wondered at the words of grace which proceeded out of His mouth. And they said, "Is not this the son of

Joseph?" And He said to them, "Surely ye will say to Me this parable, 'Physician, heal thyself: whatsoever we heard *of as* being done in Capernaum, do also here in Thy country.'" Then He said, "Verily, I say to you, that no prophet is acceptable in his own country. But, in truth, I say to you, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine upon all the land; and to none of them was Elijah sent, except to Zarephath, of Sidon, to a widow woman. And many lepers were in Israel in the time of Elisha the prophet; and none of them were cleansed, except Naaman, the Syrian." And all in the synagogue were filled with wrath on hearing these things; and rising up, they thrust Him out of the city, and led Him unto the brow of the mountain on which their city was built, to throw Him down headlong. But He, passing through the midst of them, went away.

And leaving Nazareth, He came down and dwelt in Capernaum, a city of Galilee, by the seaside, in the borders of Zebulun and Naphtali; that it might be fulfilled which was spoken through Isaiah the prophet, saying,

"Land of Zebulun and land of Naphtali,
The way of the sea beyond the Jordan,
Galilee of the nations:
The people that sat in darkness
Saw a great Light,
And to those sitting in a land and shadow
of death,
To them did Light arise."

JESUS CALLS FOUR FISHERMEN (Mat. 4:18-22; Mk. 1:16-20):—Now Jesus walking by the sea of Galilee, saw two brothers, Simon who is called Peter, and Andrew his brother, casting a large fishing-net into the sea; for they were fishers. And He saith to them, "Come ye after Me, and I will make you become fishers of men." Then they, immediately leaving their nets, followed Him. And going on thence a little farther, He saw two other brothers, James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called to them. Then they, immediately leaving the boat and their father with the hired servants, followed Him.

MIRACULOUS DRAUGHT OF FISHES (Lu. 5:1-11):—Now it came to pass, while the multitude pressed upon Him to hear the word of God, that He was standing by the lake of Gennesaret. And He saw two boats moored by the lake shore; but the fishermen had gone out of them and were washing their nets. Then entering into one of the boats, which was Simon's, He asked him to launch forth a little from the land. And sitting down, He taught the multitude from the boat.

Now when He ceased speaking, He said to Simon, "Launch forth into the deep and lower your nets for a draught." And Simon answering said, "Master, we toiled through the whole night, *yet* we took nothing; but at Thy word, I will lower the nets." And having done this, they inclosed a great multitude of fishes, and their nets were breaking; and they beckoned to their partners in the other boat, to come and help them. And they came and they filled both boats, so that they began to sink. Then Simon Peter seeing *it*, fell down at the knees of Jesus, saying, "Depart from me; for I am a sinful man, O Lord." For astonishment seized him and all those with him, at the draught of the fishes which they had taken, and also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Fear not; from henceforth thou shalt catch men." And having brought the boats to land, they left all and followed Him.

JESUS TEACHES AND HEALS IN CAPERNAUM (Mat. 8:14-17; Mk. 1:21-34; Lu. 4:31-41):—Now He was accustomed to teach on the Sabbaths. And they go into Capernaum; and immediately on the Sabbath He entered into the synagogue, and taught: and they were astonished at His teaching, for He taught them the word as one having authority, and not as the scribes. And in the synagogue, there was a man that had a spirit of an unclean demon, and he cried out with a loud voice, saying, "Ah! what have we to do with each other, Jesus, Nazarene? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." And Jesus rebuked it, saying, "Hold thy peace and come out of him." And the demon, having convulsed him and thrown him down into the midst and cried with a loud voice, came out of him, having injured him in no respect. And they were all amazed, and talked to one another and questioned among themselves, saying, "What is this word? A new teaching! For with authority and power He commandeth even the unclean spirits and they obey Him and come out." And the report of Him went out straightway everywhere into every place in all the region of Galilee round about.

Then rising up from the synagogue, they entered into the house of Simon and Andrew with James and John. Now Simon's mother-in-law was lying sick with a great fever; and straightway they tell Him, and besought Him for her. And coming to her, He stood over her and rebuked the fever, and taking her by the hand, He raised her up and the fever left her; and immediately she arose and ministered to them.

Then at evening, when the sun set, they brought to Him all that were sick and those possessed by demons. And the whole city was gathered together at the door. And

those that were sick with many kinds of diseases, He laid His hands on every one of them and healed them: that it might be fulfilled which was spoken through Isaiah the prophet, saying, "Himself took our infirmities and bore our diseases." And demons also came out from many, crying out and saying, "Thou art the Son of God." And rebuking them, He did not suffer them to speak, because they knew Him to be the Christ.

MINISTRY OF JESUS

PREACHING AND HEALING IN GALILEE (Mat. 4:23-25; Mk. 1:35-39; Lu. 4:42-44):—And Jesus, rising very early while *it was* yet night, went out and departed into a desert place and there prayed. Then when it was day, Simon and those with him followed after Him and found Him and said to Him, "All are seeking Thee." And He saith to them, "Let us go elsewhere into the neighboring country towns, that I may preach there also; for to this end I came forth." And the multitudes sought for Him and came to Him and tried to detain Him, that He should not go from them. But He said to them, "I am bound to preach the gospel of the kingdom of God to the other cities also; because for this I was sent forth." And He went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every infirmity among the people, and casting out demons. And the report of Him went forth into all Syria: and they brought to Him all that were sick, afflicted with various diseases and torments, demoniacs and epileptics and paralytics, and He healed them. And there followed Him great multitudes from Galilee, and Decapolis, and Jerusalem, and Judæa, and beyond the Jordan.

A LEPER HEALED (Mat. 8:2-4; Mk. 1:40-45; Lu. 5:12-16):—And it came to pass, as Jesus was in one of the cities, behold, a man full of leprosy: and seeing Jesus, he came to Him, and kneeling down, fell on his face and worshipped Him, *and* besought Him, saying, "Lord, if Thou wilt, Thou art able to cleanse me." And Jesus, moved with compassion, stretched forth His hand and touched him and saith to him, "I will; be cleansed." And immediately the leprosy departed from him, and he was cleansed. And having strictly charged him to tell no one, He immediately sent him away, and saith to him, "See thou say nothing to any one; but go, shew thyself to the priest and offer for thy cleansing the gift which Moses enjoined, for a testimony to them." But he, going forth, began to publish it much and to spread abroad the matter, so that Jesus could no longer enter into a city openly, but was without in desert places; but much more the report concerning Him was spread abroad, and great multitudes came together to Him from every quarter, to hear, and to be healed of their infirmities. But He was accustomed to retire into the deserts and pray.

JESUS HEALS A PARALYTIC (Mat. 9:2-8; Mk. 2:1-12; Lu. 5:17-26):—And when He entered again into Capernaum after some days, it was heard that He is at home. And many were gathered together, so that there was no longer room, not even about the door; and He spake the word to them. And it came to pass on one of these days, as He was teaching, and there were sitting by Pharisees and teachers of the law, who were come out of every village of Galilee and Judæa and Jerusalem, and the power of the Lord was upon Him to heal, that, behold, men brought to Him a man who was paralyzed, lying on a couch borne by four. And they sought to bring him in and to place *him* before Him. And not being able to come near Him on account of the crowd, they went up on the housetop and uncovered the roof where He was; and having broken it up, they let down the couch on which the paralytic was lying, through the tiles, into the midst before Jesus. And seeing their faith, He said to the paralytic, "Child, thy sins are forgiven thee." And the scribes and the Pharisees began to reason in their hearts, saying, "Why doth this man speak thus? He blasphemeth. Who is this that speaketh blasphemies? Who can forgive sins but God alone?" But Jesus immediately perceiving in His spirit that they are so reasoning within themselves, and knowing their thoughts, saith to them, "Why reason ye these things in your hearts? Wherefore think ye evil in your hearts? Which is easier to say to the paralytic, Thy sins are forgiven; or to say, Arise, take up thy couch and walk? But that ye may know that the Son of man hath authority on earth to forgive sins" (He saith to the paralytic), "I say to thee, Arise, take up thy couch, and go to thy house." And immediately he arose and took up that on which he was lying and departed to his house before them all, glorifying God. And amazement seized *them* all, and they glorified God Who gave such authority to men, and they were filled with fear, saying, "We never saw it thus! We have seen strange things today!"

MATTHEW'S CALL AND FEAST (Mat. 9:9-13; Mk. 2:13-17; Lu. 5:27-32):—Now after these things, Jesus went forth again by the sea, and all the multitude came to Him and He taught them. And passing by He saw a tax-collector, named Levi (*also* called Matthew), the *son* of Alphæus, sitting at the tax-office, and said to him, "Follow Me." And forsaking all, he arose and followed Him. And Levi made

Him a great banquet in his house. And it came to pass, as He reclined at table in the house, behold, a great crowd of tax-collectors and sinners came and reclined at table with Jesus and His disciples: for there were many, and they followed Him. And the Pharisees and their scribes, seeing Him eating with tax-collectors and sinners, murmured against His disciples, saying to them, "Why do ye *and* your Teacher eat and drink with the tax-collectors and sinners?" And Jesus, hearing it, answered and said to them, "They that are well have no need of a physician, but they that are sick. But go, learn what *this* meaneth: 'I desire mercy and not sacrifice'; for I came not to call the righteous, but sinners to repentance."

DISCOURSE ON FASTING (Mat. 9:14-17; Mk. 2:18-22; Lu. 5:33-39):—And the disciples of John and of the Pharisees were fasting. Then come to Him the disciples of John, saying, "Why do we fast often and make supplications, likewise also the disciples of the Pharisees; but Thy disciples fast not, but eat and drink?" And Jesus said to them, "Can ye make the sons of the bride-chamber mourn *and* fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But there will come days, when the bridegroom will be taken away from them: then they will fast in those days." And He spake also a parable to them: "No one rendeth a piece from a new garment and putteth it on an old garment; if so, he will both rend the new, and the piece from the new will not agree with the old. And no one seweth a piece of unshrunk cloth on an old garment; for the patch taketh away from the garment, the new from the old, and a worse rent is made.

"And no one putteth new wine into old skins; if so, the new wine will burst the skins, and it will be spilled, and the skins will be destroyed. But new wine must be put into fresh skins, and both are preserved together. And no one having drunk old *wine* desireth new; for he saith, 'The old is better.'"

A WOMAN HEALED AND JAIRUS' DAUGHTER RAISED (Mat. 9:18-26; Mk. 5:22-43; Lu. 8:41-56):—While Jesus is speaking these things to them, behold, there cometh one of the rulers of the synagogue, named Jairus. And seeing *Jesus*, he fell at His feet and worshipped Him and besought Him much to come into his house, saying, "My little daughter is at the point of death; *I pray* that Thou wouldst come and lay Thy hands upon her, that she may be saved and live." And Jesus arose and followed him, also His disciples. And a great multitude followed Him, and as He went, they thronged Him.

And behold, a woman who had a flow of blood twelve years, and had suffered much under many physicians, and had spent all that she had upon them, and could be cured by no one and was in no respect benefited, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind *Him* and touched the fringe of His garment: for she said within herself, "If I only touch His garment, I shall be healed." And immediately the fountain of her blood was dried up, and she perceived in her body that she was healed of her plague. And immediately Jesus, knowing in Himself that power from Him had gone forth, turned about in the crowd and said, "Who touched My garments? Who is it that touched Me?" Then when all denied it, Peter and His disciples said to Him, "Master, the multitudes press upon Thee and crush *Thee*. Thou seest the crowd pressing on Thee, and sayest Thou, 'Who touched Me?'" But Jesus said, "Some one touched Me; for I perceived that power had gone out from Me." And He looked around to see her who had done this. Then the woman, seeing that she was not hid, came fearing and trembling, knowing what had been done to her, and fell down before Him and told Him all the truth, and declared before all the people for what cause she touched Him and how she was healed instantly. Then He said to her, "Daughter, be of good cheer, thy faith hath saved thee; go in peace and be well of thy plague." And the woman was saved from that hour.

While He is yet speaking, they come from the ruler of the synagogue's *house*, saying, "Thy daughter is dead; why still trouble the Teacher?" But Jesus, disregarding the word *thus* spoken, saith unto the ruler of the synagogue, "Fear not; only believe, and she shall be saved." And entering into the ruler's house, He did not suffer any one to enter in with Him except Peter and James and John, the brother of James, and the father and mother of the child. And they were all weeping and bewailing her. And seeing the fluteplayers and the crowd making a tumult, He saith to them, "Why make ye a tumult and weep? Give place: weep not; for the child is not dead, but sleepeth." And they laughed at Him in scorn, knowing that she was dead. But He, having put them all out, taketh with *Him* the father and the mother of the child and those who were with Him, and goeth in where the child was. And taking the hand of the child, He called, saying to her, "Talitha kumi"; which is, being translated, "Damsel (I say to thee), arise." And her spirit returned, and she arose immediately and walked; for she was twelve years old. And He commanded that *something* should be given her to eat. And her parents were amazed immediately with a great amazement. And He charged them much to tell no one what had been done. And *yet* the report of this went forth into all the land.

TWO BLIND MEN AND A DUMB DEMONIAC HEALED (Mat. 9:27-34):—And as Jesus passed on from thence, two blind men followed Him, crying out and saying, "Have mercy on us, Son of David!" Then when He had entered into the house, the blind men came to Him; and Jesus saith to them, "Believe ye that I am able to do this?" They say to Him, "Yea, Lord." Then He touched their eyes, saying, "According to your faith, be it done to you." And their eyes were opened. And Jesus charged them strictly, saying, "Beware, let no one know this." But they went forth *and* spread abroad His fame in all that land.

Now as they were going forth, behold, they brought to Him a dumb man, possessed by a demon. And when the demon was cast out, the dumb spake. And the multitude wondered, saying, "It was never seen thus in Israel." But the Pharisees said, "By the prince of the demons, He casteth out the demons."

JESUS HEALS AN IMPOTENT MAN ON THE SABBATH (Jno. 5:1-15):—After these things, there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep-*gate*, a pool, which is called in Hebrew Bethesda, having five porches. In these were lying a multitude of sick, blind, lame, withered, (waiting for the moving of the water. For an angel from time to time, descended into the pool and agitated the water. Whosoever then first entered in after the agitation of the water, was made well of whatever disease he had). Now a certain man was there who had been in his infirmity thirty-eight years. Jesus seeing this man lying *there* and knowing that he hath been already a long time *thus*, saith to him, "Dost thou wish to be made well?" The sick man answered Him, "Sir, I have no man, when the water hath been agitated, to put me into the pool; but while I am coming, another goeth down before me." Jesus saith to him, "Arise, take up thy couch and walk." And immediately the man was made well, and took up his couch and walked. Now on that day was a Sabbath. Therefore the Jews said to him that had been cured, "It is *the* Sabbath; it is not lawful for thee to carry the couch." But he answered them, "He who made me well, the Same said to me, 'Take up thy couch and walk'." They asked him, "Who is the Man that said to thee, 'Take it up and walk'?" But he who had been healed knew not Who it was; for Jesus had withdrawn, a multitude being in the place. After these things, Jesus findeth him in the temple, and saith to him, "Behold, thou hast been made well; sin no more, lest something worse befall thee." The man went away and told the Jews that it was Jesus who made him well.

JESUS DEFENDS HIMSELF BEFORE THE JEWS (Jno. 5:16-47):—Now on this account the Jews persecuted Jesus: because He did these things on *the* Sabbath. But Jesus answered them, "My father worketh until now, and I work." For this cause, therefore, the Jews sought the more to kill Him: because He not only broke the Sabbath, but also called God His own Father, making Himself equal with God. Jesus, therefore, answered and said to them, "Verily, verily, I say to you, the Son can do nothing of Himself, except what He seeth the Father doing: for whatsoever He doeth, these things the Son also doeth in like manner. For the Father loveth the Son, and showeth Him all things that He Himself doeth; and greater works than these will He show Him, that ye may wonder. For as the Father raiseth the dead and maketh them alive, so also the Son maketh alive whom He will. For neither doth the Father judge any one; but all judgment He hath given to the Son, that all may honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father Who sent Him.

"Verily, verily, I say to you, he that heareth My word and believeth Him Who sent Me, hath everlasting life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say to you, *the* hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself, so also He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is Son of man. Wonder not at this; for an hour is coming in which all who *are* in the tombs shall hear His voice and shall come forth: those who did good, into a resurrection of life; but those who practiced evil, into a resurrection of judgment.

"I can of Myself do nothing. As I hear, I judge, and My judgment is just; because I seek not My own will, but the will of Him Who sent Me. If I testify concerning Myself, My testimony is not true. There is Another Who testifieth concerning Me, and I know that the testimony which He testifieth concerning Me is true. Ye have sent to John, and he hath testified to the truth. But I receive not the testimony from man: but these things I say that ye may be saved. He was the burning and shining lamp, and ye were willing to rejoice for a time in his light. But the testimony I have *is* greater than John's; for the works which the Father hath given Me to accomplish, these very works that I am doing, testify concerning Me, that the Father hath sent Me. And the Father Who sent Me, He hath testified concerning Me. Ye have neither heard His voice at any time, nor have ye seen His form. And ye have not His word abiding in you;

because Whom He sent, Him ye believe not. Ye search the Scriptures, because ye think through them to have everlasting life, and these are they that testify concerning Me; yet ye are not willing to come to Me that ye may have life. I do not take to Myself honor from men. But I know you, that ye have not the love of God in yourselves. I have come in the name of My Father, and ye receive Me not; if another shall come in his own name, him ye will receive. How can ye believe, who receive honor from one another, while the honor that is from the only God, ye seek not? Think not that I will accuse you to the Father.

"There is one that accuseth you, Moses, in whom you have hoped. For if ye believed Moses, ye would believe Me: for he wrote concerning Me. But if ye believe not his writings, how shall ye believe My words?"

JESUS DEFENDS HIS DISCIPLES FOR PLUCKING EARS OF GRAIN ON THE SABBATH (Mat. 12:1-8; Mk. 2:23-28; Lu. 6:1-5):—Now it came to pass, in that season, Jesus went through the grainfields on the Sabbath. And His disciples were hungry and began to pluck the heads of grain and to eat, rubbing *them* in their hands. But some of the Pharisees, seeing *it,* said, "Why do ye that which it is not lawful to do on the Sabbath?" And they said to Him, "Behold, Thy disciples are doing that which it is not lawful to do on the Sabbath." But Jesus, answering, said to them, "Have ye not read even this that David did when he had need and was hungry, himself and those with him: how he entered into the house of God, when Abiathar was high-priest, and took and ate the shewbread, and gave also to those with him; which it was not lawful for him to eat, nor for those with him, but for the priests only? Or have ye not read in the law that on the Sabbaths the priests in the temple violate the Sabbath and are guiltless? But I say to you, that a Greater than the temple is here. But if ye had known what *this* meaneth, 'I desire mercy and not sacrifice', ye would not have condemned the guiltless." And He said to them, "The Sabbath was made for man, and not man for the Sabbath: therefore, the Son of man is Lord even of the Sabbath."

JESUS HEALS A WITHERED HAND ON THE SABBATH (Mat. 12:9-14; Mk. 3:1-6; Lu. 6:6-11):—And he departed thence; and it came to pass on another Sabbath that He entered again into their synagogue and taught. And behold, there was a man there, and his right hand was withered. And the scribes and Pharisees were watching whether He would heal on the Sabbath: that they might find *whereof* to accuse Him. And they asked Him, saying, "Is it lawful to heal on the Sabbaths?" —that they might accuse Him. But He knew their thoughts. Then said He to the man who had the withered hand: "Arise, and stand in the midst." And rising up, he stood there. Then Jesus said to them: "I ask you, if it is lawful on the Sabbath to do good, or to do evil; to save life, or to destroy it?" But they kept silent. Then He said to them, "What man shall there be of you, who shall have one sheep, and if this fall into a pit on the Sabbath, will he not lay hold of it and lift *it* out? How much then is a man better than a sheep? So then it is lawful to do well on the Sabbaths." And having looked around on them all with anger, being grieved at the hardness of their hearts, He saith to the man, "Stretch out thy hand." And he stretched it out, and his hand was restored, sound as the other. Then the Pharisees were filled with madness, and consulted with one another what they should do to Jesus. And they went out, and immediately took counsel with the Herodians against Him, how they might destroy Him.

JESUS WORKING MIRACLES AT THE SEA OF GALILEE (Mat. 12:15-21; Mk. 3:7-12):—Then Jesus, knowing *these* things, withdrew from thence, with His disciples to the sea. And a great multitude from Galilee followed Him. Also from Judæa, and from Jerusalem, and from Idumæa, and beyond the Jordan, and around Tyre and Sidon, a great multitude, hearing how great things He was doing, came to Him. And He spake to His disciples that a small boat should wait on Him, on account of the crowd, that they might not press upon Him. For He had healed many, so that as many as had plagues pressed upon Him, that they might touch Him. And He healed them all. Also the unclean spirits, whenever they beheld Him, fell down before Him and cried out, saying, "Thou art the Son of God." And He charged them repeatedly that they should not make Him known: that it might be fulfilled which was spoken through Isaiah the prophet, saying,

"Behold, My Servant Whom I have chosen,
My Beloved in Whom My Soul is well pleased.
I will put My Spirit upon Him,
And He shall declare judgment to the nations.
He shall not strive nor cry aloud;
Nor shall any one hear His voice in the streets.
A bruised reed He shall not break,
And smoking flax He shall not quench,
Till He send forth judgment unto victory.
And in His name shall the nations hope."

THE TWELVE APOSTLES SELECTED (Mat. 10:2-4; Mk. 3:13-19; Lu. 6:12-16):—Now it came to pass in those days,

that He went out into the mountain to pray, and spent the whole night in prayer to God. And when it was day, He called His disciples to Him, whom He would, and they went to Him. And He selected from them twelve, whom He also named apostles, and appointed them that they might be with Him, and that He might send them forth to preach, and to have authority to cast out demons. Now the names of the twelve apostles are these:

First, Simon, whom he also surnamed Peter,
(2) and Andrew, his brother;
(3) and James, the *son* of Zebedee,
(4) and John, the brother of James; (and He surnamed them Boanerges, that is, Sons of thunder;)
(5) and Philip,
(6) and Bartholomew, [*who is probably the Nathanael of Jno. 1:45 and 21:2*],
(7) and Thomas, called Didymus [*Jno. 20:24*],
(8) and Matthew, the tax-collector,
(9) and James, the son of Alphæus,
(10) and Judas, *(or)* Thaddæus, the *son* of James,
(11) and Simon, the Cananæan, who was called Zelotes,
(12) and Judas Iscariot, who became a traitor and betrayed Him.

THE SERMON ON THE MOUNT (Mat. 5:1–7:29; Lu. 6:17-19):—And He came down with them, and stood on a level place, with a large crowd of His disciples, and a great multitude of the people, who came from all Judæa and Jerusalem and the seacoast of Tyre and Sidon, to hear Him and to be healed of their diseases. And those troubled with unclean spirits were healed: and all the multitude sought to touch Him, because power came forth from Him and healed *them* all.

(Mat. 5:1–7:29; Lu. 6:20-49):—But seeing the multitude, He went up into the mountain; and when He had sat down, His disciples came to Him. And He lifted up His eyes upon them, and opened His mouth and taught them, saying, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. Blessed are ye when men shall hate you, and when they shall excommunicate you, and shall reproach you and persecute *you*, and cast out your name as evil, and shall say every evil *thing* against you falsely for the Son of man's sake. Rejoice in that day, and be exceeding glad and leap for joy: for behold, your reward *is* great in heaven; for after the same *manner* did their fathers to the prophets who were before you.

"But woe to you that are rich, for ye are receiving your consolation. Woe to you that are full now, for ye shall hunger. Woe *to you* that laugh now, for ye shall mourn and weep. Woe *to you* when all men speak well of you, for after the same manner did their fathers to the false prophets.

"Ye are the salt of the earth; but if the salt have become tasteless, with what shall it be salted? It is good for nothing thenceforth, but, when cast out, to be trampled upon by men. Ye are the light of the world. A city set upon a hill cannot be hid. Neither do they light a lamp and put it under a measure, but upon the lampstand, and it gives light to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

"Do not think that I came to abolish the law or the prophets: I came not to abolish, but to fulfill *them*. For verily I say to you, Until the heaven and the earth shall pass away, one iota or one tittle shall in no wise pass away from the law, until all things come to pass. Whosoever therefore shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach *them*, he shall be called great in the kingdom of heaven. For I say to you, Unless your righteousness shall exceed *that* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

"Ye have heard that it was said to them of old, 'Thou shalt not kill; and whosoever shall kill shall be liable to the judgment.' But I say to you, that every one who is angry with his brother shall be liable to the judgment; also whosoever shall say to his brother, 'Raca!' shall be liable to the Sanhedrin; but whosoever shall say, 'Thou impious fool!' shall be liable to hell-fire. If, therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath anything against thee, leave there thy gift before the altar and go, first be reconciled to thy brother, and then return and offer thy gift.

"Agree with thy adversary quickly, while thou art with him in the way; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say

to thee, thou shalt in no wise come out thence, till thou hast paid the last farthing.

"Ye have heard that it was said, 'Thou shalt not commit adultery.' But I say to you, that every one that looketh upon a woman to lust after her, hath committed adultery with her already in his heart. Therefore if thy right eye enticeth thee to sin, pluck it out and cast *it* from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand enticeth thee to sin, cut it off and cast *it* from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body go away into hell. Also it was said, 'Whosoever would put away his wife, let him give her a bill of divorce.' But I say to you, that every one that putteth away his wife, except for the reason of fornication, maketh her commit adultery; and whosoever shall marry her that hath been put away, committeth adultery.

"Again, ye have heard that it was said to them of old, 'Thou shalt not swear falsely, but shall perform to the Lord thy oaths.' But I say to you, 'Swear not at all'; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the Great King's city. Nor shalt thou swear by thy head, for thou art not able to make one hair white or black. But let your word be, Yea, yea; Nay, nay. Now what *is* more than these is of the evil *one*.

"Ye have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' But I say to you, 'Resist not *him* that is evil'; but whosoever smiteth thee on thy right cheek, turn to him the other also; and to him that would go to law with thee and take away thy coat, give up to him thy cloak also; and whosoever shall compel thee to go one mile, go with him two. Give to every one that asketh thee; and turn not away from him that would borrow from thee; and of him who taketh away what is thine, ask it not back.

"Ye have heard that it was said, 'Thou shalt love thy neighbor and hate thy enemy.' But I say to you that hear, 'Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that abuse you and persecute you'; that ye may be sons of your Father Who *is* in heaven; for He causeth His sun to rise on *the* evil and *on the* good, and sendeth rain on *the* righteous and *on the* unrighteous. For if ye love those who love you, what reward or benefit have ye? do not even the tax-collectors the same? for sinners also love those who love them. And if ye do good to those who do good to you, what benefit is it to you? for even sinners do the same. And if ye lend to those from whom ye hope to receive, what benefit is it to you? even sinners lend to sinners, that they may receive back as much. And if ye salute your brethren only, what more do ye *than others do?* do not even the heathen the same? Nevertheless love your enemies, and do good, and lend, hoping for nothing in return; and your reward shall be great, and ye shall be sons of the Highest; for He is kind to the unthankful and evil. Be ye merciful, even as your Father is merciful. Then shall ye be perfect, as your Heavenly Father is perfect.

"Take heed that ye do not your righteousness before men, in order to be seen by them; otherwise ye have no reward with your Father Who is in heaven. Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Verily I say to you, they have received their reward. But when thou doest alms, let not thy left hand know what thy right hand is doing, so that thy alms may be in secret; and thy Father Who seeth in secret shall recompense thee.

"And when ye pray, ye shall not be as the hypocrites; for they love to pray standing in the synagogues and on the corners of the streets, so that they may be seen by men. Verily I say to you, they have received their reward. But thou, when thou prayest, enter into thy private chamber, and having shut thy door, pray to thy Father Who *is* in secret; and thy Father Who seeth in secret, will recompense thee. But when ye pray, do not use vain repetitions, like the heathen; for they think that by their much speaking they shall be heard. Therefore be not like them; for your Father knoweth what things ye have need of, before ye ask Him. In this manner, therefore, pray ye:

"Our Father Who art in heaven, hallowed be Thy name. Thy kingdom come: Thy will be done, as in heaven so also on earth. Give us today our needful bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil *one*. (For Thine is the kingdom, and the power, and the glory, unto the ages. Amen.)

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

"Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces so that they may appear to men *to be* fasting. Verily I say to you, they have received their reward. But thou, *when* fasting, anoint thy head and wash thy face, so that thou mayest not appear to men *to be* fasting, but to thy

Father Who is in secret; and thy Father, Who seeth in secret, shall recompense thee.

"Lay not up for yourselves treasures on the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust consumeth, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.

"The lamp of the body is the eye. If, therefore, thy eye be sound, thy whole body will be full of light; but if thy eye be bad, thy whole body will be dark. If, therefore, the light that is in thee is darkness, how great the darkness!

"No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. Ye cannot serve God and mammon. On this account I say to you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your Heavenly Father feedeth them. Are ye not much better than they? But who of you, by being anxious, can add one cubit to his life-span? And why are ye anxious about raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin; but I say to you that not even Solomon in all his glory was arrayed like one of these. Now if God thus clothe the herbage of the field, which today is, and tomorrow is cast into an oven, *shall He* not much rather *clothe* you, O ye of little faith? be not anxious, therefore, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'What shall we wear?' for after all these things do the heathen seek: for your Heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness, and all these things shall be added to you. Be not anxious, therefore, for the morrow; for the morrow will have anxiety of its own. Sufficient for the day is its own evil.

"Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; pardon and ye shall be pardoned; give, and it shall be given to you; good measure pressed down, shaken together, running over, shall they give into your bosom. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." [*Compare Acts 20:35:—Remember the words of the Lord Jesus, that He Himself said, "It is more blessed to give than to receive."*]

Then He spake also a parable to them: "Can a blind man guide a blind man? Will they not both fall into a pit? A disciple is not above the teacher; but every one, when perfected, shall be as his teacher.

"But why gazest thou at the mote that is in thy brother's eye, but considerest not the beam that is in thy own eye? Or how canst thou say to thy brother, 'Brother, suffer me to cast out the mote that is in thy eye,' and behold, the beam is in thy own eye *and* thou thyself seest it not? Hypocrite! first cast out the beam that is in thy own eye, and thou shalt see clearly to cast out the mote that *is* in thy brother's eye.

"Give not that which is holy to the dogs, nor cast pearls before the swine; lest they trample upon them with their feet, and, turning, rend you.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you: for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask of him bread, will give him a stone? or if he shall ask a fish, will give him a serpent? If, therefore, ye, being evil, know how to give good gifts to your children, how much more will your Father Who *is* in heaven give good things to those who ask Him. Therefore, all things whatsoever ye would that men should do to you, so also do ye likewise to them: for this is the law and the prophets.

"Enter ye in through the narrow gate; because wide *is* the gate and broad the way that leadeth to destruction, and many are they who enter in through it; because narrow *is* the gate and straitened the way that leadeth to life, and few are they who find it.

"Beware of the false prophets, who come to you in sheep's clothing, but within are ravening wolves. By their fruits ye shall know them. Do *men* gather grapes from thorns, or figs from thistles? So every good tree beareth good fruit, but the corrupt tree beareth bad fruit. For there is not a good tree bearing bad fruit, nor a corrupt tree bearing good fruit. A good tree cannot bear bad fruit, nor a corrupt tree bear good fruit: therefore, each tree is known by its own fruit: for from thorns *men* do not gather figs, nor from a bramble-bush do they harvest clusters of grapes. Every tree that doth not bear good fruit is cut down and cast into *the* fire. So then by their fruits ye shall know them. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart, his mouth speaketh.

"But why do ye call me, 'Lord, Lord,' and do not the things which I say? Not every one that saith to me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of My Father Who is

in heaven. Many will say to Me in that day, 'Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and by Thy name perform many mighty works?'. And then will I profess to them, 'I never knew you; depart from Me, ye that work iniquity.'

"Every one, therefore, that cometh to Me and heareth these words of Mine and doeth them, I will show you to whom he is like. He is like a wise man building a house, who dug and went deep and laid a foundation *and* built his house upon the rock. And the rain descended, and the winds blew, and beat against that house; then a flood coming, the stream broke against that house and could not shake it: it fell not, because it was well built and was founded upon the rock. But every one that heareth these words of Mine and doeth them not, is like a foolish man who built his house upon the sand, without a foundation: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and the stream broke against it, and immediately it fell in; and the fall and ruin of that house was great."

And it came to pass, when Jesus had finished these words, the multitudes were astonished at His teaching; for He was teaching them as One having authority, and not as their scribes.

JESUS HEALS A CENTURION'S SERVANT (Mat. 8:1, 5-13; Lu. 7:1-10):—Now when *Jesus* came down from the mountain, after He had finished all His sayings in the hearing of the people, great multitudes followed Him. *And* He entered into Capernaum. But as He was entering into Capernaum, a certain centurion's servant, who was dear to him, was sick and was about to die. And having heard about Jesus, he sent to Him elders of the Jews, requesting Him and beseeching Him that He would come and save his servant, saying, "Lord, my servant lieth in the house paralyzed, grievously tormented." Then they, having come to Jesus, besought Him earnestly, saying, "He is worthy that Thou do this for him; for he loveth our nation, and himself built the synagogue for us." Then Jesus went with them, saying, "I will come and heal him." But when He was now not far distant from the house, the centurion sent to Him friends, saying to Him, "Lord, trouble not Thyself; for I am not worthy that Thou shouldst come under my roof. Wherefore neither thought I myself worthy to come to Thee; but only command by word, and let my servant be healed. For I also am a man appointed under authority, having under myself soldiers: and I say to this one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it." Then Jesus, hearing these things, wondered at him; and turning to the multitude following Him, said, "Verily, I say to you, Not even in Israel have I found so great faith. Moreover I say to you, that many from the east and the west will come and recline with Abraham and Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom shall be cast out into the outer darkness: there will be weeping and gnashing of the teeth." And Jesus said to *the messengers of* the centurion, "Go, and as *he* hath believed, so be it done to *him*." And the servant was healed in that hour. And they that were sent, having returned to the house, found the servant well.

JESUS RAISES THE WIDOW'S SON AT NAIN (Lu. 7:11-17):—And it came to pass soon afterwards, *that* He went into a city called Nain, and there went with Him His disciples and a great multitude. Now as He came near to the gate of the city, behold, there was being carried out dead *one*, an only son of his mother, and she was a widow; also a considerable crowd of the city was with her. And seeing her the Lord had compassion on her and said to her, "Weep not." And coming forward, He touched the bier; then the bearers stood still. And He said, "Young man, I say to thee, Arise." And the dead sat up and began to speak. And he gave him to his mother. Then fear came upon all, and they glorified God, saying, "A great Prophet hath arisen among us;" and, "God hath visited His people." And this report concerning Him went out into the whole of Judæa and all the surrounding country.

MESSAGE FROM JOHN THE BAPTIST TO JESUS (Mat. 11:2-19; Lu. 7:18-35):—Now the disciples of John told him all about these things. Then John, having heard in the prison the works of Christ, called to him two of his disciples and sent them to the Lord, saying, "Art Thou He that cometh, or are we to expect another?" Now when the men had come to Him, they said, "John the Baptist hath sent us to Thee, saying, 'Art Thou He that cometh, or are we to expect another?'" In that hour, He healed many of diseases and scourges and evil spirits; and to many blind, He gave sight. And Jesus answered and said to them, "Go, tell John what ye have seen and heard: *the* blind receive sight, *the* lame walk, lepers are cleansed, *the* deaf hear, *the* dead are raised, *and the* poor hear the gospel preached; and blessed is he who shall not be offended at Me."

Now when the messengers of John had departed, Jesus began to say to the multitudes concerning John: "What went ye out into the wilderness to see? A reed shaken by the wind? But what went ye out to see? A man clothed in soft *raiment?* Behold, those that wear soft *raiment*, that

are clothed gorgeously and live in luxury, are in the palaces of kings. But what went ye out to see? A prophet? Yea, I say to you, and much more than a prophet. This is he about whom it is written,

'Behold, I send My messenger before Thy face,
Who shall prepare Thy way before Thee.'

Verily, I say to you, among those born of woman, there hath not arisen a greater than John the Baptist; but he that *is* but little in the kingdom of heaven, the kingdom of God, is greater than he. But from the days of John the Baptist until now, the kingdom of heaven is taken *as* by violence, and violent *ones* are eagerly seizing upon it; for all the prophets and the law prophesied until John. And if ye are willing to receive it, he is Elijah who was to come. He that hath ears, let him hear.

"But to what, then, shall I liken the men of this generation, and to what are they like? They are like little children sitting in a marketplace and calling to their fellows, one to another, saying, 'We piped to you, and ye did not dance; we wailed, and ye did not weep nor beat the breast.' For John the Baptist came neither eating bread nor drinking wine, and ye say, 'He hath a demon.' The Son of man hath come eating and drinking, and ye say, 'Behold, a gluttonous man and a wine-drinker, a friend of tax-collectors and sinners.' And wisdom is justified by all her children." And all the people and the tax-collectors hearing it, justified God, having been baptized *by* John's baptism. But the Pharisees and the lawyers rejected the counsel of God for themselves, not having been baptized by him.

JESUS UPBRAIDS FAVORED CITIES (Mat. 11:20-24):—Then Jesus began to upbraid the cities in which most of His mighty works were done, because they did not repent: "Woe to thee, Chorazin! Woe to thee, Bethsaida! For if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. Of a truth I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, shalt thou be exalted unto heaven? Thou shalt descend even to Hades. For if the mighty works which were done in thee had been done in Sodom, it would have remained until this very day. Of a truth I say to thee, that it shall be more tolerable for the land of Sodom in *the* day of judgment, than for thee."

JESUS THANKS THE FATHER AND INVITES THE WEARY TO COME TO HIM (Mat. 11:25-30):—At that time, Jesus answered and said, "I give Thee thanks, O Father, Lord of Heaven and of earth, because Thou didst hide these things from *the* wise and discerning and didst reveal them to babes. Yea, Father, for thus it was well-pleasing in Thy sight. All things have been delivered to Me by My Father. And no one knoweth perfectly the Son, except the Father; neither doth any one know perfectly the Father except the Son, and *he* to whomsoever the Son may will to make *Him* known. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me; for I am meek and lowly in heart; and ye shall find rest for your souls: for My yoke is easy and My burden is light."

A PENITENT WOMAN ANOINTS JESUS (Lu. 7:36-50):—Now one of the Pharisees requested *Jesus* to eat with him. And having entered into the house of the Pharisee, He reclined at table. And behold, a woman who was in the city, a sinner; and learning that He was reclining at table in the Pharisee's house, she brought an alabaster flask of ointment, and standing behind at His feet, weeping, she began to wet His feet with her tears, and wiped *them* off with the hair of her head, and kissed His feet affectionately and anointed *them* with the ointment. Now the Pharisee who had invited Him, seeing *it*, spake in himself, saying, "This *Man*, if He were a prophet, would know who and what sort of woman *this is* that toucheth Him, for she is a sinner." And Jesus answering said to him, "Simon, I have something to say to thee." Then he saith, "Teacher, say *on*." "A certain moneylender had two debtors. The one owed five hundred shillings and the other fifty. But they having nothing to pay with, he forgave them both. Which of them, therefore, will love him the more?" Simon, answering, said, "I suppose, *he* to whom he forgave the more." Then He said to him, "Thou hast judged rightly." And turning to the woman, He said to Simon, "Seest thou this woman? I entered into thy house; thou gavest Me no water for My feet: but she hath wet My feet with her tears and wiped *them* with her hair. Thou gavest Me no kiss; but she, from the *time* I came in, hath not ceased to kiss affectionately My feet. My head with oil thou didst not anoint; but she hath anointed My feet with ointment. For this reason, I say to thee, her sins, which are many, have been forgiven; because she loved much: but he, to whom little is forgiven, loveth little." Then said He to her, "Thy sins have been forgiven." And those reclining with *Him* began to say among themselves, "Who is this that even forgiveth sins?" But He said to the woman, "Thy faith hath saved thee; go in peace."

JESUS JOURNEYS THROUGH GALILEE (Lu. 8:1-3):—And it came to pass soon afterwards, that He went about through city and village, preaching and publishing the gospel of the kingdom of God; and with Him the twelve, and certain women who had been healed of evil spirits and infirmities: Mary who is called Magdalene, from whom seven demons had gone out, and Joanna wife of Chuza, Herod's steward, and Susanna, and many others who were ministering to them of their substance.

JESUS HEALS A BLIND DEMONIAC AND ANSWERS THE BLASPHEMY OF THE PHARISEES (Mat. 12:22-37; Mk. 3:19-30):—And He cometh into a house, and the multitude cometh together again so that they are unable even to eat bread. And His relatives, when they heard *of it,* went out to lay hold of Him; for they said, "He is beside Himself."

Then there was brought to Him one possessed by a demon, blind and dumb; and He healed him, so that the dumb *man* spake and saw. And all the multitudes were astonished, and said, "Can this be the Son of David?" But the Pharisees, and the scribes who came down from Jerusalem, hearing it, said, "This *fellow* hath Beelzebub, and He doth not cast out demons, except by Beelzebub, the prince of the demons." But He, knowing their thoughts, called them to Him and said to them in parables, "How can Satan cast out Satan? Every kingdom divided against itself is brought to desolation—it cannot stand; and every city or house divided against itself shall not stand. And if Satan casteth out Satan, he hath risen up against himself and is divided: he cannot stand, but hath an end: how then shall his kingdom stand? Moreover, if I by Beelzebub cast out demons, by whom do your sons cast them out? Therefore they shall be your judges. But if by God's Spirit I cast out the demons, then the kingdom of God hath already come to you. Or how can any one enter into the house of the strong *man* and seize upon his household goods, unless he first bind the strong *man?* and then he will plunder his house.

"He that is not with Me is against Me; and he that gathereth not with Me scattereth. Wherefore, verily I say to you, All the sins shall be forgiven the sons of men, and the blasphemies, how greatly soever they shall blaspheme; but whosoever shall blaspheme against the Holy Spirit, hath no forgiveness forever, but is guilty of an everlasting sin. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that to come." (Because they were saying, "He hath an unclean spirit.")

"Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for from the fruit, the tree is known. Ye offspring of vipers! How can ye, being evil, speak good things? For out of the abundance of the heart, the mouth speaketh. The good man out of his good treasure, sendeth forth good things; and the evil man out of his evil treasure, sendeth forth evil things. But I say to you, that every idle word that men shall speak, they shall give account of it in *the* day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

THE SCRIBES AND PHARISEES SEEK A SIGN (Mat. 12:38-45):—Then some of the scribes and Pharisees answered Him, saying, "Teacher, we desire to see a sign from Thee." But He, answering, said to them, "An evil and adulterous generation seeketh for a sign; and no sign shall be given to it except the sign of Jonah, the prophet: for as Jonah was three days and three nights in the belly of the great fish, so shall the Son of man be three days and three nights in the heart of the earth. Men of Nineveh shall stand up in judgment with this generation and condemn it: for they repented at the preaching of Jonah, and behold, *One* greater than Jonah *is* here. The southern queen shall arise in the judgment with this generation and condemn it: for she came from the ends of the earth to hear the wisdom of Solomon, and behold, One greater than Solomon is here.

"But when the unclean spirit is gone out from the man, it goeth through waterless places seeking rest, and findeth it not. Then it saith, 'I will return into my house whence I came out.' And coming, it findeth *it* vacant, swept, and set in order. Then it goeth and taketh with itself seven other spirits more wicked than itself, and entering in they dwell there: and the last *state* of that man becometh worse than the first. So shall it be also with this evil generation."

CHRIST'S MOTHER AND BROTHERS SEEK HIM (Mat. 12:46-50; Mk. 3:31-35; Lu. 8:19-21):—Even while He was speaking to the multitudes, behold, His mother and brothers came to Him; and they could not get to Him on account of the crowd. And standing outside, they sent to Him calling Him *and* seeking to speak to Him. Now a crowd was sitting around him, and they say to Him, "Behold, Thy mother and Thy brothers stand outside, desiring to see Thee *and* to speak to Thee." But He, answering, said to them that told Him, "Who is My mother? And who are My brothers?" And looking round about on those sitting around Him, and stretching forth His hand toward His disciples, He said, "Behold, My mother and My brothers. My mother and My brothers are these who hear

and do the word of God. For whosoever shall do the will of My Father Who is in heaven, the same is My brother and sister and mother."

JESUS TEACHING BY PARABLES: PARABLE OF THE SOWER (Mat. 13:1-9; Mk. 4:1-9; Lu. 8:4-8):—On that day Jesus went forth from the house and sat down by the sea. And there were gathered together to Him great multitudes from every city, so that He entered into a boat and sat down; and all the multitude stood on the beach beside the sea. And He taught them many things in parables, and said to them in His teaching:

"Hearken: Behold, the sower went forth to sow his seed. And it came to pass, as he sowed, some *seeds* fell by the wayside and were trodden under foot, and the birds of the heaven came and devoured them. And others fell on the rocky places where they had not much earth: and straightway they sprang up, because they had no depth of earth; and as soon as they grew up, and the sun arose, they were scorched; and because they had no root nor moisture, they withered away. And others fell among the thorns, and the thorns growing up with them choked them and they yielded no fruit. But others fell upon the good ground, and growing up and increasing, brought forth fruit, some thirtyfold, some sixtyfold, and some a hundredfold." As He said these things, He cried, "He that hath ears to hear, let him hear."

JESUS EXPLAINS WHY HE SPEAKS IN PARABLES (Mat. 13:10-17; Mk. 4:11, 12; Lu. 8:10):—And the disciples came and said to Him: "Why dost Thou speak to them in parables?" And He answered and said to them, "To you it hath been given to know the mysteries of the kingdom of heaven, but to the rest that are outside, it hath not been given, *but* to them all things are done in parables. For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, even what he hath shall be taken away from him. On this account I speak to them in parables, that seeing they may see and not perceive, and hearing they may hear and not understand; lest haply they should turn and be forgiven. And to them is fulfilled the prophecy of Isaiah, which saith,

'With hearing ye shall hear and shall not
at all understand;
And seeing ye shall see and shall not at
all perceive;
For the heart of this people hath become
gross,
And with their ears they hear heavily,
And their eyes they have closed;
Lest they should see with their eyes,
And hear with their ears,
And understand with their heart,
And return and I should heal them.'

But blessed are your eyes, for they see; and your ears, for they hear. For verily I say to you, that many prophets and righteous men desired to see the things ye see, and did not see *them*, and to hear the things ye hear, and heard *them* not."

THE PARABLE OF THE SOWER EXPLAINED (Mat. 13:18-23; Mk. 4:10, 13-20; Lu. 8:9, 11-15):—And when He was alone, His disciples who were around Him with the twelve asked Him concerning the parables, what this parable *of the sower* might *mean*. And He saith to them, "Perceive ye not this parable? and how shall ye understand all the parables? Hear ye then the parable of the sower. Now the parable is this: The seed is the word of God. The sower soweth the word. And those by the wayside, where the word is sown, are those who have heard the word of the kingdom and understand it not; and when they have heard, immediately Satan, the evil one, cometh and taketh away from their heart, the word which hath been sown in them, lest they should believe and be saved. And these likewise are they that are sown on the rocky places, who, when they have heard the word, immediately with joy receive it; and they have no root in themselves, but are unstable; then when tribulation or persecution ariseth on account of the word, immediately they stumble. And others are those sown among the thorns. These are they that have heard the word, and as they go on, the anxieties of the age, and the deceitfulness of riches and pleasures of life, and the lusts respecting other things, entering in, choke the word, and it becometh unfruitful and bringeth nothing to maturity. And these are they that were sown upon the good ground: such as, in an honest and good heart, hear the word, understand it, accept it, hold it fast, and bear fruit with endurance, some thirtyfold, some sixtyfold, and some a hundredfold."

THE LIGHTED LAMP (Mk. 4:21-25; Lu. 8:16-18):—And He said to them, "Is the lamp brought to be put under the measure, or under the bed? *Is it* not to be put on the lampstand? for no one, having lighted a lamp, covereth it with a vessel, or putteth it under a bed; but he putteth it on a lampstand, that those entering in may see the light. For there is nothing secret that shall not become manifest, nor hidden away that shall not be known and come to light. If any one hath ears to hear, let him hear." And He said to them, "Take heed, therefore, how *and* what ye hear. With what measure ye mete, it shall be measured to you, and there shall be added to you. For whosoever hath, to him shall be given; and whosoever hath not, even what he seemeth to have shall be taken from him."

THE EARTH BRINGING FORTH FRUIT OF ITSELF (Mk. 4:26-29):—And He said, "So is the kingdom of God, as if a man should cast the seed upon the earth, and should sleep and rise, night and day, and the seed should sprout and grow up, he knoweth not how. The earth yieldeth fruit of her own accord: first a blade, then an ear, then full grain in the ear. But when the fruit appeareth, immediately he sendeth forth the sickle, because the harvest hath come."

PARABLE OF THE TARES (Mat. 13:24-30):—Another parable He set before them, saying, "The kingdom of heaven is likened to a man who sowed good seed in his field. But while men slept, his enemy came and sowed tares in the midst of the wheat and went away. But when the blade came up and produced fruit, then appeared also the tares. And the servants of the householder came and said to him, 'Master, didst thou not sow good seed in thy field? Whence then hath it tares?' And he said to them, 'An enemy did this.' And the servants said to him, 'Wilt thou then that we go and gather them up?' But he said, 'Nay, lest in gathering up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in time of the harvest, I will say to the reapers, Gather up first the tares and bind them in bundles to burn them, but gather the wheat into my barn'."

PARABLES OF THE MUSTARD SEED AND OF THE LEAVEN (Mat. 13:31-35; Mk. 4:30-34):—Another parable He set before them, saying, "How shall we liken the kingdom of God? or in what parable shall we represent it? The kingdom of heaven is like a grain of mustard *seed*, which a man took and sowed in his field; which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, it groweth up and becometh greater than all the herbs, and putteth out great branches, and becometh a tree, so that the birds of heaven come and lodge under its shadow, in its branches."

Another parable spake He to them: "The kingdom of heaven is like leaven which a woman took and mixed into three measures of meal until it was all leavened."

All these things spake Jesus in parables to the multitudes. And with many such parables, He spake the word to them as they were able to hear it; but without a parable He spake nothing to them: that it might be fulfilled which was spoken through the prophet, saying,

"I will open my mouth in parables;
I will utter things hidden from *the* beginning."

But privately He explained all things to His disciples.

PARABLE OF THE TARES EXPLAINED (Mat. 13:36-43):—Then, having dismissed the multitudes, Jesus went into the house. And His disciples came to Him saying, "Explain to us the parable of the tares of the field." And He, answering, said, "He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; but the tares are the sons of the evil one, and the enemy who sowed them is the devil: and the harvest is the end of the age, and the reapers are angels. As, therefore, the tares are gathered up and burned with fire, so it shall be in the end of the age. The Son of man will send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and those that commit sin, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of the teeth. Then the righteous shall shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear."

ADDITIONAL PARABLES: (1) THE HIDDEN TREASURE; (2) PEARL OF GREAT PRICE; (3) THE NET; (4) THE HOUSEHOLDER (Mat. 13:44-53:—(1) "Again, the kingdom of heaven is like to treasure hidden in the field, which a man found and concealed; and because of his joy, he goeth and selleth all that he hath, and buyeth that field.

(2) "Again, the kingdom of heaven is like to a man *who is* a merchant seeking beautiful pearls: and having found one pearl of great price, he went and sold all that he had and bought it.

(3) "Again, the kingdom of heaven is like to a drag-net, cast into the sea and gathering together of every kind; which, when it was filled, they drew up on the beach; and, sitting down, they gathered the good into vessels, but the bad they cast away. So shall it be in the end of the age. The angels shall go forth and shall separate the wicked from the midst of the righteous, and shall cast them into the furnace of fire: there will be the lamentation and the gnashing of the teeth."

"Have ye understood all these things?" They say to Him, "Yea."

(4) And He said to them, "Therefore every scribe who hath been discipled to the kingdom of heaven, is like to a man, master of a household, who bringeth forth out of his treasure things new and old." And it came to pass, when Jesus had finished these parables, He departed thence.

JESUS STILLS A TEMPEST (Mat. 8:18, 23-27; Mk. 4:35-41; Lu. 8:22-25):—Now it came to pass on that day, when evening came and Jesus saw great multitudes around Him, He commanded His disciples

to depart, and saith to them, "Let us cross over unto the other side of the lake." And dismissing the multitude, they take Him with them as He was; and when He had entered into a boat, His disciples followed Him, and they set sail. And other boats were with Him. And behold, a great storm of wind arose on the lake, and the waves were dashing into the boat, so that it was already being covered and filled by them, and they were in danger. But He was asleep on the cushion in the stern. And they came to Him and awoke Him, saying, "Master, Master, we perish!" "Lord, save us!" "Teacher, carest Thou not that we perish?" And He saith to them, "Why are ye fearful, O ye of little faith?" Then He arose and rebuked the winds and the raging of the water, and said to the sea, "Peace, be still." And they ceased, and there was a great calm. And He said to them, "Why are ye fearful? Where is your faith? Have ye yet no faith?" And they feared exceedingly and wondered, saying to one another, "Who then is this? What manner of man is this? For He commandeth even the winds and the sea, and they obey Him."

A LEGION OF DEMONS CAST OUT (Mat. 8:28-34; Mk. 5:1-20; Lu. 8:26-39):—And they came unto the other side of the sea to the territory of the Gadarenes and landed in the district of the Gerasenes, which is opposite Galilee. And when He came forth out of the boat on the land, there met Him two men possessed with demons, coming out of the tombs, exceedingly fierce, so that no one could pass along that way. And behold, they cried out, saying, "What *business* hast Thou with us, Jesus, Thou Son of the Most High God? Hast Thou come here to torment us before the appointed time?" One man [*of the two*], from the city [*of Gadara*], with an unclean spirit, had for a long time worn no clothing, and he abode not in a house, but had his dwelling in the tombs; and no one could any more bind him, not even with a chain: because many times it had seized him, and he had often been kept under guard, bound with fetters and chains, and the chains had been burst asunder by him and the fetters broken in pieces, and he was driven by the demon into the deserts; and no one was able to subdue him. And continually, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. But when he saw Jesus from afar, he ran and prostrated himself before Him; and crying out with a loud voice, he said, "What *business* hast Thou with me, Jesus, Son of the Most High God? I beseech Thee *and* adjure Thee by God, torment me not." For He was charging the unclean spirit to come out of the man and was saying to him, "Come forth, thou unclean spirit, out of the man." Then Jesus asked him, "What is thy name?" And he saith to Him, "My name is Legion; because we are many:" for many demons had entered into him. And he besought Him much that He would not send them away out of the country. And they entreated Him that He would not command them to depart into the abyss. Now there was at a distance from them on the mountain side, a great herd of many swine feeding. And the demons besought Him, saying, "If Thou cast us out, send us away into the herd of swine, that we may enter into them." And He gave them leave, and said to them, "Go." Then the demons, going out from the man, entered into the swine; and behold, the whole herd, about two thousand, rushed down the steep into the lake and perished in the waters. Now when those who fed them saw what had taken place, they fled, and going away into the city, they reported everything in the city and in the country, and what had befallen them that were possessed with demons. And behold, all the city came out to meet Jesus and to see what it was that had taken place. And they came to Jesus and found the man, him that had the legion, from whom the demons had gone out, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And they who saw it related to them how he who had been possessed with demons was delivered, also concerning the swine. And all the multitude of the surrounding region of the Gerasenes besought Him to depart from their borders, for they were seized with great terror. And as He was entering into the boat, the man from whom the demons had gone out begged Him that he might be with Him. But He sent him away and suffered him not, saying to him, "Go, return to thy house, to thy own people, and tell them how great things God hath done for thee, and how the Lord had compassion on thee." And he departed and began to publish in Decapolis, and throughout the whole city, how great things Jesus had done for him; and all wondered.

JESUS RETURNS TO CAPERNAUM, AND TO NAZARETH WHERE HE IS AGAIN REJECTED (Mat. 9:1; 13:54-58; Mk. 5:21; 6:1-6; Lu. 8:40):—Now Jesus, having crossed over again in the boat to the other side, came unto His own city. And when Jesus returned, a great multitude was gathered to Him and welcomed Him, for they were all waiting for Him: and He was by the sea. And He went forth from thence and cometh into His own country, and His disciples follow Him. And when the Sabbath came, He began to teach them in their synagogues, so that many hearing *Him* were astonished, saying, "Whence hath this man these things?" and "What is the wisdom that is given to this man, that even such deeds of

power are done by His hands? Is not this the carpenter, the son of the carpenter, Joseph? Is not His mother called Mary? Are not James and Joseph and Simon and Judas His brothers? And His sisters, are they not with us? Whence then hath this Man all these things?" And they were offended at Him. But Jesus said to them, "A prophet is not without honor, except in his own country, and among his own kindred, and in his own house." And He was not able to do any deeds of power there, on account of their want of faith; except that He laid His hands on a few sick people and healed them. And He wondered at their unbelief.

JESUS, JOURNEYING ABOUT GALILEE, INSTRUCTS THE TWELVE AND SENDS THEM FORTH (Mat.9:35—10:1; 10:5–11:1; Mk. 6:6-13; Lu. 9:1-6):—And Jesus went about all the cities and all the villages in a circle, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. But seeing the multitudes, He was moved with compassion for them, because they were harassed and scattered, as sheep having no shepherd. Then saith He to His disciples, "The harvest, indeed, is abundant, but the laborers few: pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest."

Then He called together His twelve disciples to Him, and gave them power and authority over all demons, unclean spirits, to cast them out, and to heal every disease and every infirmity; and began to send them forth by two and two, to preach the kingdom of God and to heal the sick. And He charged the twelve, saying: "Go not into any way of the Gentiles and enter not into any city of the Samaritans, but go rather to the lost sheep of *the* house of Israel. And as ye go, preach, saying, 'The kingdom of heaven hath come near.' Heal *the* sick, raise *the* dead, cleanse lepers, cast out demons; freely ye have received, freely give. Take nothing for the journey. Provide no money: neither gold, nor silver, nor brass, in your belts; nor staff, except one staff only; nor shoes (but be shod with sandals); no provision-wallet nor bread, for the laborer is worthy of his food; and put not on two coats. And into whatsoever city or village ye enter, inquire who in it is worthy. And into whatsoever house ye enter, there abide until ye depart. But when ye enter into the house, salute it. And if, indeed, the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever, *or* whatsoever place will not receive you, nor hear your words, when ye go forth out of that house or that city, shake off the dust that is under your feet for a testimony against them. Verily I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

"Behold, I send you forth as sheep in the midst of wolves: be ye, therefore, wise as serpents and blameless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you. And before governors also and kings ye shall be brought on My account, for a testimony to them and to the nations. But when they deliver you up, be not anxious how or what you shall speak; for it will be given you in that hour what ye shall speak: for it is not ye that speak, but the Spirit of your Father that speaketh in you. But brother shall deliver up *his* brother to death, and father *his* child; and children shall rise up against parents and cause them to be put to death. And ye shall be hated by all for My name's sake; but he that endureth to *the* end, the same shall be saved. But when they persecute you in this city, flee into the next; for verily I say to you, ye shall not have gone through the cities of Israel, till the Son of man be come.

"A disciple is not above his teacher, nor a slave above his master. It is sufficient for the disciple that he become as his teacher, and the slave as his master. If they called the Master of the house Beelzebub, how much more those of His household! Fear them not therefore; for there is nothing covered that shall not be uncovered, and secret that shall not be known. What I say to you in privacy, speak in public; and what ye hear in the ear, preach on the housetops. And be not afraid of those that kill the body, but are not able to kill the soul; but fear Him rather, Who is able to destroy both soul and body in hell. Are not two sparrows sold for a penny? And not one of them shall fall to the ground without your Father's *consent*. But even the hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows. Every one, therefore, who shall confess Me before men, I also will confess him before My Father Who is in heaven; but whosoever shall deny Me before men, him will I also deny before My Father Who is in heaven.

"Do not think that I came to bring peace upon the earth: I did not come to bring peace, but a sword. For I came to set at variance a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law: and a man's foes shall be his own household. He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me: and he that doth not take his cross and follow after Me, is not worthy of Me. He that findeth his life, shall lose it; and he that loseth his life for My sake, shall find it. He that receiveth you, re-

ceiveth Me; and he that receiveth Me, receiveth Him Who sent Me. He that receiveth a prophet in *the* name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in *the* name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink to one of these little ones a cup of cold *water* only, in *the* name of a disciple, verily I say to you, he shall not lose his reward."

And it came to pass, when Jesus finished commanding His twelve disciples, He departed thence to teach and to preach in their cities; and they, going forth, passed along through the villages, preaching the gospel and healing in every place. And they preached that *men* should repent; and they cast out many demons, and anointed with oil many sick persons and healed *them.*

HEROD'S FEAST AND THE DEATH OF JOHN THE BAPTIST (Mat. 14:6-12; Mk. 6:21-29):—Now when Herod's birthday was celebrated, an opportune day came [*for Herodias to accomplish her desire—Mark 6:19*]. At that time, Herod made a supper for his princes, and the military chiefs, and the leading men of Galilee. And the daughter of Herodias herself, coming in and dancing in the midst, pleased Herod and those reclining at table with him. And the king said to the maid, "Ask of me whatsoever thou wilt, and I will give it thee." And he swore to her: "Whatsoever thou shalt ask of me, I will give it thee, even to half of my kingdom." And going out, she said to her mother, "What shall I ask?" And she said, "The head of John the Baptist." And entering in immediately with haste to the king, she asked, saying, "I desire that thou give me here at once on a dish the head of John the Baptist." And the king was grieved and became exceedingly sorrowful; but for the sake of his oaths, and those that reclined at table with him, he would not refuse her, *and* commanded it be given *her.* And immediately the king sent one of his body-guard and ordered *him* to bring his head. And he went and beheaded John in prison, and brought his head on a dish and gave it to the maid, and the maid gave it to her mother. And his disciples hearing of it, came and took up his corpse and buried it in a tomb; and they went and told Jesus.

HEROD HEARS OF THE WORKS OF JESUS, THE APOSTLES RETURN AND REPORT, AND JESUS LEAVES GALILEE (Mat. 14:1, 2, 13; Mk. 6:14-16, 30-32; Lu. 9:7-10; Jno. 6:1):—Now at that time king Herod, the tetrarch, heard the report concerning Jesus, of all the things that were being done; for His name had become well known. And he was thoroughly perplexed, because it was said by some that John had risen from the dead; and by some that Elijah had appeared; and by others that one of the old prophets had risen: but Herod said, "John I beheaded; but who is This, about Whom I hear such things?" And he sought to see Him. And he said to his servants, "This is John the Baptist, whom I beheaded; he is risen from the dead, and on this account the powers work through him."

After these things the apostles, having returned, came together to Jesus and reported to Him all things whatsoever they had done and whatsoever they had taught. And Jesus having heard *of the death of John,* saith to them, "Come ye yourselves apart into a desert place and rest a little while." For many were coming and going, and they had no opportunity even to eat. And taking them with Him, He went away in a boat to the other side of the sea of Galilee, which *is the sea* of Tiberias, to a desert place, and retired privately into a city called Bethsaida.

JESUS FEEDS THE FIVE THOUSAND (Mat. 14:13-21; Mk. 6:33-44; Lu. 9:11-17; Jno. 6:2-14):—But many saw them going and knew *Him.* And when the multitudes heard *of it,* they followed Him and ran together there on foot from all the cities and outwent them; because they beheld the signs which He did on the sick. And when Jesus came forth, He went up into the mountain and sat there with His disciples. Now the passover was near, the feast of the Jews. Then Jesus lifted up His eyes and saw a great multitude coming to Him; and He had compassion on them, because they were as sheep having no shepherd. And He welcomed them; and He began to teach them many things, and spake to them about the kingdom of God. And their sick that had need of healing, he cured. Now when evening was come and the day began to decline, it being already a late hour, the twelve disciples came to Him, saying, "The place is desert, it is already a late hour and the time is passed by; send the multitudes away that they may go into the surrounding country and villages and lodge and buy themselves something to eat." But Jesus answered and said to them, "They have no need to go away; give ye them to eat." And they say to Him, "Shall we go and buy two hundred shillings' worth of loaves and give them to eat?" Then He saith to them, "How many loaves have ye? Go and see." He saith to Philip, "Whence shall we buy bread that we may eat?" Now this He said to try him; for He Himself knew what He was about to do. Philip answered Him, "Two hundred shillings' worth of loaves is not sufficient for them, that each one may take a little." One of His disciples, Andrew, the brother of Simon Peter, saith to Him, "There is a lad here, who hath five barley loaves and two small fishes; but what are

these to so many?" And when the disciples knew, they said to Him, "We have here no more than five loaves and two fishes; unless we should go and buy food for all these people." And He said, "Bring them here to Me." Now there was much grass in the place. Then He said to His disciples, "Make the people recline on the green grass in companies, by fifties." And they did so, and made them all recline in ranks by hundreds and by fifties. And the men were in number about five thousand. Jesus, therefore, took the five loaves and the two fishes, and looking up to heaven, He blessed and broke the loaves, and kept giving to the disciples to set before the multitude. And the two fishes divided He likewise among them all, as much as they wished. And they all ate and were satisfied. And those who ate were about five thousand men, besides women and children. Now when they were filled, He saith to His disciples, "Gather up the broken pieces that are left over, that nothing may be lost." So they gathered them up and filled twelve baskets with pieces from the five barley loaves and from the fishes, that were left over by those who had eaten. The men, therefore, seeing the sign that he did, said, "This is truly the Prophet who cometh into the world."

JESUS WALKS ON THE WATER (Mat. 14:22-33; Mk. 6:45-52; Jno. 6:15-21):—Jesus therefore knowing that they were about to come and take Him by force to make Him king, immediately constrained His disciples to enter into the boat and go before Him to the other side, to Bethsaida, while He Himself dismissed the multitude. And having taken leave of them and sent them away, He withdrew again into the mountain Himself alone to pray. But His disciples, as it grew late, went down to the sea, and, entering into a boat, were going over the sea to Capernaum. And it was already dark and Jesus had not yet come to them; and the sea was agitated by a strong wind that was blowing. And when the boat was in the midst of the sea, tossed by the waves, He was alone upon the land. When, therefore, they had rowed about twenty-five or thirty furlongs, seeing them distressed in rowing, for the wind was contrary to them, He came to them, about the fourth watch of the night, walking upon the sea, and would have passed by them. But when the disciples saw Him walking on the sea and coming near the boat, they cried out for fear, saying, "It is a ghost"; for they all saw Him and were troubled. But immediately Jesus spake to them, saying, "Be of good courage; it is I; be not afraid." Then they were willing to receive Him into the boat. But Peter, answering Him, said, "Lord, if it be Thou, bid me come to Thee on the waters." And He said, "Come." And, descending from the boat, Peter walked upon the waters to go to Jesus. But seeing the wind, he was frightened; and beginning to sink, he cried out, saying, "Lord, save me!" And immediately Jesus, stretching forth His hand, took hold of him and saith to him, "O thou of little faith, wherefore didst thou doubt?" And when they were gone up to them into the boat, the wind ceased; and they that were in the boat worshipped Him, saying, "Truly Thou art the Son of God." And they were exceedingly amazed beyond measure in themselves; for they did not understand concerning the loaves, because their heart was hardened. And immediately the boat was at the land whither they were going.

JESUS PERFORMS MIRACLES AT GENNESARET (Mat. 14:34-36; Mk. 6:53-56):—Now when they had crossed over, they came to the land of Gennesaret and drew to shore. And when they had come out of the boat, immediately the men of that place, having recognized Him, sent *messengers* into all that country around and brought to Him all that were sick. And they besought Him that they might touch only the borders of His garment, and as many as touched were wholly healed. And running about through that whole region, they began to carry about on their pallets those who were sick, wherever they heard He was. And wheresoever He entered, into villages or into cities or into fields, they laid the sick in the marketplaces, and besought Him that they might touch if but the border of His garment, and as many as touched Him were healed.

DISCOURSE AT CAPERNAUM (Jno. 6:22-59):—On the next day, the multitude that stood on the other side of the sea saw that no other boat was there except one, and that Jesus went not with His disciples into the boat, but His disciples went away alone (however there came boats from Tiberias near to the place where they ate the bread after the Lord had given thanks); when therefore the multitude saw that Jesus was not there, neither His disciples, they themselves entered into the boats and came to Capernaum, seeking Jesus. And when they found Him on the other side of the sea, they said to Him, "Rabbi, when camest Thou hither?" Jesus answered them and said, "Verily, verily, I say to you, Ye seek Me, not because ye saw signs, but because ye ate of the loaves and were filled. Labor not for the food that perisheth, but for the food that abideth unto life everlasting, which the Son of man shall give to you; for Him hath God, the Father, sealed." They said therefore to Him, "What must we do that we may work the works of God?" Jesus answered and said to them, "This is the work of God, that ye believe on Him whom He sent." They said therefore to Him, "What doest Thou then as a sign, that we may see, and

believe Thee? What doest Thou? Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread out of heaven to eat.'" Jesus, therefore, said to them, "Verily, verily, I say to you, It was not that Moses gave you the bread out of heaven; but My Father giveth you the true Bread out of heaven. For the Bread of God is He Who cometh down out of heaven and giveth life to the world." They said therefore to Him, "Lord, evermore give us this Bread." Jesus said to them, "I am the Bread of life. He that cometh to Me shall not hunger, and he that believeth on Me shall never thirst. But I said to you that ye have even seen Me and believe not. All that the Father giveth to Me, shall come to Me; and him that cometh to Me, I will by no means cast out. For I came down from heaven, not to do My own will, but the will of Him who sent Me. And this is the will of Him who sent Me, that of all that He has given Me I should lose nothing, but should raise it up at the last day. For this is the will of My Father, that every one that seeth the Son and believeth on Him should have everlasting life; and I will raise him up at the last day." The Jews, therefore, murmured against Him, because He said, "I am the Bread that cometh down out of heaven." And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How doth He now say, 'I have come down out of heaven?'" Jesus answered and said to them, "Murmur not among yourselves. No one can come to Me, unless the Father who sent Me draw him; and I will raise him up at the last day. It is written in the prophets, 'And they shall all be taught of God.' Every one that hath heard from the Father, and hath learned, cometh to Me. Not that any one hath seen the Father, except He who is from God, He hath seen the Father. Verily, verily, I say to you, He that believeth on Me, hath everlasting life. I am the Bread of life. Your fathers ate the manna in the wilderness and died. This is the Bread that cometh down out of heaven, that any one may eat of it and not die. I am the living Bread that came down out of heaven. If any one eat of this Bread, he shall live forever; and moreover the Bread which I will give is My flesh, for the life of the world." The Jews, therefore, contended with one another, saying, "How can this Man give us His flesh to eat?" Jesus therefore said to them, "Verily, verily, I say to you, unless ye eat the flesh of the Son of man and drink His blood, ye have no life in yourselves. He that eateth My flesh and drinketh My blood, hath everlasting life; and I will raise him up at the last day: for My flesh is the true food and My blood is the true drink. He that eateth My flesh and drinketh My blood, abideth in Me and I in him. As the living Father sent Me, and I live because of the Father; so he that eateth Me, he also shall live because of Me. This is the Bread that came down out of heaven. Not as the fathers ate and died; he that eateth this Bread shall live forever." These things said He while teaching in a synagogue in Capernaum.

MANY DISCIPLES FORSAKE HIM (Jno. 6:60–7:1):—Then many of His disciples, when they heard Him, said, "This saying is hard; who is able to hear it?" But Jesus, knowing in Himself that His disciples are murmuring at this, said to them, "Do ye stumble at this? What, then, if I say, Ye shall see the Son of man ascending to where He was before? It is the spirit that maketh alive; the flesh profiteth nothing: the words which I have spoken to you, they are spirit and they are life. But there are some of you who believe not." For Jesus knew from the beginning who they were that believed not, and who it was that should betray Him. And He said, "Because of this I said to you, that no one can come to Me, unless it be given him from the Father." From this *time* many of His disciples went back and walked with Him no more. Jesus, therefore, said to the twelve, "Ye are not also wishing to go away?" Simon Peter answered Him, "Lord, to whom shall we go? Thou hast words of everlasting life. And we have believed and know that Thou art the Holy One of God." Jesus answered them, "Did not I choose you, the twelve? And one of you is a devil!" Now He spake of Judas, *son* of Simon Iscariot; for he, one of the twelve, was about to betray Him. After these things, Jesus continued to sojourn in Galilee; for He did not choose to sojourn in Judæa, because the Jews were seeking to kill him.

THE TRADITIONS OF MEN (Mat. 15: 1-20; Mk. 7:1-23):—Then came together to Jesus the Pharisees and some of the scribes from Jerusalem. And they saw that some of His disciples ate their bread with the defiled, that is unwashed, hands. (For the Pharisees and all the Jews, unless they wash their hands thoroughly, do not eat, holding the tradition of the elders. And *on coming* from market, unless they bathe themselves, they do not eat. And there are many other things which they have received to hold: washings of cups and pots and brazen vessels and couches.) And the Pharisees and the scribes ask Him, saying, "Why do Thy disciples transgress, and walk not according to the traditions of the elders? For they wash not their hands when they eat bread, but eat it with unclean hands." But He, answering, said to them, "Ye hypocrites, well did Isaiah prophesy of you, as it is written, saying,

'This people honoreth Me with their lips,
But their heart is far from Me.
But in vain they worship Me,
Teaching as doctrines precepts of men.'

Why do ye also transgress the commandments of God for the sake of your tradition? For leaving the commandment of God, ye hold the tradition of men." And He said to them, "Well do ye set aside the commandment of God, that ye may observe your tradition. For God said *through* Moses, 'Honor thy father and thy mother,' and 'He that revileth father or mother, let him be put to death.' But ye say, 'If a man say to his father or mother, "What might benefit you from me is Corban" (that is, an offering *to God*), he shall not honor his father;' and ye no longer permit him to do anything for his father or his mother, making void the word of God by your tradition which ye have delivered: and many similar things of this kind ye do." And again calling to Him the multitude, He said, "Hear Me, all ye, and understand. Not that which entereth into the mouth defileth the man. There is nothing from without the man that going into him can defile him; but the things that go out of the mouth of the man are those that defile the man." And when He went into the house from the multitude, His disciples came and said to Him, "Knowest Thou that the Pharisees, when they heard the word, were offended?" But He answered and said, "Every plant which My heavenly Father did not plant, shall be rooted up. Let them alone; they are blind guides of the blind. And if a blind man guide a blind man, both will fall into a pit." Then Peter answered and said to Him, "Explain to us the parable." And He said to them, "Are ye also still without understanding? Do ye not perceive that whatever from without goeth into a man, it cannot defile him, because it entereth not into his heart? But whatsoever entereth into the mouth, passeth into the bowels, and goeth out into the drain"—making all food clean. Then He said, "That which proceedeth out of the mouth of man, that defileth the man; for the things which proceed out of the mouth come forth out of the heart. For from within, out of the heart of men, come forth evil thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies, covetousness, wickedness, deceit, lewdness, an evil eye, pride, foolishness: all these evil things come forth from within and defile the man; but to eat with unwashed hands doth not defile the man."

THE SYROPHŒNICIAN WOMAN (Mat. 15:21-28; Mk. 7:24-30):—Then Jesus arose and went away from thence into the frontiers of Tyre and Sidon. And behold, a Canaanitish woman, having heard of Him, came out from those borders and cried, saying, "Have mercy on me, O Lord, Thou Son of David; my daughter is grievously possessed with a demon!" But He answered her not a word. And His disciples came and besought Him, saying, "Send her away; for she crieth after us." But He, answering, said, "I was not sent, except only to the lost sheep of the house of Israel." And He entered into a house and wished no one to know it. And He could not be hid; but immediately *the* woman, whose little daughter had an unclean spirit, came in and fell down at His feet. (Now the woman was a Greek, a Syrophœnician by race.) And she kept beseeching Him that He would cast forth the demon out of her daughter, and worshipped Him, saying, "Lord, help me!" But He, answering, said to her, "Let the children first be satisfied; for it is not good to take the children's bread and cast it to the dogs." Then she answered and said to Him, "Yea, Lord, *help me;* for even the dogs under the table eat of the children's crumbs that fall from their master's table." Then Jesus answered and said to her, "O woman, great is thy faith; because of this saying, go thy way; be it to thee as thou wilt: the demon has gone forth out of thy daughter." And her daughter was healed from that hour. And going back to her house, she found the child laid upon the bed, and the demon gone out.

JESUS, HAVING RETURNED, HEALS MANY IN DECAPOLIS (Mat. 15:29-31; Mk. 7:31-37):—And departing thence, Jesus went out of the borders of Tyre and came through Sidon, through the midst of the borders of Decapolis, near to the sea of Galilee. And He went up into the mountain and sat down there. And they bring to Him a deaf man, a stammerer, and beseech Him that He would lay His hand upon him. And taking him away apart from the multitude, He put His fingers into his ears, and spitting, touched his tongue; and looking up into heaven, he sighed, and saith to him, "Ephphatha," that is, "Be opened." And his ears were opened, and the cord of his tongue was loosed, and he spake plainly. And He charged them that they tell no one; but the more He charged them, so much more abundantly did they publish it. And there came to Him great multitudes, having with them *the* lame, blind, dumb, maimed, and many others; and they laid them down at His feet, and he healed them: so that the multitude wondered and were astonished beyond measure, when they saw *the* dumb speaking, *the* maimed well, *the* lame walking, and *the* blind seeing. And they glorified the God of Israel, saying, "He hath done all things well; He maketh even the deaf to hear and the dumb to speak."

JESUS FEEDS FOUR THOUSAND (Mat. 15:32-39; Mk. 8:1-10):—In those days, when there was again a great multitude and they had nothing to eat, Jesus called to Him His disciples and said, "I

have compassion on the multitude, because they have been with Me already three days and have nothing to eat. And I am not willing to send them away fasting to their homes, lest they faint on the way: and some of them have come from afar." And His disciples answered and said to Him, "Whence should we have so many loaves as to satisfy so great a multitude here in a desert place?" And Jesus asked them, "How many loaves have ye?" Then they said, "Seven, and a few small fishes." And He commanded the multitude to recline on the ground. And He took the seven loaves and the fishes, and, having given thanks, He broke and gave to His disciples to set before them; and they set them before the multitude. And they all ate and were satisfied. And they took up of the broken pieces that remained over, seven baskets full. Now those who ate were four thousand men, besides women and children. And He sent the multitudes away, and immediately entering into the boat with His disciples, He came into the limits of Magadan, in the province of Dalmanutha.

JESUS, AFTER A BRIEF VISIT TO GALILEE, RETURNS TO BETHSAIDA JULIAS (Mat. 16:1-4; Mk. 8:11-13):— Then the Pharisees and Sadducees came forth and began to dispute with Him, and tempting Him, asked Him to show them a sign out of heaven. But He answered and said to them, "When it is evening, ye say, *'It will be* fair weather, for the heaven is red;' and in the morning, *'It will be* stormy weather today, for the heaven is red and lowering.' Ye know, indeed, how to discern the face of the heaven, can ye not then *discern* the signs of the times? An evil and adulterous generation seeketh after a sign." And sighing deeply in His Spirit, He saith, "Why doth this generation seek a sign? Verily I say to you, No sign shall be given to this generation but the sign of Jonah." And leaving them, He embarked again and went away to the other side.

JESUS WARNS HIS DISCIPLES AGAINST THE LEAVEN OF THE PHARISEES AND SADDUCEES, AND HEALS A BLIND MAN AT BETHSAIDA JULIAS (Mat. 16:5-12; Mk. 8:14-26):—Now when the disciples departed to the other side, they forgot to take bread; and except one loaf, they had none with them in the boat. And Jesus charged them, saying, "Take heed and beware of the leaven of the Pharisees and Sadducees, and the leaven of Herod." And they reasoned with one another, saying, *"It is* because we have no bread." Then Jesus, perceiving it, said to them, "Why reason ye among yourselves, O ye of little faith, because ye have no bread? Do ye not yet consider nor understand? Have ye your heart hardened? Having eyes, do ye not see? And having ears, do ye not hear? And do ye not remember? When I broke the five loaves to the five thousand, how many baskets full of pieces did ye take up?" They say to Him, "Twelve." "And when the seven to the four thousand, how many baskets full of pieces did ye take up?" And they said, "Seven." And He said to them, "How is it that ye do not perceive that I did not speak to you about bread, but, beware of the leaven of the Pharisees and Sadducees? Do ye not yet understand?" Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

And they come to Bethsaida. And they bring to Him a blind man and beseech Him to touch him. And taking hold of the hand of the blind man, He led him forth out of the village. And spitting into his eyes and laying His hands upon him, He asked him, "Seest thou anything?" And looking up, he said, "I see men; for I see them as trees walking." Then He laid His hands again upon his eyes; and he looked steadily, and was restored and saw all things clearly. And He sent him away to his house, saying, "Do not even go into the village."

NEAR CÆSAREA PHILIPPI THE DISCIPLES CONFESS JESUS AS THE MESSIAH (Mat. 16:13-20; Mk. 8:27-30; Lu. 9:18-21):—Now Jesus, having come into the regions of Cæsarea Philippi, went forth, with His disciples, into the villages. And it came to pass, on the way, as He was praying in private, the disciples were with Him; and He asked them, saying, "Who do the multitudes say that I, the Son of man, am?" And they, answering, said, "Some say John the Baptist, but others, Elijah, and others, Jeremiah, and others that some one of the old prophets hath risen again." Then He asked them, "But who do ye say that I am?" And Simon Peter, answering, said, "Thou art the Christ, the Son of the living God." Then Jesus, answering, said to him, "Blessed art thou, Simon Bar-Jonah; for flesh and blood did not reveal it to thee, but my Father who is in heaven. And also I say to thee that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on the earth shall be loosed in heaven." Then He earnestly charged the disciples and commanded them that they should tell no one concerning Him, that He is the Christ.

JESUS FORETELLS HIS DEATH AND RESURRECTION, REBUKES PETER, AND SHOWS THE SACRIFICE AND REWARDS OF FOLLOWING HIM (Mat. 16:21-28; Mk. 8:31–9:1; Lu. 9:22-27):—From that time Jesus began to show His disciples and to teach them that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be put to death, and be raised up on the third day; saying, "The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised up." And He spake this word openly. And Peter, taking Him aside, began to rebuke Him, saying, "Mercy on Thee, Lord! this shall never be *done* to Thee." But He, turning around and looking upon His disciples, rebuked Peter, and said to him, "Get thee behind Me, Satan: thou art an offense to Me; for thou considerest not the things of God, but the things of men."

Then Jesus, calling to Him the multitude with His disciples, said to them, "If any one would come after Me, let him deny himself, and take up his cross every day, and follow Me. For whosoever would save his life, shall lose it; but whosoever would lose his life for My sake and the gospel's, the same shall save it. For what is a man profited, if he has gained the whole world, but has lost or forfeited himself, *even* his life? Or what shall a man give in exchange for his life? For whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in His glory and in the glory of His Father with the holy angels. For the Son of man will surely come in the glory of His Father with His angels; and then He shall render to each one according to his deeds." And He said to them, "Verily I say to you, and tell you of a truth, there are some of these standing here, who shall not even taste of death till they see the kingdom of God come in power, *even* the Son of man coming in His kingdom."

THE TRANSFIGURATION OF JESUS (Mat. 17:1-13; Mk. 9:2-13; Lu. 9:28-36):—Now it came to pass, about six *or* eight days after these words, Jesus taketh with Him Peter, and James, and John his brother, and leadeth them up into a high mountain apart by themselves to pray. And it came to pass, while He was praying, He was transfigured before them. The appearance of His countenance was changed, and His face did shine like the sun; and His garments became resplendent, glittering, exceedingly white as the light, as no fuller on earth can whiten. And, behold, there appeared to them two men, Moses and Elijah, talking with Jesus; who, appearing in glory, spake of His departure which He was about to accomplish at Jerusalem. Now Peter and those with him were heavy with sleep, but becoming fully awake, they saw His glory and the two men who stood with Him. And it came to pass, as they were departing from Him, Peter said to Jesus, "Lord, my Master, it is good for us to be here. If Thou wilt, let us make here three booths: one for Thee, one for Moses, and one for Elijah:" not knowing what he said; because he knew not what he should answer, for they became greatly terrified. While he was yet speaking, a bright cloud came and overshadowed them, and as they entered into the cloud, they feared: and behold, there came a voice out of the cloud, saying, "This is My beloved Son, My Chosen, in Whom I am delighted; hear ye Him." And when the disciples heard it, they fell on their face and were exceedingly afraid. And when the voice was past, Jesus came and touched them and said, "Arise, and be not afraid." Then suddenly lifting up their eyes and looking around, they no longer saw any one, but Jesus only with themselves. Now as they were coming down from the mountain, Jesus charged them that they should tell no one what they had seen until the Son of man should have arisen from *the* dead, saying, "Tell the vision to no one, till the Son of man be raised from *the* dead." And they kept silent, and told no one in those days anything of what they had seen, and kept the saying, questioning among themselves, "What is the rising from the dead?" And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?" And He answered and said to them, "Elijah, indeed, coming first, restoreth all things. And how is it written concerning the Son of man? That He should suffer many things and be set at naught. But I say to you, that Elijah hath already come, and they knew him not, but did to him whatsoever they wished, as it is written of him. So also the Son of man is about to suffer by them." Then the disciples understood that He spake to them of John the Baptist.

JESUS HEALS A DEMONIAC BOY (Mat. 17:14-21; Mk. 9:14-29; Lu. 9:37-43):—And it came to pass, on the next day, when they had come down from the mountain and were come to the disciples, they saw a great multitude around them and scribes questioning with them. And immediately all the multitude, when they saw Him, were greatly astonished, and running to Him saluted Him. And He asked them, "What are ye discussing with them?" And, behold, there came to Him a man from the multitude, kneeling down to Him, and saying, "Lord, have mercy! I beseech Thee, look upon my son: for he is my only child. He is lunatic, and suf-

fereth grievously, having a dumb spirit. And wherever it seizeth him, he crieth out suddenly, and it convulseth him and dasheth him down; and he foameth, and grindeth his teeth, and pineth away; and having prostrated him, it with difficulty departeth from him; indeed, he often falleth into the fire and often into the water. And I brought him to Thy disciples and besought them to cast it out, and they were not able to heal him." Then Jesus, answering, said, "O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? Bring hither thy son to Me." And they brought him to Him. Now while he was yet coming, the demon, seeing *Jesus,* immediately threw him down and convulsed him grievously: and falling on the ground, he rolled foaming. And He asked his father, "How long a time is it since this began with him?" And he said, "From childhood. And often it hath cast him into the fire and into the waters, to destroy him. But if Thou canst do anything, help us—have compassion on us!" Then Jesus said to him, "If thou canst! All things are possible to him that believeth." Immediately the father of the child cried out and said, "I believe! help Thou my unbelief." Then Jesus, seeing that the multitude came running together, rebuked the unclean spirit and healed the boy, saying to it, "Thou dumb and deaf spirit, I command thee, come out of him, and enter into him no more." And the demon, having cried out and convulsed him greatly, came out; and *the boy* was as if dead, so that the greater part said, "He is dead." But Jesus, taking him by his hand, raised him up, and he stood; and He gave him back to his father. And the boy was healed from that time. And they were all astonished at the majesty of God. Then when Jesus had come into a house, His disciples came to Him and asked Him privately, "Why were we not able to cast it out?" And He saith to them, "Because of your little faith. For verily I say to you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, 'Remove hence to yonder place,' and it will remove; and nothing shall be impossible to you. But this kind can be cast out in no way except through prayer (and fasting)."

JESUS AGAIN FORETELLS HIS DEATH AND RESURRECTION (Mat. 17:22, 23; Mk. 9:30-32; Lu. 9:43-45):—And going forth from thence, they passed through Galilee; and He would not that any one should know it. But while they were sojourning in Galilee, and all were wondering at all the things that He did, Jesus said to His disciples, "Lay ye up these words in your ears; for the Son of man is about to be delivered into the hands of men; and they will put Him to death; and after He is killed, on the third day He shall be raised up." But they did not understand this saying; and it was concealed from them, that they should not perceive it. And they were exceedingly grieved; and they were afraid to ask Him about this saying.

JESUS PAYS TRIBUTE (Mat. 17:24-27; Mk. 9:33):—Now they came to Capernaum. And when they were come, those who received the half-shekel came to Peter, and said, "Doth not your Teacher pay the half-shekel?" He saith, "Yea." And when he came into the house, Jesus anticipated him, saying, "What thinkest thou, Simon? The kings of the earth, from whom do they collect custom or tribute? from their own citizens, or from foreigners?" Now when he said, "From foreigners," Jesus said to him, "Then indeed are the citizens free. But that we may not offend them, go to the sea and cast a hook, and take the fish that first cometh up; and opening its mouth, thou shalt find a shekel; take that and give to them for Me and thee."

JESUS SHOWS WHO IS GREATEST IN THE KINGDOM OF HEAVEN (Mat. 18:1-14; Mk. 9:33-50; Lu. 9:46-50):—Now there arose a contention among the disciples as to which of them might be the greatest. And in that hour, while Jesus was in the house, He asked them, "What were ye discussing in the way?" But they were silent; because they had been disputing with one another in the way, who was the greatest. And sitting down, He called the twelve. And they came to Him, saying, "Who then is *the* greatest in the kingdom of heaven?" But Jesus, perceiving the reasoning of their heart, called a little child to Him, and took it and set it by Him in their midst, and said to them, "If any one wishes to be first, he shall be the last of all, and servant of all." And taking the child in His arms, He said to them, "Verily I say to you, except ye be converted and become as little children, ye shall by no means enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he is the greatest in the kingdom of heaven. And whosoever shall receive this little child *or* one of such little children in My name, receiveth Me; and whosoever receiveth Me, receiveth not Me, but Him who sent Me: for he that is least among you all, the same is great. But whosoever shall cause one of these little ones that believe in Me to stumble, it were better for him that a great millstone should be hanged about his neck and he be sunk in the depth of the sea. Woe to the world because of the stumbling-blocks! For it is necessary for the stumbling-blocks to come, nevertheless woe to the man through whom the stumbling-block cometh. But if

thy hand or thy foot cause thee to stumble, cut it off and cast it from thee. It is good for thee to enter into life maimed or lame, rather than having two hands or two feet to be cast into hell, into the everlasting, unquenchable fire. And if thy eye cause thee to stumble, pluck it out and cast it from thee. It is good for thee to enter into life, into the kingdom of God, with one eye, rather than having two eyes to be cast into the hell of fire, where their worm dieth not and the fire is not quenched. For every one shall be salted with fire. Salt is good; but if the salt becometh saltless, with what will ye season it? Have salt in yourselves, and be at peace with one another. See that ye despise not one of these little ones; for I say to you, that their angels in heaven do always see the face of My Father who is in heaven. What think ye? If any man hath a hundred sheep, and one of them goeth astray, doth he not leave the ninety-nine on the mountains and go and seek that which is gone astray? And if it be that he find it, verily I say to you, that he rejoiceth over it more than over the ninety-nine that have not gone astray. Even so it is not the will of your Father Who is in heaven that one of these little ones should perish."

Then John answered and said to Him, "Master, we saw one casting out demons in Thy name and we forbade him, because he followeth not with us." But Jesus said to him, "Forbid him not; for there is no one who shall work a miracle in My name and be able hastily to speak evil of Me; for he that is not against us is for us. For whosoever shall give you to drink a cup of water in My name, because ye are Christ's, verily I say to you, he shall by no means lose his reward."

THE DUTY OF FORGIVENESS; OR, HOW TO TREAT A BROTHER WHO HAS WRONGED YOU (Mat. 18:15-35):—"But if thy brother sin *against thee*, go, show him his fault between thee and him alone. If he hear thee, thou hast gained thy brother. But if he hear *thee* not, take with thee one or two more, that by the mouth of two or three witnesses every word may be established. Then if he refuse to listen to them, tell it to the church. But if he refuse to listen to the church also, let him be to thee as the heathen and the taxgatherer. Verily I say to you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.

"Again I say to you, that if two of you shall agree on earth about any matter whatever they shall ask, it shall be done for them by My Father Who is in heaven. For where two or three are gathered together in My name, there am I in their midst."

Then came Peter and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Until seven times?" Jesus saith to him, "I say not to thee 'until seven times;' but 'until seventy times seven.' Therefore the kingdom of heaven is likened unto a man, a king, who would have a reckoning with his servants. Now when he began to reckon, there was brought to him one who owed him ten thousand talents. But as he had nothing to pay with, his lord commanded him to be sold, and *his* wife, and the children, and all that he had, and payment to be made. The servant, therefore, falling down, prostrated himself before him, saying, 'Have patience with me and I will pay thee all.' Then the lord of that servant, being moved with compassion, released him and forgave him the debt. But that servant went out and found one of his fellow-servants who owed him a hundred shillings. And he laid hold of him and seized him by the throat, saying, 'Pay whatever thou owest!' His fellow-servant, therefore, falling down, besought him, saying, 'Have patience with me and I will pay thee.' And he would not; but went and cast him into prison until he should pay what was due. Now his fellow-servants, seeing what took place, were greatly grieved, and they came and told their lord all that was done. Then his lord, having called him to him, saith to him, 'Thou wicked servant! I forgave thee all that debt, because thou besoughtest me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had compassion on thee?' And his lord was angry, and delivered him to the tormentors until he should pay all that was due to him. Thus also shall My heavenly Father do to you, unless ye, from your hearts, forgive each one his brother."

JESUS GOES TO THE FEAST OF THE TABERNACLES (Lu. 9:51-56; Jno. 7:2-10):—Now it came to pass, when the days for His being received up were drawing near, and the Tabernacles, the feast of the Jews, was at hand, then His brothers said to Him, "Depart hence and go into Judæa, that Thy disciples also may see Thy works which Thou doest. For no one doeth anything in secret, and himself seeketh to be known openly. If Thou doest these things, manifest Thyself to the world." For even His brothers did not believe in Him. Jesus, therefore, saith to them, "My time is not yet come; but your time is always ready. The world cannot hate you; but it hateth Me, because I testify concerning it, that its works are evil. Go ye up to the feast. I am not yet going up to this feast; because My time has not yet been fulfilled." Having said these things to them, He continued in Galilee. But when His brothers were gone up to the feast, He steadfastly set His face to

go up to Jerusalem, and went up, not openly, but as it were in secret. And He sent messengers before His face, and they went and entered into a Samaritan village, so as to prepare for Him. And they did not receive Him, because His face was *as if He were* going to Jerusalem. But when His disciples, James and John, saw it, they said, "Lord, wilt Thou that we command fire to come down from heaven and consume them (even as Elijah did)?" But He turned and rebuked them, (and said, "Ye know not of what spirit ye are; for the Son of man did not come to destroy, but to save men's lives"). And they went to another village.

MEN MUST GIVE UP EVERYTHING TO FOLLOW JESUS (Mat. 8:19-22; Lu. 9:57-62):—Now as they were going on the way, a certain one, a scribe, came and said to Him, "Teacher, I will follow Thee whithersoever Thou goest." And Jesus said to him, "The foxes have holes, and the birds of heaven have nests; but the Son of man hath not where to lay His head." And He said to another of the disciples, "Follow Me." But he said to Him, "Lord, permit me first to go and bury my father." Then Jesus said to him, "Follow Me, and leave the dead to bury their own dead; but go thou and preach the kingdom of God." And another also said, "I will follow Thee, Lord; but first permit me to bid farewell to those in my house." But Jesus said to him, "No one, having put his hand on a plow and looking back, is fit for the kingdom of God."

JESUS, AT THE FEAST OF TABERNACLES, TEACHES IN THE TEMPLE (Jno. 7:11-30):—Now the Jews were seeking Jesus at the feast, and said, "Where is He?" There was much stir about Him in the multitudes. Some said, "He is a good man;" others said, "Nay, but He misleadeth the multitude." No one, however, spake openly about Him, for fear of the Jews. But when it was already the middle of the feast, Jesus went up into the temple and taught. The Jews, therefore, wondered, saying, "How knoweth this Fellow letters, having never learned?" Jesus, therefore, answered them and said, "My teaching is not Mine, but His who sent Me. If any one desireth to do His will, he shall know the teaching, whether it is from God, or *whether* I speak from Myself. He that speaketh from himself, seeketh his own glory; but He that seeketh the glory of Him that sent Him, He is true, and there is no unrighteousness in Him. Did not Moses give you the law? and not one of you keepeth the law? Why do ye seek to kill Me?" The multitude answered, "Thou hast a demon: who seeketh to kill Thee?" Jesus answered and said to them, "I did one work and ye all wonder because of it. Moses hath given you circumcision, (not that it is of Moses, but of the fathers,) and on *the* Sabbath, ye circumcise a man. If a man receiveth circumcision on *the* Sabbath, that the law of Moses may not be broken; are ye angry with Me, because I made a man entirely sound on *the* Sabbath? Judge not according to appearance, but judge righteous judgment." Therefore some of those of Jerusalem said, "Is not this He whom they are seeking to kill? And behold, He speaketh publicly and they say nothing to Him. Do the rulers then certainly know that This is the Christ? but we know this man, whence He is; but the Christ, when He cometh, no one knoweth whence He is." Jesus, therefore, cried aloud in the temple, teaching and saying, "Ye both know Me, and know whence I am; and I have not come of Myself, but He is true Who sent Me, Whom ye know not. I know Him, because I am from Him and He sent Me." They sought therefore to take Him, and no one laid his hand upon Him, because His hour had not yet come.

THE CHIEF PRIESTS AND PHARISEES ATTEMPT TO ARREST JESUS (Jno. 7:31–8:1):—Now of the multitude, many believed in Him, and said, "When the Christ shall come, will He do more signs than those which this man hath done?" The Pharisees heard of the multitude rumoring these things concerning Him, and the chief priests and the Pharisees sent officers to arrest Him. Jesus therefore said, "Yet a little while am I with you, and I go to Him Who sent Me. Ye shall seek Me and shall not find Me; and where I am, ye cannot come." The Jews therefore said among themselves, "Where is This Man about to go, that we shall not find Him? Is He about to go to the dispersion among the Greeks, and teach the Greeks? What is this word that He said, 'Ye shall seek Me, and shall not find Me; and where I am, ye cannot come'?"

Now in the last day, the great day of the feast, Jesus stood and cried aloud, saying, "If any one thirst, let him come to Me and drink. He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water." Now this He spake concerning the Spirit, Whom those believing on Him were about to receive; for *the* Spirit was not yet *come*, because Jesus was not yet glorified. *Some* of the multitude, therefore, having heard these words, said, "This is truly the Prophet." Others said, "This is the Christ." But others said, "Surely the Christ cometh not out of Galilee: hath not the Scripture said, that out of the offspring of David, and from the village of Bethlehem, where David was, the Christ cometh?" A division therefore arose in the multitude because of Him. Then some of them desired to arrest Him, but no one laid hands upon Him.

The officers therefore came to the chief priests and Pharisees; and they said to them, "Why did ye not bring Him?" The officers answered, "Never man so spake (as this Man speaks)." Then the Pharisees answered them, "Have ye also been deceived? Hath any one of the rulers believed on Him, or of the Pharisees? But this multitude that knoweth not the law are accursed." Nicodemus saith to them (he that came to Him before, being one of them), "Doth our law judge *any* man, until it first hear from himself and know what he doeth?" They answered and said to him, "Art thou also of Galilee? Search and see that out of Galilee no prophet ariseth." (And each went to his house. But Jesus went to the Mount of Olives.)

THE ADULTERESS BROUGHT TO JESUS (Jno. 8:2-11):—Now early in the morning, Jesus came again into the temple. And all the people came to Him, and He sat down and was teaching them. Then the scribes and the Pharisees bring to Him a woman taken in adultery; and having placed her in the midst, they say to Him, "Teacher, this woman was taken in adultery, in the very act. Now in the law, Moses commanded us to stone such: so what dost Thou say (of her)?" But this they said trying Him, that they might have *something of which* to accuse Him. But Jesus, having stooped down, was writing with *His* finger on the ground. Now, as they continued asking Him, He raised Himself up and said to them, "Let the sinless one among you, first cast the stone at her." And again stooping down, He wrote on the ground. Then they, hearing it (*and* being reproved by *their* conscience), went out, one by one, beginning with the eldest ones *even* to the last; and *Jesus* was left alone, and the woman standing in the midst. Then Jesus, rising up (and seeing no one but the woman), said to her, "Woman, where are they, thy accusers? Did no one condemn thee?" And she said, "No one, Lord." Then Jesus said to her, "Neither do I condemn thee. Go, *and* from henceforth sin no more."

JESUS IN CONTROVERSY WITH THE JEWS; THEY ATTEMPT TO STONE HIM (Jno. 8:12-59)—(Jesus the Light, etc., vers. 12-20):—Again therefore Jesus spake to them, saying, "I am the Light of the world. He that followeth Me shall not walk in the darkness, but shall have the light of life." The Pharisees therefore said to Him, "Thou bearest testimony of Thyself; Thy testimony is not true." Jesus answered and said to them, "Even if I bear testimony of Myself, My testimony is true; because I know whence I came and whither I go: but ye know not whence I come or whither I go. Ye judge according to the flesh; I judge no one. But even if I judge, My judgment is true; because I am not alone, but I and the Father Who sent Me. And in your law also it is written, 'The testimony of two men is true.' I am one that beareth witness of Myself, and the Father Who sent Me, beareth witness of Me." They said therefore to Him, "Where is Thy Father?" Jesus answered, "Ye know neither Me, nor My Father. If ye knew Me, ye would know My Father also." These words He spake in the treasury, while teaching in the temple; and no one arrested Him, because His hour had not yet come.

He said therefore again to them, "I go away, and ye shall seek Me, and ye shall die in your sin. Whither I go, ye cannot come." The Jews therefore said, "Will He kill Himself; for He saith, 'Whither I go, ye cannot come'?" And He said to them, "Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore to you, that ye shall die in your sins; for if ye believe not that I AM, ye shall die in your sins." They said therefore to Him, "Who art Thou?" Jesus said to them, "Even that which I am telling you from the first. I have many things to say and to judge concerning you. But He Who sent Me is true; and what I heard from Him, these things I speak to the world." They did not understand that He was speaking to them of the Father. Jesus therefore said, "When ye have lifted up the Son of man, then ye shall know that I AM: and I do nothing of Myself, but I am speaking these things as the Father taught Me. And He Who sent Me is with Me. He hath not left Me alone, because I always do the things that are pleasing to Him." As He spake these things, many believed on Him.

Jesus, therefore, said to those Jews that had believed Him, "If ye abide in My word, ye are truly My disciples. And ye shall know the truth, and the truth shall set you free." They answered Him, "We are the offspring of Abraham, and have never yet been in bondage to any one: how sayest Thou, 'Ye shall become free'?" Jesus answered them, "Verily, verily, I say to you, every one that committeth sin is the slave of sin. Now the slave abideth not in the house forever: the Son abideth forever. If, therefore, the Son shall set you free, ye shall be free indeed. I know that ye are Abraham's offspring; yet ye seek to kill Me, because My word hath no place in you. I speak what I have seen with *My* Father; and ye also do what ye have heard from your father." They answered and said to Him, "Abraham is our father." Jesus saith to them, "If ye are children of Abraham, do the works of Abraham. But now ye seek to kill Me, a Man Who hath spoken to you the truth, which I heard from God: Abraham did not do this. Ye

are doing the works of your father." They said to Him, "We were not born of fornication; we have one father—God." Jesus said to them, "If God were your father, ye would love Me; for I was sent forth and am come from God: for not even have I come of Myself, but He sent Me. Why do ye not understand My speech? Because ye cannot hear My word. Ye are of your father, the devil; and the lustful desires of your father, ye are eager to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. Whenever he speaketh a lie, he speaketh out of his own *resources;* because he is a liar, and the father of it. Now because I speak the truth, ye do not believe Me. Which of you convicteth Me of sin? If I speak *the* truth, why do ye not believe Me? He that is of God, heareth the words of God; for this reason ye hear *them* not, because ye are not of God." The Jews answered and said to Him, "Do we not say truly, that Thou art a Samaritan, and hath a demon?" Jesus answered, "I have no demon; but I honor My Father, and ye dishonor Me. But I seek not My own glory: there is One Who seeketh and judgeth. Verily, verily, I say to you, If any one keep My word, he shall not see death, forever." The Jews said to Him, "Now we know that Thou hast a demon. Abraham died, also the prophets; and Thou sayest, 'If any one keep My word, he shall not taste of death, forever.' Art Thou greater than our father Abraham, who died? and the prophets died; Whom makest Thou Thyself?" Jesus answered, "If I glorify Myself, My glory is nothing. He that glorifieth Me is My Father, of Whom ye say, that He is your God. And ye have not known Him, but I know Him. And if I should say that I know Him not, I shall be like you, a liar; but I know Him and keep His word. Abraham, your father, rejoiced to see My day; and he saw it and was glad." The Jews therefore said to Him, "Thou art not yet fifty years old, and hast Thou seen Abraham?" Jesus said to them, "Verily, verily, I say to you, before Abraham existed, I AM." Then they took up stones to cast at Him; but Jesus concealed Himself and went forth out of the temple (going through the midst of them, and thus passed on).

JESUS GIVES SIGHT TO A MAN BORN BLIND (Jno. 9:1-41):—And Jesus, as He passed along, saw a man blind from birth. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he should be born blind?" Jesus answered, "Neither this man sinned, nor his parents; but that the works of God might be manifested in him. We must work the works of Him Who sent Me, while it is day: night is coming, when no man can work. While I am in the world, I am the light of the world." Having said these things, He spat on the ground, and made clay of the spittle, and anointed the eyes *of the blind* with clay, and said to him, "Go, wash in the pool of Siloam," (which is interpreted, Sent). He went therefore, and washed, and came seeing. The neighbors, therefore, and those who saw him before that he was a beggar, said, "Is not this he that was sitting and begging?" Some said, "This is he;" others said, "No, but he is like him;" he said, "I am he." They said therefore to him, "How were thy eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes, and said to me, 'Go to Siloam and wash.' I went therefore, and washed, and I received sight." And they said to him, "Where is He?" He saith, "I do not know."

They bring him, who *was* formerly blind, to the Pharisees. Now it was a Sabbath, in which day Jesus made the clay and opened his eyes. Again, therefore, the Pharisees also asked him how he received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." Thereupon some of the Pharisees said, "This man is not from God, because He keepeth not the Sabbath." Others said, "How can a man, *if* a sinner, do such miracles?" And there was a division among them. So they say to the man again, "What sayest thou about Him, since He opened thy eyes?" Then he said, "He is a Prophet." The Jews therefore did not believe concerning him, that he had been blind and had received sight, until they called the parents of him that had received sight, and asked them, saying, "Is this your son, who, ye say, was born blind? How then doth he now see?" His parents answered and said, "We know that this is our son and that he was born blind: but how he now seeth we do not know; or who opened his eyes, we do not know. Ask him; he is of age; he shall speak for himself." These things said his parents, because they feared the Jews: for the Jews had already agreed together, that if any one should confess Him *to be* Christ, he should be put out of the synagogue. For this reason his parents said, "He is of age; ask him." So they called a second time the man that was blind, and said to him, "Give glory to God: we know that this Man is a sinner." Then he answered, "Whether He is a sinner, I do not know: one thing I do know, that, *whereas* I was blind, now I see." So they said to him again, "What did He to thee? How opened He thine eyes?" He answered them, "I told you already, and ye did not hear; why would ye hear *it* again? would ye also become His disciples?" And they reviled him, and said, "Thou art His disciple; but we are disciples of Moses. We know that God hath spoken to Moses; but this fellow, we know

not whence He is." The man answered and said to them, "Why, herein is the wonder, that ye know not whence He is, *yet* He opened my eyes! We know that God heareth not sinners; but if any one be a worshipper of God and do His will, him He heareth. From the beginning of time, it hath never been heard that any one opened the eyes of one born blind. If this man were not from God, He could do nothing." They answered and said to him, "Thou wast altogether born in sins, and dost thou teach us?" And they drove him out.

Jesus heard that they had driven him out; and finding him, He said, "Dost thou believe on the Son of God?" He answered and said, "Who is He, Lord, that I may believe on Him?" Jesus said to him, "Thou hast indeed seen Him, and He it is that is speaking with thee." Then he said, "Lord, I believe." And he worshipped Him. And Jesus said, "For judgment I came into this world; that they who see not, may see; and they who see, may become blind." Those of the Pharisees who were with Him heard these things, and said to Him, "Are we also blind?" Jesus said to them, "If ye were blind, ye would have no sin: but now ye say, 'We see:' your sin abideth."

THE GOOD SHEPHERD (Jno. 10:1-21): —*First Parable: The Shepherd, vers. 1-6:* —"Verily, verily, I say to you: He that entereth not through the door into the sheepfold, but climbeth up from another place, that man is a thief and a robber; but he that entereth in through the door is a shepherd of the sheep. To him the doorkeeper openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. When he hath driven out all his own *sheep,* he goeth before them; and the sheep follow him, because they know his voice. But a stranger they will not follow, but will flee from him; because they do not know the voice of strangers." This parable spake Jesus to them; but they did not understand what those things meant that He spake to them.

Second Parable: The Gate, vers. 7-10:— Jesus, therefore, said to them again, "Verily, verily, I say unto you, I am the Door of the sheep. All who came before Me are thieves and robbers; but the sheep did not listen to them. I am the Door. By Me, if any man enter in, he shall be saved; and he shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy. I came that they may have life, and may have it abundantly."

Third Parable: The Good Shepherd, vers. 11-18:—"I am the Good Shepherd. The Good Shepherd layeth down His life for the sheep. But the hired-servant, who is not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, because he is a hireling, and careth not for the sheep: and the wolf seizeth them and scattereth *them.* I am the Good Shepherd; and I know those that are Mine, and those that are Mine know Me, even as the Father knoweth Me and I know the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold. Them also I must bring, and they shall hear My voice: and there shall be one flock, one Shepherd. Therefore the Father loveth Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it up again: this commandment I received from My Father."

Historical Conclusion: vers. 19-21:— Again there arose a division among the Jews because of these words. Now many of them said, "He hath a demon and is mad: why listen to Him?" Others said, "These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind?"

JESUS SENDS FORTH THE SEVENTY (Lu. 10:1-16):—Now after these things, the Lord appointed seventy others, and sent them, two and two, before His face, into every city and place whither He Himself was about to come. And He said to them, "The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He may send forth laborers into His harvest. Go your ways; behold, I send you forth as lambs in the midst of wolves. Carry neither a purse, nor a wallet, nor sandals; and salute no one by the way. And into whatever house ye may enter, first say, 'Peace to this house.' And if a son of peace be there, your peace shall rest upon it; but if not so, it shall return to you. And in the same house abide, eating and drinking the things *given* by them; for the laborer is worthy of his hire. Go not from house to house. And into whatever city ye enter and they receive you, eat the things set before you, and heal the sick therein, and say to them, 'The kingdom of God has come to you.' But into whatever city ye enter, and they do not receive you, go out into the streets and say, 'Even the dust from your city which adhereth to our feet, we wipe off against you; nevertheless know ye this, that the kingdom of God has come.' I say to you, that it will be more tolerable for Sodom in that day, than for that city. He that heareth you, heareth Me; and he that rejecteth you, rejecteth Me; and he that rejecteth Me, rejecteth Him Who sent Me.

"Woe to thee, Chorazin! Woe to thee, Bethsaida! for if the miracles had been done in Tyre and Sidon which were done

in you, they would have repented long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. And thou, Capernaum, shalt thou be exalted to heaven? Thou shalt be brought down to Hades!"

JESUS ANSWERS A LAWYER; PARABLE OF THE GOOD SAMARITAN (Lu. 10:25-37):—And behold, a certain lawyer stood up trying Him, saying, "Teacher, what shall I do to inherit everlasting life?" And He said to him, "What is written in the law? How readest thou?" And he, answering, said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Then He said to him, "Thou hast answered correctly; do this, and thou shalt live." But he, wishing to justify himself, said to Jesus, "And who is my neighbor?"

Then Jesus, taking up *the question*, said, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who, having both stripped and beaten him, departed, leaving *him* half dead. Now by chance, a certain priest was going down on that road, and seeing him, he passed by on the other side. Then in like manner, a Levite also, coming to the place and seeing him, passed by on the other side. But a certain Samaritan, passing along the road, came to him; and seeing him, he was moved with compassion. And coming to him, he bound up his wounds, pouring on them oil and wine. Then putting him on his own beast, he brought him to an inn and took care of him. And on the morrow, taking out two shillings, he gave *them* to the innkeeper and said, 'Take care of him; whatsoever thou spendest more, I, on my return, will repay thee.' Which of these three, thinkest thou, was neighbor to him who fell among the robbers?" And he said, "He that did kindness to him." Then Jesus said to him, "Go, and do thou likewise."

JESUS THE GUEST OF MARTHA AND MARY (Lu. 10:38-42):—Now as they went on their way, He entered into a certain village; and a certain woman named Martha received Him into her house. And she had a sister called Mary, who also sat at the Lord's feet, and was listening to His discourse. But Martha was exceedingly worried on account of much serving; and coming up quickly *to them*, she said, "Lord, dost Thou not care that my sister left me to serve alone? Speak to her then, that she help me." But Jesus answered and said to her, "Martha, Martha, thou art anxious and troubled about many things. There is need of but one thing: for Mary hath chosen the good part, which shall not be taken from her."

JESUS TEACHES HIS DISCIPLES TO PRAY (Lu. 11:1-13):—And it came to pass, as *Jesus* was praying in a certain place, when He ceased, one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples." Then He saith to them, "When ye pray, say, Father, hallowed be Thy name. Thy kingdom come. Give us day by day, our needful bread. And forgive us our sins; for we ourselves also forgive every one indebted to us. And bring us not into temptation." And He said to them, "Who, of you, shall have a friend, and shall go to him at midnight, and say to him, 'Friend, lend me three loaves; for a friend of mine is come from a journey, and I have nothing to set before him;' and he, answering from within, shall say, 'Do not trouble me; the door is already shut, and my children are with me in bed: I cannot arise to give thee.' I say to you, Even though he will not arise and give to him because he is his friend, yet because of his importunity, he will arise and give him as many as he needeth. Also I say to you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. And which of you that is a father, if his son ask a loaf, will give him a stone? or a fish, and instead of a fish, will give him a serpent? or also if he shall ask an egg, will he give him a scorpion? If therefore ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him!"

JESUS CASTS OUT A DUMB DEMON: A BLASPHEMOUS ACCUSATION (Lu. 11:14-28):—Now He was casting out a dumb demon. And it came to pass, when the demon was gone out, the dumb man spake; and the multitude wondered. But some of them said, "By Beelzebub, chief of the demons, He casteth out the demons." And others, trying *Him*, sought of Him a sign from heaven. But He, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. Now if Satan also be divided against himself, how shall his kingdom stand? For ye say *that* I am casting out the demons by Beelzebub. And if I by Beelzebub cast out the demons, by whom do your sons cast them out? Therefore they shall be your judges. But if I by God's finger cast out demons, then the kingdom of God is come among you.

"When the strong man fully armed guardeth his own mansion, his goods are in safety; but when a stronger than he, coming upon him, shall overcome him, he taketh away his complete armor upon which he relied, and distributeth his

spoils. He that is not with Me, is against Me; and he that gathereth not with Me, scattereth.

"When the unclean spirit is gone out from the man, it goeth through waterless places, seeking rest; and not finding it, it saith, 'I will return into my house, whence I came out.' And when it cometh, it findeth it swept and put in order. Then it goeth and taketh to itself seven other spirits more wicked than itself, and, entering in, they dwell there. And the last state of that man becometh worse than the first."

Now it came to pass, as He was saying these things, a certain woman lifting up her voice from among the crowd, said to Him, "Blessed is the womb that carried Thee, and the breasts which Thou didst suck." But He said, "Yea rather, blessed are they who hear the word of God and keep it."

THE SIGN OF JONAH (Lu. 11:29-32):—Now as the multitudes were coming together, He began to say, "This generation is a wicked generation. It seeketh after a sign, and no sign shall be given to it, except the sign of Jonah. For as Jonah became a sign to the Ninevites, so also shall the Son of man be to this generation. The southern queen shall rise up in the judgment with the men of this generation, and shall condemn them; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. Men of Nineveh shall stand up in the judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah; and behold, a greater than Jonah is here."

THE LIGHTED LAMP (Lu. 11:33-36):—"No one, having lighted a lamp, putteth it in a hidden place or under the measure, but upon the lampstand, that those who come in may have light. The lamp of thy body is the eye. When thine eye is clear, thy whole body is full of light; but when it is evil, thy body is dark. Take heed, therefore, lest the light in thee be darkness. If, therefore, thy whole body is enlightened, not having any part dark, the whole shall be full of light, as when the lamp with its brightness giveth thee light."

JESUS, DINING WITH A PHARISEE, PRONOUNCES WOES UPON THEM (Lu. 11:37-54):—Now as Jesus was speaking, a Pharisee asketh Him to dine with him. And He entered and reclined at table. But when the Pharisee saw it, he wondered that He had not first bathed Himself before dinner. Then the Lord said to him, "Now ye, the Pharisees, cleanse the outside of the cup and of the dish; but your inside is full with rapacity and wickedness. Ye foolish ones, did not He Who made the outside, make the inside also? Nevertheless give as alms the things within, and behold all things are clean to you. But woe to you Pharisees! for ye pay tithes of the mint, and the rue, and every herb; and ye pass by judgment and the love of God. But these things ye ought to have done, and not to leave those undone. Woe to you Pharisees! for ye love the uppermost seat in the synagogues and the salutations in the marketplaces. Woe to you! for ye are as the unseen graves, and the men that walk over *them* know it not."

Then one of the lawyers, answering, saith to Him, "Teacher, in saying these things, Thou denouncest us also." And He said, "Woe to you lawyers also! for ye load men with burdens grievous to bear, and ye yourselves touch not the burdens with one of your fingers. Woe to you! for ye build the tombs of the prophets, and your fathers killed them. Therefore, ye are witnesses and consent to the works of your fathers; because they indeed killed them, and ye build *their tombs*. For this reason also the Wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and persecute;' that the blood of all the prophets which hath been shed from the foundation of the world may be required of this generation: from the blood of Abel to the blood of Zechariah, who perished between the altar and the *holy* house; yea, I say to you, It shall be required of this generation. Woe to you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and those who were entering in ye hindered."

And as He went out thence, the scribes and the Pharisees began to press Him hard, and to question Him artfully about many things, lying in wait for Him, to catch something out of His mouth (that they might accuse Him).

JESUS WARNS AGAINST HYPOCRISY, AND EXHORTS TO FEAR AND TRUST GOD (Lu. 12:1-12):—During these events, when tens of thousands of the multitude were gathered together, so that they trod upon one another, *Jesus* began to say in the first place to His disciples, "Guard yourselves from the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be uncovered; and hidden that shall not be known. Wherefore, whatsoever ye said in the darkness shall be heard in the light; and what ye spake in the ear in the private chambers shall be proclaimed from housetops. But I say to you, My friends, Fear not because of those who kill the body, and after that are not able to do anything more. But I will show you Whom ye should fear: fear Him Who, after He hath killed, hath power to cast into hell; yea, I say to you, fear Him.

Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God. But even the hairs of your head have all been numbered. Fear not; ye are of more value than many sparrows. And I say to you, Every one that shall confess Me before men, him also shall the Son of man confess before the angels of God; but he that hath denied Me in the presence of men, shall be denied before the angels of God. And every one that shall speak a word against the Son of man, it shall be forgiven him; but to him that blasphemeth against the Holy Spirit, it shall not be forgiven. And when they bring you before the synagogues and the rulers and the authorities, be not anxious how or what ye shall answer, or what ye shall say; for the Holy Spirit shall teach you in that very hour what ye ought to say."

THE FOLLY OF COVETOUSNESS (Lu. 12:13-21):—Then one of the multitude said to *Jesus,* "Teacher, tell my brother to divide the inheritance with me." But He said to him, "Man, who appointed Me a judge or divider over you?" Then He said to them, "Beware, and keep yourselves from all covetousness; for not in the abundance that any one hath, of what he possesseth, is his life." And He spake a parable to them, saying, "The land of a certain rich man brought forth bountifully. And he reasoned within himself, saying, 'What shall I do, since I have not where to store my fruits?' And he said, 'This will I do: I will pull down my barns and build greater; and there will I store my produce and my good things. And I will say to my soul, Soul, thou hast many good things laid up for many years; take thy rest, eat, drink, be merry.' But God said to him, 'Thou fool! this night they require thy soul of thee; and the things which thou hast prepared, whose shall they be?' So is he who is laying up treasure for himself, and is not rich towards God."

WE SHOULD YIELD NOT TO ANXIETY, BUT TRUST GOD'S CARE (Lu. 12:22-34):—Then *Jesus* said to His disciples, "For this reason I say to you, Be not anxious as to your life, what ye shall eat; nor as to your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, how they neither sow nor reap, which have neither storehouse nor barn; and God feedeth them. How much more valuable are ye than the birds! Now which of you, *by* being anxious, is able to add a cubit to his stature? If then ye are not even able *to do* the least thing, why are ye anxious about the rest? Consider the lilies, how they grow: they labor not, nor spin; yet I say to you, Not even Solomon, in all his glory, was clothed as one of these. Now if God thus clothes the grass, which today is in the field, and tomorrow is cast into an oven, by how much more *will He clothe* you, ye of little faith? And seek ye not what ye shall eat, or what ye shall drink, and be not in anxious suspense; for the nations of the world seek after all these things. But your Father knoweth that ye have need of these things. Nevertheless seek ye His kingdom, and these things shall be added to you. Fear not, little flock; for it is your Father's good will to give you the kingdom. Sell the things ye have, and give alms; make for yourselves purses that grow not old, an unfailing treasure in the heavens, where no thief draweth near, nor moth destroyeth. For where your treasure is, there your heart will be also."

FAITHFUL AND UNFAITHFUL SERVANTS (Lu. 12:35-48):—"Let your loins be girded about, and the lamps be burning, and be ye yourselves like men waiting for their lord, when he shall return from the marriage feast; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the lord, when he cometh, shall find watching. Verily, I say to you, that he will gird himself and will make them recline at table, and he will come and serve them. And if he shall come in the second watch, or if in the third, and find them thus, blessed are those servants. But know this, that if the master of the house had known at what hour the thief was coming, he would have watched, and would not have permitted his house to be dug through. Be ye also ready; for in the hour that ye think not, the Son of man cometh."

Then Peter said, "Lord, speakest Thou this parable to us, or even to all?" And the Lord said, "Who then is the faithful, the wise steward, whom the lord shall set over his household to give the allowance of food at the set time? Blessed is that servant whom his lord, when he cometh, shall find so doing. Of a truth I say to you, that he will set him over all his possessions. But if that servant say in his heart, 'My lord is delaying to come,' and begin to beat the men-servants and the maid-servants, and to eat and to drink and to be drunken; the lord of that servant shall come in a day when he doth not expect *him,* and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unbelievers. But that servant who knew his lord's will, and prepared not, nor did according to his will, shall be beaten with many *stripes;* but he that knew not, yet did things worthy of stripes, shall be beaten with few. And every one to whom much was given, much will be required of him; and to whom they committed much, of him will they ask the more."

JESUS CAME NOT TO SEND PEACE ON EARTH (Lu. 12:49-59):—"I came to cast fire upon the earth, and how I wish that it were already kindled! But I have a baptism to be baptized with, and how I am straitened until it be accomplished! Think ye that I came to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

Then said He also to the multitude, "When ye see a cloud rising up out of the west, immediately ye say, 'A shower is coming;' and so it cometh to pass. And when it is blowing a south wind, ye say, 'There will be hot weather;' and it cometh to pass. Hypocrites! ye know how to interpret the appearance of the earth and of the heaven; but how is it, ye know not how to interpret this time? And why, even of yourselves, do ye not judge what is right? For as thou art going with thine adversary before the magistrate, give diligence on the way to be set free from him; lest he drag thee along to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I say to thee, Thou shalt by no means come out thence, till thou hast paid even the last mite."

THE SEVENTY RETURN AND REPORT (Lu. 10:17-24):—Now the seventy returned with joy, saying, "Lord, even the demons are subject to us in Thy name!" And He said to them, "I beheld Satan fallen as lightning out of the heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise injure you. Yet rejoice not in this, that the spirits are subject to you; but rejoice that your names are written in heaven." In the same hour, *Jesus* rejoiced greatly in the Holy Spirit, and said, 'I thank Thee, Father, Lord of heaven and earth, because Thou didst hide these things from wise and sagacious men and didst reveal them to babes: yea, Father, for so it was well pleasing in Thy sight. All things were delivered to Me by My Father; and no one knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whomsoever the Son may choose to reveal *Him*." And turning to the disciples privately, He said, "Blessed are the eyes that see what ye are seeing. For I say to you, that many prophets and kings desired to see what ye are seeing, and saw *them* not, and to hear what ye are hearing, and heard *them* not!"

THE NECESSITY OF REPENTANCE (Lu. 13:1-9):—Now there were some present at the same time, who told *Jesus* about the Galileans, whose blood Pilate mingled with their sacrifices. And answering, He said to them, "Do ye think that these Galileans were sinners more than all the *other* Galileans, because they have suffered these things? I tell you, Nay; but unless ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell and killed them; think ye that they were offenders more than all the men that dwelt in Jerusalem? I tell you, Nay; but unless ye repent, ye shall all likewise perish."

Then He spake this parable: "A certain man had a fig-tree planted in his vineyard; and he came seeking fruit on it, and found none. Then he said to the vinedresser, 'Behold, these three years I come seeking fruit on this fig-tree and find none: cut it down; why should it make the ground also fruitless?' But he, answering, saith to him, 'Lord, let it alone this year also, until I shall dig around it and cast in manure; and if, indeed, it bear fruit in future, *well;* but if not, thou shalt cut it down."

JESUS HEALS A WOMAN ON THE SABBATH (Lu. 13:10-17):—Now *Jesus* was teaching in one of the synagogues on the Sabbath. And behold, a woman that had a spirit of infirmity eighteen years, and was bent double and wholly unable to lift herself up. Then Jesus, seeing her, called to her and said, "Woman, thou art loosed from thine infirmity." And He laid His hands upon her, and immediately she was made straight, and glorified God. But the ruler of the synagogue, being angry because Jesus healed on the Sabbath, said to the congregation, "There are six days in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath day." Then the Lord answered him and said, "Hypocrites! doth not each one of you loose his ox or ass from the stall and lead him away to give him water? And this woman, being a daughter of Abraham, whom Satan hath bound, lo, eighteen years, ought she not to be loosed from this bond on the Sabbath day?" And when He said these things, all those opposing Him were ashamed; and all the multitude rejoiced at all the glorious things that were done by Him.

PARABLES OF THE MUSTARD SEED AND OF THE LEAVEN (Lu. 13:18-21):—He said therefore, "To what is the kingdom of God like? And to what shall I liken it? It is like to a grain of mustard seed, which a man took and planted in his garden, and it grew and came to be a tree, and the birds of heaven rested on its branches." And again He said, "To what shall I liken the kingdom of God? It is like to leaven, which a woman took and

hid in three measures of meal, until it was all leavened."

JESUS ATTENDS THE FEAST OF DEDICATION (Lu. 13:22; Jno. 10:22-42):—Now the feast of Dedication in Jerusalem came on. And *Jesus* passed along through cities and villages teaching, and went on His way into Jerusalem. It was winter; and Jesus was walking in the temple, in Solomon's porch. The Jews therefore came around Him and said to Him, "How long dost Thou hold our minds in suspense? If Thou art the Christ, tell us plainly." Jesus answered them, "I told you, and ye do not believe. The works that I do in the name of My Father; these bear witness of Me. But ye do not believe, because ye are not of My sheep. My sheep hear My voice, and I know them, and they follow Me; and I give to them everlasting life, and they shall never perish, and no one shall snatch them out of My hand. My Father Who has given them to Me is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one." Then the Jews took up stones again to stone Him. Jesus answered them, "Many good works have I shown you from the Father: for which of those works do ye stone Me?" The Jews answered Him, "We do not stone Thee for a good work, but for blasphemy; even because Thou, being a man, makest Thyself God." Jesus answered them, "Is it not written in your law, 'I said, Ye are gods?' If He called them gods to whom the word of God came (and the Scripture cannot be broken), do ye say of Him whom the Father sanctified and sent into the world, 'Thou blasphemest,' because I said, 'I am the Son of God'? If I do not the works of My Father, believe Me not; but if I do *them*, even though ye believe Me not, believe the works; that ye may know and understand that the Father is in Me and I in the Father." Again they sought to take Him; and He went forth out of their hand.

And He went away again beyond the Jordan, to the place where John was at first baptizing, and abode there. And many came to Him; and they said, "John indeed did no sign; but all things whatsoever John said concerning this Man were true." And many believed on Him there.

ON THE DEATH OF LAZARUS, JESUS RETURNS TO JUDÆA: HE RAISES LAZARUS FROM THE DEAD (Jno. 11:1-46):—Now a certain man, Lazarus, of Bethany, the village of Mary and Martha her sister, was sick. (Now it was the Mary who anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick.) The sisters therefore sent to *Jesus*, saying, "Lord, behold, he whom Thou lovest is sick." But when Jesus heard it, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it." Now Jesus loved Martha and her sister and Lazarus. When, therefore, He heard that he was sick, even then He remained two days in the place where He was. Then, after this, He saith to the disciples, "Let us go into Judæa again." The disciples say to Him, "Rabbi, the Jews were lately seeking to stone Thee, and goest Thou thither again?" Jesus answered, "Are there not twelve hours in the day? If any one walk in the day, he stumbleth not, because he seeth the light of the world. But if any one walk in the night, he stumbleth, because the light is not in him." These things spake He, and after this He saith to them, "Lazarus, our friend, hath fallen asleep; but I am going that I may awake him." The disciples therefore said to Him, "Lord, if he hath fallen asleep, he will get well." Now Jesus had spoken of his death, but they thought that He was speaking of taking rest in sleep. Then therefore Jesus said to them plainly, "Lazarus is dead. And I rejoice for your sakes that I was not there, in order that ye may believe; but let us go to him." Thereupon Thomas, called Didymus, said to his fellow-disciples, "Let us also go, that we may die with Him."

So when Jesus came, He found that he had already been in the tomb four days. Now Bethany was near to Jerusalem, about fifteen furlongs off. And many of the Jews had come to Martha and Mary to comfort them concerning their brother. Martha therefore, when she heard that Jesus was coming, went to meet Him; but Mary sat in the house. Martha therefore said to Jesus, "Lord, if Thou hadst been here, my brother would not have died; but even now I know that whatsoever Thou mayest ask of God, God will give to Thee." Jesus saith to her, "Thy brother shall rise again." Martha saith to Him, "I know that he shall rise again in the resurrection at the last day." Jesus saith to her, "I am the resurrection and the life: he that believeth on Me, though he be dead, he shall live; and whosoever liveth and believeth on Me shall never die. Believest thou this?" She saith to Him, "Yea, Lord; I have believed that Thou art the Christ, the Son of God, Who cometh into the world." And having said this, she went away and called Mary, her sister, secretly, saying, "The Teacher has come, and calleth for thee." Then she, as soon as she heard it, rose up hastily and went to Him. Now Jesus had not yet come into the village, but was still in the place where Martha met Him. The Jews therefore who were with her in the house and comforting her, when they saw that Mary rose up hastily and went out, followed her, supposing that she was going to the tomb to weep there. Then Mary, when she came

where Jesus was, and saw Him, fell at His feet, saying to Him, "Lord, if Thou hadst been here, my brother would not have died." Jesus, therefore, when He saw her weeping, and the Jews who came with her weeping, was greatly moved in spirit, and distressed; and He said, "Where have ye laid him?" They say to Him, "Lord, come and see." Jesus wept. The Jews therefore said, "Behold, how He loved him!" But some of them said, "Could not this Man, Who opened the eyes of the blind man, have caused that this one also should not die?" Jesus, therefore, again greatly moved within Himself, cometh to the tomb. Now it was a cave, and a stone lay upon it. Jesus saith, "Take ye away the stone." Martha, the sister of the dead man, saith to Him, "Lord, already the odor is offensive, for it is the fourth day *since he was buried.*" Jesus saith to her, "Did I not say to thee, that if thou wouldest believe, thou shouldest see the glory of God?" Then they took away the stone. And Jesus lifted up His eyes, and said, "Father, I thank Thee that Thou heardest Me. And I knew that Thou hearest Me always; but for the sake of the multitude that standeth around, I said it, that they may believe that Thou didst send Me." And having spoken these words, He cried with a loud voice, "Lazarus, come forth!" He that was dead came forth, bound hands and feet with grave-bandages, and his face bound about with a napkin. Jesus saith to them, "Loose him, and let him go." Many therefore of the Jews who came to Mary and saw what He did, believed on Him. But some of them went away to the Pharisees and told them what Jesus did.

THE JEWS PLOT AGAINST JESUS AND HE GOES TO EPHRAIM (Jno. 11:47-54):—The chief priests and the Pharisees therefore assembled *the* Sanhedrin, and said, "What are we doing? for this Man is doing many signs. If we let Him thus alone, all will believe on Him; and the Romans will come and take away both our place and our nation." But a certain one of them, Caiaphas, being high priest that year, said to them, "Ye know nothing at all, nor do ye consider that it is expedient for you, that one man should die for the people, and not the whole nation perish." Now he did not say this of himself; but being high priest that year, he prophesied that Jesus was about to die for the nation; and not for the nation only, but that He might also gather together into one the children of God that are scattered abroad. Therefore from that day they took counsel that they might put Him to death. So Jesus no longer walked about publicly among the Jews, but went away thence into the country near the wilderness, into a city called Ephraim, and there He abode with the disciples.

JESUS, JOURNEYING THROUGH SAMARIA AND GALILEE, HEALS TEN LEPERS (Lu. 17:11-19):—Now it came to pass on the journey to Jerusalem, that He passed through *the* midst of Samaria and Galilee. And on His entering into a certain village, ten leprous men met Him, who stood afar off. And they lifted up their voice, saying, "Jesus, Master, have mercy on us." And when He saw them, He said to them, "Go, show yourselves to the priests." And it came to pass that as they were going, they were cleansed. Then one of them, seeing that he was healed, turned back, glorifying God in a loud voice; and he fell on his face at His feet, giving thanks to Him: and he was a Samaritan. Then Jesus answering said, "Were not the ten cleansed? Where are the nine? Are none found returning to give glory to God, except this stranger?" And He said to him, "Arise and go; thy faith hath saved thee."

JESUS ANSWERS THE PHARISEES ABOUT THE KINGDOM—HIS SECOND COMING WILL BE UNEXPECTED (Lu. 17:20-37):—Now being asked by the Pharisees when the kingdom of God cometh, Jesus answered them and said, "The kingdom of God cometh not with an outward appearance, nor shall they say, 'Lo, here!' or 'There!' for behold, the kingdom of God is *now* in your midst." Then He said to His disciples, "There will come days when ye shall long to see one of the days of the Son of man, and shall not see it. And they shall say to you, 'Lo, here,' *or* 'Lo, there;' go not forth, nor follow them. For as the lightning flashing from the *one side* under heaven shineth to the *other* under heaven, so shall the Son of man be (in His day). But first it is necessary that He suffer many things and be rejected by this generation. And as it came to pass in the days of Noah, so shall it be also in the days of the Son of man. They ate, they drank, they married, they gave in marriage, until the day Noah entered into the ark and the flood came and destroyed them all. Likewise even as it came to pass in the days of Lot: they ate, they drank, they bought, they sold, they planted, they builded; but on the day that Lot went forth from Sodom, it rained fire and sulphur from heaven and destroyed them all. In the same manner shall it be in the day that the Son of man is revealed. In that day, he who shall be on the housetop, and his goods in the house, let him not go down to take them away. And likewise he that is in the field, let him not return back. Remember Lot's wife. Whosoever shall seek to gain his life, shall lose it; and whosoever shall lose it, shall preserve it. I say to you, In that night, two will be upon one bed; one shall be taken, and the other shall be left. Two women shall be grinding together; one shall be

taken and the other left." And answering, they say to Him, "Where, Lord?" And He said to them, "Where the body is, there will the eagles be gathered together."

"ARE THERE FEW THAT BE SAVED?"—JESUS WARNED AGAINST HEROD (Lu. 13:23-33):—Now a certain one said to Him, "Lord, are there few that are saved?" Then He said to them, "Strive earnestly to enter in through the narrow door: for many, I say to you, shall seek to enter in, and shall not be able —when the Master of the house hath risen up and shut the door, and ye begin, as ye stand outside and knock, to say, 'Lord, open to us;' and He shall answer and say to you, 'I know you not, *nor* whence ye are.' Then shall ye begin to say, 'We ate and drank in Thy presence, and Thou didst teach in our streets.' And He shall say, 'I tell you, I know not whence ye are; depart from Me, all ye workers of iniquity.' There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, while ye yourselves are cast forth without the door. And they shall come from east and west and north and south, and shall recline at table in the kingdom of God. And behold, there are last that shall be first, and there are first that shall be last."

In that very hour certain Pharisees came, saying to Him, "Get Thee out, and go hence; for Herod wishes to kill Thee." And He said to them, "Go your way and tell that fox, Behold, I cast out demons and perform cures today and tomorrow, and the third *day* I finish *My work;* but it is necessary that I go on My way today, and tomorrow, and the *day* following: for it is not possible that a prophet perish out of Jerusalem."

JESUS, WHILE DINING WITH A PHARISEE, HEALS ON THE SABBATH —PARABLE TO THE GUESTS—ADVICE TO HIS HOST (Lu. 14:1-14):—And it came to pass when *Jesus* went into the house of one of the chief of the Pharisees, on a Sabbath, to eat bread, that they were watching Him. And behold, a certain man with dropsy was before Him. And Jesus answering spake to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?" But they were silent. And taking hold of *the man,* He healed him and let him go. Then He said to them, "Which of you, if his ass or ox fall into a well on the Sabbath day, will not immediately draw him out?" And they could not reply to these things.

Then He spake a parable to those who were invited, when He marked how they were selecting the chief places, saying to them, "When thou art invited by any one to a marriage feast, do not recline in the chief place, lest one more honorable than thou may have been invited by him, and he who invited thee and him come and say to thee, 'Give place to this man;' and then thou shalt begin with shame to take the lowest place. But when thou art invited, go and recline in the lowest place; that when he who hath invited thee cometh, he may say to thee, 'Friend, go up higher.' Then shalt thou have honor in the presence of all those who recline at table with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

Then He said also to him who had invited Him, "When thou makest a breakfast or dinner, call not thy friends, nor thy brothers, nor thy kindred, nor rich neighbors; lest they also invite thee in return and a recompense be made thee. But when thou makest a feast, call the poor, maimed, lame, blind: and blessed shalt thou be; because they have not *wherewith* to recompense thee: for it shall be recompensed to thee at the resurrection of the just."

PARABLE OF THE GREAT BANQUET: EXCUSES (Lu. 14:15-24):—Now when one of those reclining at table with Him heard these things, he said to Him, "Blessed is he who shall eat bread in the kingdom of God." Then He said to him, "A certain man made a great banquet, and invited many. And he sent his servants at the hour of the banquet, to say to those invited, 'Come, for all things are now ready.' And they all alike began to excuse themselves. The first said to him, 'I have bought a field, and I must of necessity go out and see it; I pray thee, excuse me.' And another said, 'I have bought five yoke of oxen, and I go to try them; I pray thee, excuse me.' And another said, 'I have married a wife, and therefore I cannot come.' And the servant came and reported these things to his lord. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and alleys of the city, and bring in hither the poor and maimed and blind and lame.' And the servant said, 'Lord, what thou didst command, hath been done, and still there is room.' And the lord said to the servant, 'Go out into the highway and hedges, and constrain them to come in, that my house may be filled; for I say to you, that not one of those men who were invited shall taste of my banquet.' "

THE CONDITIONS AND COST OF DISCIPLESHIP (Lu. 14:25-35):—Now great multitudes were accompanying *Jesus;* and turning, He said to them, "If any one cometh to Me and hateth not his father and mother, and wife and children, and brothers and sisters, and even his own life also, he cannot be My disciple. For which of you, wishing to build a tower, doth not first sit down and count the cost,

whether he hath *enough* to finish it? Lest perhaps, having laid its foundation, and not being able to finish it, all who see it begin to mock him, saying, 'This man began to build and was not able to finish.' Or what king, going forth to engage in war with another king, will not first sit down and take counsel, whether he is able with ten thousand to meet him who cometh against him with twenty thousand. And if not, while he is yet far away, he sendeth an embassy and asketh the conditions of peace. So, therefore, whoever of you doth not forsake all that he hath, cannot be My disciple. Salt is good; but even if the salt hath become tasteless, with what shall it be seasoned? It is fit neither for earth nor for manure: they cast it out. He that hath ears to hear, let him hear."

PARABLES OF THE LOST SHEEP AND THE LOST PIECE OF SILVER (Lu. 15:1-10):—Now all the tax-collectors and sinners were drawing near to Him to hear Him. And both the Pharisees and the scribes kept murmuring, saying, "This man receiveth sinners, and eateth with them." Then He spake this parable to them, saying, "What man of you having a hundred sheep and having lost one of them, doth not leave the ninety-nine in the wilderness and go after the one that is lost, until he find it? And having found it, he layeth it on his shoulders, rejoicing. And coming to his house, he calleth together his friends and neighbors, saying, 'Rejoice with me; for I have found my sheep which was lost.' I say to you, that likewise there shall be joy in heaven over one repenting sinner, *more* than over ninety-nine righteous persons who have no need of repentance.

"Or what woman having ten silver coins, if she lose one coin, doth not light a lamp and sweep the house and seek diligently till she find it? And having found it, she calleth together her friends and neighbors, saying, 'Rejoice with me; for I have found the coin which I lost.' Likewise, I say to you, there is joy in the presence of the angels of God over one repenting sinner."

PARABLE OF THE PRODIGAL SON (Lu. 15:11-32):—Then He said, "A certain man had two sons. And the younger of them said to his father, 'Father, give me the share of the property that falleth to me.' And he divided to them his substance. And not many days after, having gathered all together, the younger son went away into a far country, and there wasted his property, living dissolutely. Now when he had spent all, there arose a severe famine in that country, and he began to be in want. And he went and joined himself to one of the citizens of that country, and he sent him into his fields to feed swine. And he longed to fill himself from the carob-pods which the swine were eating; and no one gave to him. But when he came to himself, he said, 'How many hired servants of my father's have more than enough bread, and I am perishing here with hunger. I will arise and go to my father, and will say to him, Father, I have sinned against heaven and before thee. I am no longer worthy to be called thy son: make me as one of thy hired servants.' And he arose and came to his father. Now while he was yet far distant, his father saw him, and was moved with compassion, and ran and fell on his neck and kissed him repeatedly. Then the son said to him, 'Father, I have sinned against heaven and before thee, and am no longer worthy to be called thy son.' But the father said to his servants, 'Bring forth quickly a robe, the best *one,* and put it on him; and put a ring upon his hand, and sandals on his feet; and bring the fatted calf and kill it, and let us eat and be merry: for this my son was dead, and is alive again, was lost and is found.' And they began to be merry. Now his elder son was in the field; and as he was coming and drew near to the house, he heard music and dancing. And calling one of the servants to him, he inquired what these things meant. And he said to him, 'Thy brother is come: and thy father hath killed the fatted calf, because he hath received him back safe and sound.' Then he was angry, and would not go in. Now his father came out and entreated him. But he answered and said to his father, 'Behold, so many years have I served thee, and I never transgressed thy commandment; and to me thou didst never give a kid, that I might make merry with my friends. But when this thy son, who hath squandered thy substance with harlots, came, thou didst kill for him the fatted calf.' Then he said to him, 'Child, thou art ever with me, and all that is mine is thine. But we ought to make merry and rejoice; because this thy brother was dead, and is alive again; and was lost, and is found.' "

PARABLE OF THE DISHONEST STEWARD (Lu. 16:1-13):—Then *Jesus* said also to the disciples, "There was a certain rich man who had a steward, and the same was accused to him as wasting his goods. And having called him, he said to him, 'What is this I hear about thee? Render the account of thy stewardship; for thou canst be steward no longer.' Then the steward said within himself, 'What shall I do? for my lord taketh away the stewardship from me. I am not able to dig; I am ashamed to beg. I know what I will do, that, when I am discharged from the stewardship, they may receive me into their houses.' And calling to him each one of his lord's debtors, he said to the first, 'How much owest thou my lord?' And he said, 'A hundred baths of oil.' And he said to him, 'Take thy

accounts, sit down quickly, and write fifty.' Then he said to another, 'And how much owest thou?' And he said, 'A hundred cors of wheat.' He saith to him, 'Take thy accounts and write eighty.' And the lord praised the unrighteous steward, in that he had acted prudently: for the sons of this age are more provident in their own generation than the sons of Light. And I say to you, Make to yourselves friends by means of wealth, unrighteous *as it is,* that when it shall fail, they may receive you into the everlasting tabernacles. He that is faithful in very little, is faithful also in much; and he that is unfaithful in very little, is unfaithful also in much. If, therefore, ye have not been faithful in unrighteous wealth, who will entrust to you the true? And if ye have not been faithful in that which is another's, who will give to you your own? No servant can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. Ye cannot serve God and wealth."

THE SCOFFING PHARISEES REPROVED (Lu. 16:14-18):—Now the Pharisees, who were lovers of money, heard all these things, and they scoffed at Him. And He said to them, "Ye are they who justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men, is an abomination in the sight of God. The law and the prophets were until John: from that time the kingdom of God is preached, and every one is making an assault against it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fail.

"Every one who divorceth his wife and marrieth another, committeth adultery; and he who marrieth her that is divorced, committeth adultery."

DIVES AND LAZARUS (Lu. 16:19-31):—"Now there was a certain rich man, and he was clothed in purple and fine linen, making merry in splendor every day. And a certain poor man, named Lazarus, full of sores, was laid at his gate, craving to be fed with the crumbs that fell from the rich man's table. Yea, even the dogs came and licked his sores. Now it came to pass that the poor man died; and he was carried away by the angels into Abraham's bosom. Then the rich man also died and was buried. And in Hades he lifted up his eyes, being in torment, and seeth Abraham afar off and Lazarus on his bosom. And he cried out and said, 'Father Abraham, have compassion on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am suffering torture in this flame.' But Abraham said, 'Child, remember that thou didst fully receive thy good things in thy lifetime, and Lazarus, likewise, evil things; but now he is comforted, and thou art suffering torture. And besides all this, between us and you a great chasm hath been fixed; so that they who would cross over from hence to you may not be able, neither can they cross over from thence to us.' Then he said, 'I pray thee then, father, that thou wouldst send him to my father's house; for I have five brothers; that he may earnestly testify to them, that they may not also come into this place of torment.' But Abraham saith, 'They have Moses and the prophets; let them hear them.' But he said, 'Nay, father Abraham; but if one from the dead go to them, they will repent.' Then he saith to him, 'If they hear not Moses and the prophets, neither would they be persuaded, though one should rise from the dead.'"

JESUS TEACHES HIS DISCIPLES (Lu. 17:1-10):—Then *Jesus* said to His disciples, "It is impossible but that snares should come, but woe to him through whom they come. It were well for him, if a great millstone were hung around his neck and he were thrown into the sea, rather than that he should be a snare to one of these little ones. Take heed to yourselves. If thy brother sin, rebuke him; and if he repent, forgive him. And if seven times in the day he sin against thee, and seven times return to thee, saying, 'I repent,' thou shalt forgive him."

And the apostles said to the Lord, "Give us more faith." Then the Lord said, "If ye had faith as a grain of mustard seed, ye could say to this sycamine tree, 'Be thou rooted up, and be planted in the sea,' and it would obey you. But which of you, having a servant plowing or tending sheep, will say to him when he is come in from the field, 'Come at once and recline at table?' Yea, will he not rather say to him, 'Make ready that on which I may dine, and gird thyself and serve me while I eat and drink, and afterward thou shalt eat and drink.' Doth he thank the servant because he did the things that were commanded? So also ye, when ye have done all the things commanded you, say, 'We are unprofitable servants; we have done what was our duty to do.'"

PARABLES CONCERNING PRAYER: THE IMPORTUNATE WIDOW, THE PHARISEE AND PUBLICAN (Lu. 18:1-14):—Then *Jesus* spake a parable to them to the end that they ought always to pray and not to faint, saying, "There was in a certain city a judge who feared not God and regarded not man. Now there was a widow in that city, who kept coming to him, saying, 'Avenge me of my adversary.' And he would not, for a time; but afterward, he said within himself, 'Though I fear not God nor regard man, yet because

this widow giveth me trouble, I will avenge her, lest she harass me by continually coming.' Then the Lord said, 'Hear what the unrighteous judge saith. Now shall not God avenge His elect, who cry to Him day and night, though He exercise forbearance over them?' I tell you, that He shall avenge them speedily. But when the Son of man cometh, shall He find faith on the earth?"

Then He spake also this parable to some who trusted in themselves that they were righteous, and despised the rest: "Two men went up into the temple to pray; the one a Pharisee, and the other a tax-collector. The Pharisee stood and prayed thus with himself: 'God, I thank Thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this tax-collector. I fast twice in the week; I tithe all that I gain.' But the tax-collector, standing afar off, would not even lift up his eyes to heaven, but smote his breast, saying, 'God, be merciful to me, the sinner.' I say to you, This man went down to his house justified, rather than the other: for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

JESUS, RETURNING TO JUDÆA, ANSWERS THE PHARISEES CONCERNING DIVORCE (Mat. 19:1-12; Mk. 10:1-12):—Now it came to pass, when Jesus finished these words, arising from thence, He departed from Galilee and came into the borders of Judæa, beyond the Jordan. And great multitudes came together unto Him again *and* followed Him; and, as was His custom, He taught them once more and healed them there. And there came to Him the Pharisees, tempting Him, and asked Him, "Is it lawful for a husband to put away his wife for every cause?" Then He answered and said to them, "What did Moses command you?" And they said, "Moses permitted *him* to write a bill of divorcement and to put *her* away." Then said Jesus to them, "Have ye not read that He who made *them* at *the* beginning of creation, made them male and female, and said, 'For this cause shall a man leave his father and mother and shall cling to his wife, and the two shall become one flesh'? So that they are no longer two, but one flesh. What, therefore, God hath joined together, let not man separate." They say to Him, "Why then did Moses command to give a bill of divorcement and to put *her* away?" He saith to them, "Moses, because of the hardness of your heart, wrote you this commandment and permitted you to put away your wives; but from the beginning it hath not been so. Therefore I say to you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; (and he that marrieth her that is put away, committeth adultery.)"

And in the house, the disciples asked Him again about this matter. And He saith to them, "Whosoever shall put away his wife and marry another, committeth adultery against her; and if she herself shall put away her husband and marry another, she committeth adultery." The disciples say to Him, "If the case of the man with his wife is so, it is not expedient to marry." But He said to them, "Not all can receive this saying, but those to whom it hath been given; for there are eunuchs who were born such from *their* mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He that is able to receive it, let him receive it."

JESUS BLESSES LITTLE CHILDREN (Mat. 19:13-15; Mk. 10:13-16; Lu. 18:15-17):—Then were brought to Him little children, that He might lay His hands on them and pray. But when the disciples saw it, they rebuked them. Then Jesus, seeing this, was much displeased, and calling them to Him, said to them, "Suffer the little children to come to Me; hinder them not; for of such is the kingdom of heaven—the kingdom of God. Verily I say to you, whosoever doth not receive the kingdom of God as a little child, he shall surely not enter therein." And embracing them in His arms and laying His hands on them, He blessed them and departed thence.

THE RICH YOUNG RULER: THE DANGER OF RICHES (Mat. 19:16-26; Mk. 10:17-27; Lu. 18:18-27):—Now as *Jesus* was going forth on the way, a certain ruler ran to Him, and kneeling down to Him asked Him, saying, "Good Teacher, what good thing shall I do that I may obtain everlasting life?" But Jesus said to him, "Why askest thou Me about the good? Why dost thou call Me good? No one is good but one—God. But if thou wouldst enter into life, keep the commandments. Thou knowest the commandments." He saith to Him, "Which?" Then Jesus said, "'Thou shalt not kill;' 'Thou shalt not commit adultery;' 'Thou shalt not steal;' 'Thou shalt not bear false witness;' 'Thou shalt not defraud;' 'Honor thy father and thy mother;' and 'Thou shalt love thy neighbor as thyself.'" The young man saith to Him, "Teacher, all these have I kept from my youth: what do I lack?" Then Jesus looking upon him loved him, and said to him, "One thing thou lackest yet. If thou wouldst be perfect, go, sell all that thou hast and distribute it to the poor, and thou shalt have treasure in heaven: and come, follow Me." But when the young man heard these words, he became gloomy, and went away exceeding sorrowful; for he was very rich, having many possessions.

Then Jesus, seeing him, looked around and said to His disciples, "How hardly

shall those having riches enter into the kingdom of God! Verily, I say to you, With difficulty shall a rich man enter into the kingdom of heaven." Now the disciples were astonished at His words. But Jesus, answering again, saith to them, "Children, how difficult it is (for those who trust in riches) to enter into the kingdom of God! And again I say to you, It is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God." Now when the disciples heard this, they were astonished exceedingly; and those who heard it said to Him, "Who then can be saved?" But Jesus looking upon them, said, "With men this is impossible; but not with God. Things impossible with men, are possible with God; for with God all things are possible."

THE DISCIPLE'S REWARD (Mat. 19: 27-30; Mk. 10:28-31; Lu. 18:28-30):—Then Peter answering said to *Jesus*, "Behold, we have left all our own and followed Thee; what then shall we have?" And Jesus said to them, "Verily I say to you, that ye who have followed Me, when the Son of man, in the restoration, shall sit upon the throne of His glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, and for the gospel's sake, *and* for the sake of the kingdom of God, shall receive a hundredfold more in this time: houses and brothers and sisters and mothers and children and lands, with persecutions, and, in the age to come, shall inherit everlasting life. But many first shall be last, and the last first."

PARABLE OF THE HOUSEHOLDER AND LABORERS (Mat. 20:1-16):—"For the kingdom of heaven is like to a man, a householder, who went out at dawn to hire laborers for his vineyard. And having agreed with the laborers for a shilling a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the marketplace idle; and he said to them, 'Go ye also into the vineyard, and whatsoever may be right, I will give you.' And they went forth. Again going out about *the* sixth and *the* ninth hour, he did likewise. Now about the eleventh *hour* he went out and found others standing *idle*, and he saith to them, 'Why stand ye all the day idle?' They say to him, 'Because no one hath hired us.' He saith to them, 'Go ye also into the vineyard.' Now when evening was come, the lord of the vineyard saith to his steward, 'Call the laborers and pay them their wages, beginning with the last to the first.' And when those *hired* about the eleventh hour came, they each received a shilling. But when the first came, they thought that they should receive more; and they also received, each one, a shilling. And when they received it, they murmured against the householder, saying, 'These last have worked one hour, and thou hast made them equal with us, who have borne the burden of the day and the scorching heat.' But he answered and said to one of them, 'Friend, I do thee no wrong. Didst thou not agree with me for a shilling? Take thine own, and go. But I will give to this last, even as to thee. Is it not lawful for me to do what I will with my own? Or is thine eye evil because I am good?' So the last shall be first, and the first last."

JESUS FORETELLS HIS DEATH AND RESURRECTION (Mat. 20:17-19; Mk. 10: 32-34; Lu. 18:31-34):—Now they were in the way going up to Jerusalem, and Jesus was going on before them. And they were astonished, and those following *Him* were afraid. And He again took the twelve disciples apart and began to tell them the things that were about to happen to Him. And He said to them, "Behold, we go up to Jerusalem: and all the things which have been written by the prophets shall be fulfilled in the Son of man. For He shall be delivered to the chief priests and the scribes, and they shall condemn Him to death, and shall deliver Him up to the Gentiles. And they shall mock Him, and shall spit upon Him, and shall scourge Him, and shall treat Him shamefully, and crucify Him: and on the third day, He shall be raised up." And they understood none of these things; and this saying was hidden from them, and they did not comprehend the things that were said.

SALOME AND HER SONS COME TO JESUS (Mat. 20:20-28; Mk. 10:35-45):—Then the mother of the sons of Zebedee, James and John, came to Him with her sons, bowing down to Him and asking a certain thing of Him, saying to Him, "Teacher, we desire that Thou shouldest do for us whatsoever we shall ask of Thee." Then He said to her, "What dost thou wish? What would ye that I should do for you?" She saith to Him, "Command that these my two sons may sit, one on Thy right hand and one on Thy left, in Thy kingdom." And *her sons* said to Him, "Grant to us that we may sit, one on Thy right hand and one on Thy left, in Thy glory." But Jesus answered and said to them, "Ye know not what ye are asking. Are ye able to drink the cup that I am about to drink? or to be baptized with the baptism that I am baptized with?" And they said to Him, "We are able." Then Jesus said to them, "Ye shall indeed drink My cup that I drink, and ye shall be baptized with the baptism that I am baptized with; but to sit at My right hand, or at My left, is not Mine to give; but *it is for those* for whom it hath been prepared by My

Father." Now the ten, hearing this, began to be indignant at the two brothers, James and John; but Jesus, calling them to Him, said to them, "Ye know that the rulers of the nations lord it over them, and their great ones exercise authority over them. It shall not be so among you; but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all: for even the Son of man came not to be ministered to, but to minister, and to give His life a ransom for many."

BARTIMÆUS AND HIS COMPANION HEALED (Mat. 20:29-34; Mk. 10:46-52; Lu. 18:35-43):—Then they came to *old* Jericho; and when He went forth from Jericho with His disciples, a great multitude followed Him. And it came to pass, as He drew near to [*the new city of*] Jericho, behold, two blind men were sitting by the road begging. Then *one of them,* Bartimæus, the son of Timæus, hearing a multitude passing by, asked what this meant. And they told him, "Jesus the Nazarene is passing by." Now when they heard that Jesus was passing by, they cried out, saying, "Lord Jesus, Thou Son of David, have mercy on us!" But the multitude rebuked them, that they should be silent. But they cried out the more, saying, "Lord, Thou Son of David, have mercy on us!" And Jesus, standing still, said, "Call them." And He commanded them to be brought to Him. And they called the blind men, saying, "Be of good cheer; arise, He calleth you." And *Bartimæus,* casting away his garment, sprang up, and they came to Jesus. And when they came near, Jesus, answering, said, "What do ye wish that I should do to you?" They say to Him, "Lord, that our eyes may be opened." Then Jesus, moved with compassion, touched their eyes, and said to them, "Receive your sight; go your way; your faith hath saved you." And immediately they received their sight, and followed Him in the way, glorifying God. And all the people, when they saw it, gave praise to God.

ZACCHÆUS ENTERTAINS JESUS (Lu. 19:1-10):—Then Jesus entered and was passing through *new* Jericho. And behold, a man called by name, Zacchæus, and he was a chief tax-collector; also he was rich. And he was seeking to see Jesus, what sort of man He is; but he could not on account of the multitude, because he was small in stature. And he ran on before and climbed up into a sycamore-tree to see Him; because He was about to pass along that way. And Jesus, when He came to the place, looked up, and said to him, "Zacchæus, make haste and come down; for today I must abide in thy house." And making haste, he came down and received Him joyfully. And when they saw it, they all murmured, saying, "He hath gone in to lodge with a sinful man." But Zacchæus stood up and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have exacted anything wrongfully of any one, I restore fourfold." Then Jesus said to him, "Today hath salvation come to this house, inasmuch as he also is a son of Abraham. For the Son of man came to seek and to save the lost."

PARABLE OF THE TEN POUNDS (Lu. 19:11-28):—Now as they listened to these things, *Jesus* added and spake a parable, because He was near Jerusalem, and they thought that the kingdom of God would immediately appear. He said, therefore, "A certain nobleman went into a distant country to receive for himself a kingdom and to return. And having called ten of his servants, he delivered to them ten pounds, and said to them, 'Trade, till I return.' But his citizens hated him and sent an embassy after him, saying, 'We will not have this man to reign over us.' Now it came to pass when he returned, having received the kingdom, that he commanded these servants to whom he had delivered the money to be called to him, that he might know what they had gained by trading. Then the first came before him, saying, 'Lord, thy pound hath gained ten pounds.' And he said to him, 'Well done, good servant; because thou wast found faithful in a very little, have thou authority over ten cities.' And the second came, saying, 'Lord, thy pound hath gained five pounds.' Then he said to this one, 'Be thou likewise over five cities.' And the next came, saying, 'Lord, behold thy pound, which I kept laid away in a napkin: for I feared thee, because thou art a harsh man. Thou takest up that thou didst not lay down, and reapest that thou didst not sow.' He saith to him, 'Out of thy own mouth I will judge thee, thou wicked servant. Thou knewest that I am a harsh man: taking up what I did not lay down, and gathering what I did not sow. Then why didst thou not deposit my money in a bank, and I, at my coming, could have required it with interest?' Then he said to those standing by, 'Take from him the pound, and give it to him that hath the ten pounds.' And they say to him, 'Lord, he hath ten pounds.' 'I say to you, that to every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away. But these, my enemies, who would not that I should reign over them, bring them hither, and slay them before me.'" And when He had spoken these things, He went on before, going up to Jerusalem.

JESUS, SOUGHT AT JERUSALEM, ARRIVES AT BETHANY (Jno. 11:55–12:1, 9-11):—Now the passover of the Jews was near; and many went up to Jerusalem out of the country before the passover,

that they might purify themselves. They, therefore, were seeking Jesus and saying to one another, while standing in the temple, "What do you think? that He will not come to the feast?" Now the chief priests and the Pharisees had given orders that if any one should find out where He is, he should make it known, that they might take Him. Now Jesus, six days before the passover, came to Bethany, where Lazarus was, whom Jesus raised from the dead. A great multitude of the Jews, therefore, found out that He was there; and they came, not because of Jesus only, but that they might see Lazarus also, whom He raised from the dead. But the chief priests determined to put Lazarus to death also; because many of the Jews, by reason of him, were going away and believing on Jesus.

JESUS RIDES IN TRIUMPH INTO JERUSALEM AND ENTERS INTO THE TEMPLE (Mat. 21:1-11, 14-17; Mk. 11:1-11; Lu. 19:29-44; Jno. 12:12-19):—And it came to pass, on the next day, when they came near to Jerusalem, to Bethphage and Bethany, at the mount of Olives, then Jesus sent two of His disciples, saying to them, "Go your way into the village that is opposite you, and immediately upon entering into it, ye shall find an ass tied and a colt tied with her upon which no man has ever yet sat: loose them and bring them to Me. And if any one ask you, 'Why do ye loose them?' thus shall ye say, 'The Lord hath need of them'; and immediately he will send them hither." Then the disciples that were sent went and found even as He said to them, and they did even as Jesus directed them. And as they were loosing the colt, some of those standing there, the owners of it, said to them, "What are ye doing, loosing the colt?" and they said to them even as Jesus had said: "The Lord hath need of him"; and they let them go. And they led the ass and the colt to Jesus, and having cast their garments upon the colt, they set Jesus upon him. Now this came to pass that it might be fulfilled which was spoken through the prophet, saying,

"Say ye to the daughter of Zion,
Behold, thy King cometh to thee—
Meek, and riding upon an ass,
And upon a colt, the foal of an ass."

These things His disciples understood not at first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they did these things to Him.

Now a great multitude that had come to the feast, having heard that Jesus was coming to Jerusalem, took the branches of the palm-trees and went forth to meet Him. Moreover the multitude that was with Him when He called Lazarus out of the tomb and raised him from the dead, was bearing testimony. On this account also the multitude went to meet Him, because they heard that He had done this sign. Now as He went on His way, the most of the multitude spread their own garments in the road, and others cut branches from the trees of the fields and strewed them in the road. Now as He was already drawing near to the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works which they had seen. And they that went before and they that followed, cried, saying, "Hosanna to the Son of David! Blessed is the King that cometh in the name of the Lord, even the King of Israel! Blessed be the coming kingdom of our father David: Hosanna in the highest! Peace in heaven and glory in the highest!" And some of the Pharisees from the multitude said to Him, "Teacher, rebuke Thy disciples." And answering, He said, "I tell you, that if these shall be silent, the stones will cry out." The Pharisees, therefore, said among themselves, "Behold how ye gain nothing! lo, the world is gone after Him."

And as He came near, He saw the city and wept over it, saying, "If thou hadst known, even thou, in this thy day, the things concerning thy peace! But now they are hidden from thine eyes. For *the* days shall come upon thee, when thine enemies shall cast up an embankment around thee, and shall surround thee and shut thee in on every side, and shall level thee with the ground and overthrow thy children in thee, and shall not leave in thee one stone upon another; because thou knewest not the time of thy deliverance."

And Jesus entered into Jerusalem, and into the temple. And when He was come into Jerusalem, all the city was agitated, saying, "Who is this?" Then the multitude said, "This is the Prophet Jesus, from Nazareth of Galilee." And the blind and lame came to Him in the temple and He healed them. But when the chief priests and the scribes saw the wonderful things which He did, and the children who were crying in the temple and saying, "Hosanna to the Son of David!" they were indignant, and said to Him, "Hearest Thou what these are saying?" Then Jesus saith to them, "Yea; did ye never read, 'Out of the mouth of babes and sucklings Thou hast perfected praise?'" And when He had looked around on all things, the hour being already late, He left them and went forth out of the city to Bethany with the twelve, and passed the night there.

THE BARREN FIG-TREE CURSED AND THE TEMPLE CLEANSED (Mat. 21:18, 19, 12, 13; Mk. 11:12-18; Lu. 19:45-47):—Now on the next day, in the morning, when they had come forth from Bethany, returning to the city, He was hungry. And seeing a single fig-tree afar off by the road, having leaves, He went to it, if perhaps He

might find something on it. But when He came to it, He found nothing but leaves; for it was not the season of figs. And He answered and said to it, "Let no more fruit come from thee, let no one eat fruit of thee henceforth forever." And His disciples heard *Him*. And immediately the fig-tree withered away.

And they came to Jerusalem; and Jesus, entering into the temple (of God), began to cast out those who sold and those who bought in the temple, and He overthrew the tables of the money-changers and the seats of those who sold doves; and would not allow that any one should carry a vessel through the temple. And He taught and said to them, "It is written, is it not, 'My house shall be called a house of prayer for all the nations'? But ye have made it a den of robbers." And the chief priests and the scribes heard *this* and sought how they might destroy Him; for they feared Him, because all the multitude were astonished at His teaching. And he was teaching daily in the temple.

GREEKS DESIRE TO SEE JESUS: HIS DISCOURSE (Jno. 12:20-36, 44-50):—Now there were some Greeks among those who came up to worship at the feast. So these came to Philip, who was from Bethsaida, of Galilee, and asked him, saying, "Sir, we wish to see Jesus." Philip cometh and telleth Andrew; *and* Andrew and Philip come and tell Jesus. Then Jesus answered them, saying, "The hour hath come when the Son of man should be glorified. Verily, verily, I say to you, Unless the grain of wheat fall into the ground and die, it remaineth alone; but if it die, it beareth much fruit. He that loveth his life, loseth it; and he that hateth his life in this world, shall keep it to life everlasting. If any one would serve Me, let him follow Me; and where I am, there also shall My servant be. If any one serve Me, him will the Father honor. Now is My soul troubled, and what shall I say? Father, save Me from this hour? But for this cause I came to this hour. Father, glorify Thy name." Whereupon there came a voice out of heaven, "I have both glorified it, and will glorify it again." The multitude therefore that stood by heard it. Some said, "It thundered." Others said, "An angel hath spoken to Him." Jesus answered and said, "This voice hath come, not for My sake, but for your sakes. Now is *the* judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men to Myself." But this He said, signifying by what kind of death He was about to die. The multitude therefore answered Him, "We have heard out of the law, that the Christ abideth forever; and why sayest Thou, 'The Son of man must be lifted up'? Who is this Son of man?" Jesus therefore said to them, "Yet a little while is the Light with you. Walk while ye have the Light, that darkness may not overtake you: and he that walketh in the darkness, knoweth not whither he goeth. While ye have the Light, believe on the Light, that ye may become the sons of Light." These things spake Jesus, and departing, hid Himself from them.

And Jesus cried and said, "He that believeth on Me, believeth not on Me, but on Him Who sent Me; and He that seeth Me, seeth Him Who sent Me. I have come a Light into the world, that every one that believeth on Me, may not abide in the darkness. And if any one heareth My words and keepeth them not, I do not judge him; for I came not to judge the world, but to save the world. He that rejecteth Me and receiveth not my words, hath One that judgeth him: the word which I spake, that shall judge him in the last day. Because I spake not from Myself; but the Father Who sent Me, Himself hath given Me commandment, what I should say and what I should speak: and I know that His commandment is life everlasting. What, therefore, I speak, as the Father hath said to Me, so I speak."

THE STUBBORN UNBELIEF OF THE RULERS (Mk. 11:19; Lu. 19:47, 48; Jno. 12:37-43):—Now, *though Jesus* had done so many signs before them, they did not believe on Him: that the word of Isaiah the prophet might be fulfilled, which he spake:

"Lord, who hath believed our report?
And to whom hath the Arm of the Lord
been revealed?"

On this account they could not believe, because, Isaiah said again,

"He hath blinded their eyes,
And He hardened their heart;
That they should not see with *their* eyes,
And understand with *their* heart,
And turn back,
And I should heal them."

These things said Isaiah, because he saw His glory, and spake concerning Him. But the chief priests and the scribes and the leaders of the people were seeking to destroy Him, but could not find anything they could do; for all the people were hanging upon Him listening. Nevertheless, even among the rulers, many believed on Him; but on account of the Pharisees, they did not confess *Him*, lest they should be put out of the synagogue: for they loved the glory *that is* of men, rather than the glory *that is* of God. And whenever evening came, He went forth out of the city.

THE FIG-TREE IS FOUND WITHERED: A LESSON OF FAITH AND PRAYER (Mat. 21:20-22; Mk. 11:20-26):—Now as they passed by in the morning, they saw the fig-tree dried up from the roots. And

when the disciples saw it, they wondered, saying, "How did the fig-tree *so* quickly dry up?" And Peter, calling it to mind, saith to Him, "Rabbi, behold, the fig-tree which Thou didst curse is dried up." And Jesus, answering, saith to them, "Have faith in God. Verily I say to you, If ye have faith and do not doubt, not only can ye do what is done to the fig-tree, but whosoever shall say to this mountain, 'Be thou taken up and cast into the sea'; and shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it: it shall be done. Therefore I say to you, All things whatsoever ye pray and ask for, believe that ye have received, and ye shall have them. And when ye stand praying, forgive, if ye have any thing against any one; that your Father Who is in heaven may also forgive you your transgressions. (But if ye do not forgive, neither will your Father Who is in heaven forgive your transgressions.)"

THE JEWISH RULERS QUESTION CHRIST'S AUTHORITY (Mat. 21:23-27; Mk. 11:27-33; Lu. 20:1-8; 21:37, 38):— Now every day *Jesus* was teaching in the temple, but every night He went out and lodged on the mount called Olivet. And all the people used to come to Him early in the morning in the temple to hear Him. So it came to pass on one of the days, they came again to Jerusalem; and when He came into the temple, He taught the people and preached the gospel. And as He was walking about in the temple, the chief priests and the scribes and the elders of the people came to Him, and said to Him, "Tell us, by what authority doest thou these things, or who is it that gave Thee this authority to do these things?" Then Jesus answered and said to them, "I also will ask you one question, and answer Me; and if ye tell Me, I also will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or from men? Answer Me." Then they reasoned with themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why then did ye not believe him?' But if we say, 'From men,' we fear the multitude: all the people will stone us; for they are all persuaded and hold that John was a prophet." And they answered Jesus and said, "We do not know." And Jesus saith to them, "Neither do I tell you by what authority I am doing these things."

THE TWO SONS (Mat. 21:28-32):— "But what think ye? A man had two children, and he came to the first and said, 'Child, go work today in the vineyard.' And he answering said, 'I will not'; but he afterwards repented and went. Then he came to the second and said likewise. And he answering said, 'I *go*, sir'; and went not. Which of the two did the will of the father?" They say, "The first." Jesus saith to them, "Verily, I say to you, that the tax-collectors and the harlots go before you into the kingdom of God: for John came to you in *the* way of righteousness, and ye did not believe him; but the tax-collectors and the harlots believed him; and ye, when ye saw it, did not repent afterwards, that ye might believe him."

THE WICKED HUSBANDMEN (Mat. 21:33-46; Mk. 12:1-12; Lu. 20:9-19):— Then *Jesus* began to speak to the people in parables, *saying*, "Hear another parable: There was a man, a householder, who planted a vineyard, and put a fence around it, and dug an upper and lower wine-vat, and built a tower, and let it out to husbandmen, and went abroad for a long time. Now when the season of the fruits drew near, he sent a servant to the husbandmen that he might receive from them of the fruits of the vineyard. But the husbandmen took him and beat him and sent him away empty. And again he sent to them another servant, but they beat him, and wounded him on the head, and treated him shamefully, and sent him away empty. And he sent still a third, and they wounded him also and cast him out and killed him. And so the husbandmen taking his servants, beat one, killed another, and stoned another. Again he sent many other servants, more than the first, and they did to them likewise. Now the lord of the vineyard had yet one beloved son. And he said, 'What shall I do? I will send my beloved son; perhaps they will reverence him.' So he sent him last to them. But when the husbandmen saw the son, they reasoned with one another, saying among themselves, 'This is the heir; come, let us kill him, and the inheritance shall be ours.' And they took him and cast him forth out of the vineyard and killed him. When, therefore, the lord of the vineyard shall come, what will he do to those husbandmen?" They say to Him, "He will come and miserably destroy those wicked husbandmen, and will let out the vineyard to other husbandmen who shall render to him the fruits in their seasons." But when *some* heard it, they said, "May it not be!" But Jesus, looking at them, said to them, "What then is this that is written? Have ye not even read this scripture?—

'A stone which the builders rejected,
The same became head of a corner;
This was from the Lord,
And it is wonderful in our eyes.'

Therefore, I say to you, The kingdom of God shall be taken away from you and given to a people bringing forth the fruits thereof. And he that falleth on this stone shall be broken; but on whomsoever it shall fall, it will scatter him as chaff." Now when the scribes and the chief priests and the Pharisees heard His parables, they knew that He spake of them. But when, in that very hour, they sought to lay hands

on Him, they feared the multitudes, because they held Him as a Prophet.

PARABLE OF THE MARRIAGE FEAST OF THE KING'S SON (Mat. 22:1-14):—Then Jesus, answering, spake to them again in parables saying, "The kingdom of heaven is likened to a man, a king, who made a marriage feast for his son. And he sent his servants to call those who had been invited to the marriage feast, and they would not come. Again he sent other servants, saying, 'Say to those who have been invited, Behold, I have prepared my dinner, my oxen and fatlings are killed, and all things are ready: come to the marriage feast.' But they were careless and went their ways, one to his farm, and another to his merchandise: but the others laid hold of his servants and treated them shamefully and killed them. The king was enraged; and sending his armies, he destroyed those murderers and burned their city. Then he saith to his servants, 'The marriage feast, indeed, is ready, but they that were bidden were not worthy. Go ye, therefore, along the thoroughfares of the streets, and as many as ye shall find, invite to the marriage feast.' And those servants went out into the streets, and brought together all, as many as they found, both bad and good; and the marriage was provided with guests. Now when the king came in to see the guests, he saw there a man not clothed with a wedding garment. And he saith to him, 'Friend, how didst thou enter here, not having on a wedding garment?' But he was speechless. Then the king said to the attendants, 'Bind his feet and hands, and cast him forth into the outer darkness:' there shall be weeping and the gnashing of the teeth. For many are called, but few chosen."

PAYING TRIBUTE TO CÆSAR (Mat. 22:15-22; Mk. 12:13-17; Lu. 20:20-26):—Then the Pharisees went and took counsel how they might ensnare Him in speech. And they watched Him, and sent spies, their disciples, with the Herodians, who feigned themselves to be righteous, that they might catch Him in His discourse, so as to deliver Him to the power and jurisdiction of the governor. Now when they were come, they asked Him, saying, "Teacher, we know that Thou art true, that Thou sayest and teachest rightly, and teachest the way of God in truth; and Thou carest for no one, for Thou lookest not on the outward appearance of man. Tell us, therefore, what thinkest Thou? Is it lawful to pay tribute to Cæsar, or not? Shall we pay, or shall we not pay?" But Jesus, knowing their wickedness and hypocrisy, and perceiving their craftiness, said to them, "Why do ye try Me, ye hypocrites? Show Me the tribute money, that I may see it." Then they brought to Him a shilling. And He saith to them, "Whose image and inscription hath it?" And they said to Him, "Cæsar's." Then Jesus saith to them, "Render then to Cæsar the things that are Cæsar's; and to God, the things that are God's." And when they heard *this*, they could not take hold of what He said before the people. And being astonished at His answer, they kept silent and left Him and went away.

A QUESTION CONCERNING THE RESURRECTION (Mat. 22:23-33; Mk. 12:18-27; Lu. 20:27-39):—On the same day there came to *Jesus* some of the Sadducees, who say there is no resurrection; and they asked Him, saying, "Teacher, Moses wrote to us, 'If any man's brother die and leave a wife behind, and leave no child, that his brother shall take his wife and raise up seed to his brother.' Now there were with us seven brothers; and the first took a wife, and dying left no seed; and the second took her, and died, leaving no seed; and the third likewise took her, and in like manner the seven *took her* and died and left no children. Then last of all the woman died. In the resurrection, therefore, whose wife shall she be of the seven? for they all had her to wife." Then Jesus answering, said to them, "Ye err, not knowing the Scriptures, nor the power of God. The sons of this age marry and are given in marriage; but those who are accounted worthy to attain to that age, and the resurrection from *the* dead, when they shall rise from the dead, neither marry nor are given in marriage; for neither can they die any more; for they are similar to angels in heaven, and are sons of God, being sons of the resurrection.

"But concerning the dead that they are raised; have ye not read that which was spoken to you by God in the book of Moses, how, at the bush, God spake to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? Now He is not a God of dead men, but of *the* living; for all live to Him. Ye do greatly err." Then some of the scribes answering said, "Teacher, Thou hast spoken well." And the multitudes, having heard it, were astonished at His teaching.

THE GREAT COMMANDMENTS (Mat. 22:34-40; Mk. 12:28-34):—Now the Pharisees, when they heard that Jesus had silenced the Sadducees, gathered themselves together. And one of them, a lawyer, one of the scribes, having heard *Jesus and the Sadducees* reasoning together, perceived that He had answered them well. And he asked, trying Him, "Teacher, which is the great commandment in the law—the first of all?" Jesus answered, "The first is, 'Hear, O Israel; the Lord our God, the Lord, is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' This is the

great and first commandment. And a second like it is this, 'Thou shalt love thy neighbor as thyself.' There is no other commandment greater than these. On these two commandments hang all the law and the prophets." And the scribe said to Him, "Well, Teacher, Thou hast said truly that He is One, and there is no other beside Him; and to love Him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as himself, is much more than all the whole burnt offerings and sacrifices." And Jesus perceiving that he answered intelligently, said to him, "Thou art not far from the kingdom of God."

"WHAT THINK YE OF THE CHRIST?" (Mat. 22:41-46; Mk. 12:34-37; Lu. 20:40-44):—Now while the Pharisees were assembled together, Jesus questioned them, as He taught in the temple, saying, "How say the scribes that the Christ is David's Son? What think ye of the Christ? Whose Son is He?" They say to Him, "David's." He saith to them, "Why then doth David himself in the Holy Spirit call Him Lord, saying,

'The Lord said to my Lord,
Sit Thou on My right hand,
Till I make Thine enemies a footstool for
Thy feet'?

If David, therefore, calleth Him Lord, how is He his Son?" And no one was able to answer Him a word; nor dared any one from that day to question Him any more. Nevertheless the great multitudes heard Him gladly.

OUR SAVIOR'S LAST PUBLIC DISCOURSE: HE DENOUNCES THE SCRIBES AND THE PHARISEES (Mat. 23:1-36; Mk. 12:38-40; Lu. 20:45-47):—Then Jesus, in His teaching, said, in the hearing of all the people, to the multitudes and to His disciples, "Beware of the scribes. The scribes and the Pharisees sit on Moses' seat. All, therefore, whatsoever they bid you, do and observe; but do not ye according to their works, for they say and do not. But they bind heavy burdens (and oppressive), and lay *them* upon men's shoulders; but they themselves are not willing to move them with their finger. But all their works they do to be seen by men; for they make broad their phylacteries and enlarge their fringes, and delight to walk in flowing robes, and love the first place at the feasts and the chief seats in the synagogues, and the salutations in the market places, and to be called of men, 'Rabbi.' But be not ye called Rabbi; for One is your Teacher, and all ye are brethren. And call no one your father on the earth; for One is your Father, the One in the heaven. Neither be ye called masters; for One is your Master, the Christ: but the greater of you shall be your servant. And whosoever shall exalt himself, shall be humbled; and whosoever shall humble himself, shall be exalted.

"But woe to you, scribes and Pharisees, hypocrites! because ye shut up the kingdom of heaven against men; for ye do not enter in, neither do ye suffer those who are entering to go in. These are they who devour widow's houses, and for a pretense make long prayers: these shall receive greater condemnation.

"Woe to you, scribes and Pharisees, hypocrites! because ye compass sea and land to make one proselyte, and when he has become so, ye make him twofold more a son of hell than yourselves.

"Woe to you, ye blind guides, who say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is bound.' Ye fools and blind! for which is greater, the gold, or the temple that sanctified the gold? And *ye say*, 'Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is on it, he is bound.' Ye blind! for which is greater, the gift, or the altar that sanctifieth the gift? He, therefore, that sweareth by the altar, sweareth by it and all the things that are upon it. And he that sweareth by the temple, sweareth by it and by Him Who dwelleth in it. And he that sweareth by heaven, sweareth by the throne of God and by Him who sitteth upon it.

"Woe to you, scribes and Pharisees, hypocrites! because ye pay tithes of the mint and the dill and the cummin, and have left undone the weightier matters of the law, justice and mercy and faith; these ye ought to have done, and not to have left those undone. Blind guides, who filter out the gnat, but swallow the camel!

"Woe to you, scribes and Pharisees, hypocrites! because ye cleanse the outside of the cup and of the dish, but within they are full of rapacity and excess. Blind Pharisees! cleanse first the inside of the cup and of the dish, that its outside may also become clean.

"Woe to you, scribes and Pharisees, hypocrites! because ye are like whitewashed sepulchres, that outwardly, indeed, appear beautiful, but within are full of bones of *the* dead and of all uncleanness. So ye also outwardly, indeed, appear righteous to men, but within are full of hypocrisy and iniquity.

"Woe to you, scribes and Pharisees, hypocrites! because ye build the sepulchres of the prophets and decorate the tombs of the righteous; and ye say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' So then ye bear witness to yourselves, that ye are sons of those who murdered the prophets: and ye, fill ye up the measure of your fathers! Serpents! Offspring of vipers! How can ye escape the condemnation of hell?

"Therefore, behold, I send to you prophets and wise men, and scribes: *some* of them ye will kill and crucify, and *some* of them ye will scourge in your synagogues, and will persecute from city to city; so that upon you may come all the righteous blood shed on the earth, from the blood of Abel, the righteous, to the blood of Zachariah, son of Barachiah, whom ye murdered between the temple and the altar. Verily I say to you, All these things shall come upon this generation."

JESUS LAMENTS OVER JERUSALEM (Mat. 23:37-39; Lu. 13:34, 35):—"O Jerusalem, Jerusalem, that killest the prophets and stonest those who are sent to thee! How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left to you desolate. For I say to you, Ye shall not see Me henceforth, till ye shall say, 'Blessed is He that cometh in the name of the Lord.'"

THE WIDOW'S MITES (Mk. 12:41-44; Lu. 21:1-4):—And Jesus, sitting opposite the treasury, saw how the multitude cast money into the treasury. Then looking up, He saw the rich casting their gifts into the treasury; and many of them cast in much. Then He saw one poor widow that came and cast in two mites, that is, a farthing. And calling to Him His disciples, He said to them, "Verily I say to you, that this poor widow hath cast in more than they who are casting into the treasury: for they all cast into the gifts out of their overabundance, but she out of her poverty did cast in all the living that she had."

FINAL DEPARTURE OF OUR LORD FROM THE TEMPLE AND HIS GREAT PROPHECY (Mat. 24:1-51; Mk. 13:1-37; Lu. 21:5-36):—Now Jesus departed from the temple and went on His way. And as He was going forth, some spake of the temple, that it was adorned with beautiful stones and offerings. And His disciples came to Him to direct His attention to the buildings of the temple, and one of them saith to Him, "Teacher, behold what manner of stones and what manner of buildings!" But He answered and saith to them, "See ye not all these things, these great buildings? As for these things which ye see, verily I say to you, the days will come in which there will not be left here one stone upon another that shall not be thrown down." And as He was sitting upon the mount of Olives, opposite the temple, the disciples, Peter and James and John and Andrew, came to Him privately and asked Him, saying, "Teacher, tell us when shall these things be? Also what shall be the sign when these things are about to be accomplished? And what shall be the sign of Thy coming, and of the end of the age?" And Jesus answered and said to them, "Take heed that no one lead you astray. For many shall come in My name, saying, 'I am the Christ,' and 'The time hath come,' and shall lead many astray; go not after them. But take ye heed to yourselves; for before all these things, they shall lay their hands upon you and persecute you, and deliver you up to tribulation and to councils and to synagogues and to prison; and ye shall stand before governors and kings for My name's sake, for a testimony to them. And ye shall be beaten in synagogues, and they shall kill you; but it shall turn out to you for a testimony. And when they lead you away to deliver you up, settle it in your hearts not to meditate beforehand how to make defense, nor be anxious what ye shall speak; but whatever may be given you in that hour, that speak ye; for I will give you a mouth and wisdom which all your adversaries shall not be able to withstand or to answer: for it is not ye that speak, but the Holy Spirit. And then shall many become offended, and shall deliver up one another, and hate one another. And ye shall be delivered up even by parents and brothers and kindred and friends; and some of you, they will put to death. Yea, brother shall deliver up brother to death, and father *his* child; and children shall rise up against parents and put them to death. And ye shall be hated of all men of all the nations for My name's sake. But not a hair from your head shall perish. In your patient endurance, ye shall gain your souls.

"But when ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in *the* holy place, where it should not (let him that readeth understand), and when ye see Jerusalem surrounded by armies, know then that her desolation hath come. Then let those in Judæa flee to the mountains, and let those in her midst depart out; and let not those in the country enter into her; and let not him that is upon the house-top go down nor enter in to take anything out of his house; and he that is in the field, let him not turn back to take his garment. For these are days of vengeance, that all things that are written may be fulfilled. But woe to them that are with child and to them that give suck in those days. And pray ye that your flight may not be in winter, nor on the Sabbath. For those days shall be *a time of* great tribulation, such as there hath not been the like from the beginning of the creation which God created until this time, nor ever shall be *again*. And unless the Lord had shortened those days, no flesh would have been saved; but for the sake of the elect, whom He chose, He shortened the days. Also many false prophets shall arise, and shall lead many astray. And then if any one say to you, 'Lo, here is the Christ,' or 'Lo, there'; believe it not: for false Christs and false prophets shall arise and shall show great signs and wonders so

as to lead astray, if possible, even the elect. If, therefore, they shall say to you, 'Behold, he is in the wilderness'; go not forth: 'Behold, he is in the private chambers'; believe it not. For as the lightning cometh forth from the east and is seen even unto the west, so shall be the coming of the Son of man.

"But take ye heed; behold, I have told you all beforehand. Wheresoever the carcass is, there will the eagles be gathered together. For there shall be great distress upon the land, and wrath to this people. And they shall fall by the edge of the sword, and shall be led away captive into all the nations; and Jerusalem shall be trodden down by the Gentiles, till the times of the Gentiles be fulfilled.

"Now when ye shall hear of wars and rumors of wars and tumults, be not troubled nor terrified; for these things must first come to pass; but the end is not immediately. Verily the gospel must first be preached to all the nations."

Then He said to them, "Nation shall rise up against nation, and kingdom against kingdom; and there shall be great earthquakes, and in various places famines and pestilences; and there shall be terrible sights and great signs from heaven. Now all these are a beginning of calamities. But when these things begin to come to pass, look up, and lift up your heads, because your redemption is drawing near. Then, because lawlessness shall be increased, the love of the greater number will grow cold; but he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole inhabited earth, for a testimony to all the nations; and then shall the end come.

"But immediately after the tribulation of those days, there shall be signs in sun and moon and stars: the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken. And upon the earth there shall be distress of nations, in perplexity at the roaring of the sea and the billows; men fainting from fear and expectation of the things that are coming on the inhabited earth. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth lament, and they shall see the Son of man coming upon the clouds of heaven with power and great glory. And then He shall send forth His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from *the* end of the earth, from *one* end of the heavens to the other."

And He spake a parable to them: "Behold the fig-tree, and all the trees; and learn the parable from the fig-tree. When her branch is already become tender and putteth forth leaves, seeing it, ye know of yourselves the summer is near. So also ye, when ye see all these things coming to pass; know ye that the kingdom of God is near, at *the* doors. Verily I say to you, this race shall not become extinct till all these things are accomplished. Heaven and earth shall pass away, but My words shall not pass away.

"But of that day or the hour knoweth no one, not even the angels in heaven, nor the Son, but the Father only. But as the days of Noah *were*, so will it be *at* the coming of the Son of man. For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not till the flood came and took them all away; so will it be *at* the coming of the Son of man. Then two men shall be in the field, one is taken and one is left; two women grinding at the mill, one is taken and one is left. But take heed to yourselves, watch (and pray), lest perhaps your hearts be burdened with surfeiting and drunkenness and anxieties of life, and that day come upon you suddenly as a snare; for ye know not when the time is; for it shall come upon all that dwell upon the face of all the earth. As a man going abroad left his house and gave authority to his servants, to each one his work, and commanded the doorkeeper to watch, therefore watch ye, for ye know not on what day your Lord, the Master of the house, cometh, *nor* whether at evening, or at midnight, or at cockcrowing, or in the morning: lest coming suddenly, He find you sleeping. And what I say to you, I say to all, Watch. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore, be ye also ready; for in an hour that ye think not, the Son of man cometh.

"Who then is the faithful and wise servant, whom his lord hath set over his household to give them their food in season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say to you, he will set him over all that he hath. But if that evil servant shall say in his heart, 'My lord delayeth,' and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he is not expecting *him*, and in an hour when he knoweth not, and shall cut him asunder and appoint his portion with the hypocrites. There shall be the weeping and the gnashing of teeth!"

PARABLE OF THE TEN VIRGINS (Mat. 25:1-13):—Then shall the kingdom of heaven be likened to ten virgins, who took their lamps and went forth to meet the bridegroom. But five of them were foolish and five were wise: for the foolish,

taking their lamps, took no oil with them; but the wise took oil in the vessels with their lamps. Now while the bridegroom tarried, they all became drowsy and slept. But at midnight, there is a cry, 'Behold the bridegroom! come ye out to meet him.' Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, 'Give us of your oil; for our lamps are going out.' But the wise answered, saying, 'By no means: there may not be enough for us and you. Go ye rather to those who sell and buy for yourselves.' But while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut. And afterward came also the other virgins, saying, 'Lord, lord, open to us.' But he, answering, said, 'Verily I say to you, I do not know you.' Watch, therefore, for ye know not the day nor the hour."

PARABLE OF THE TALENTS (Mat. 25: 14-30):—"For *the kingdom of God is* as a man going abroad, *who* called his own servants and delivered to them his goods. And to one he gave five talents, to another two, and to another one, to each according to his own ability; and he went abroad. Immediately he that received the five talents went and traded with them and gained five other talents. Likewise he also that *received* the two gained other two. But he that received the one went away and dug in the earth and hid his lord's money. Now after a long time, the lord of those servants cometh and maketh a reckoning with them, and he that received the five talents came and brought other five talents, saying, 'Lord, thou didst deliver to me five talents; behold, I have gained other five talents.' His lord said to him, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.' He also that *received* the two talents came and said, 'Lord, thou didst deliver to me two talents; behold, I have gained other two talents.' His lord said to him, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.' Then he also that had received the one talent came and said, 'Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: behold, thou hast thine own.' But his lord answered and said to him, 'Thou wicked and slothful servant! Thou knewest that I reap where I sowed not, and gather where I did not scatter. Thou shouldest, therefore, have deposited my money with the bankers, and at my coming I should have received my own with interest. Take, therefore, the talent from him, and give it to him that hath the ten talents. For to every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.'"

THE JUDGMENT OF THE NATIONS (Mat. 25:31-46):—"But when the Son of man shall come in His glory, and all the angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all the nations: and He shall separate them from one another, as the shepherd separates the sheep from the goats. And He shall set the sheep on His right hand, but the goats on *His* left. Then shall the King say to those on His right hand, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from *the* foundation of *the* world. For I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me drink; I was a Stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came to Me.' Then shall the righteous answer Him, saying, 'Lord, when saw we Thee hungry and fed Thee, or thirsty and gave Thee drink? And when saw we Thee a Stranger and took Thee in, or naked, and clothed Thee? And when saw we Thee sick or in prison and came to Thee?' And the King shall answer and say to them, 'Verily I say to you, Inasmuch as ye did it to one of the least of these, My brethren, ye did it to Me.' Then shall He also say to those on *His* left, 'Depart from Me, ye cursed, into the everlasting fire, which hath been prepared for the devil and his angels. For I was hungry, and ye did not give Me to eat; I was thirsty, and ye did not give Me drink; I was a Stranger, and ye did not take Me in; naked, and ye did not clothe Me; sick, and in prison, and ye did not visit Me.' Then shall they also answer, saying, 'Lord, when did we see Thee hungry, or thirsty, or a Stranger, or naked, or sick, or in prison, and did not minister to Thee?' Then shall He answer them, saying, 'Verily I say to you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me.' And these shall go away into everlasting punishment, but the righteous into everlasting life."

JESUS PREDICTS AND THE RULERS PLOT HIS DEATH (Mat. 26:1-5; Mk. 14: 1, 2; Lu. 22:1, 2):—Now the feast of unleavened bread, called the Passover, was drawing near; and it came to pass, when Jesus had finished all these words, He said to His disciples, "Ye know that after two days the Passover cometh, and the Son of man is delivered up to be crucified."

Then the chief priests and the scribes and the elders of the people were gathered together in the court of the high priest, who

was called Caiaphas; and they consulted together and sought how they might take Jesus by stratagem and put Him to death. But they said, "Not during the feast, lest a tumult should arise among the people."

MARY ANOINTS JESUS AT THE FEAST IN BETHANY (Mat. 26:6-13; Mk. 14:3-9; Jno. 12:2-8):—Now while Jesus was in Bethany at the house of Simon the leper, they made Him a feast there. And Martha served, but Lazarus was one of those that reclined at table with Him. Then Mary took an alabaster *jar* of a pound of ointment, pure spikenard, very costly, and breaking the alabaster, she anointed the feet of Jesus, and poured it on His head as He reclined at table. And she wiped His feet with her hair; and the house was filled with the odor of the ointment. But Judas Iscariot, one of His disciples, who was about to betray Him, saith, "Why was not this ointment sold for three hundred shillings and given to the poor?" Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, was taking away what was put into it. Then some of the disciples seeing it, became indignant, saying, "Why hath this waste of ointment been made? For this might have been sold for much more than three hundred shillings, and given to the poor." And they upbraided her. But Jesus perceiving it, said to them, "Let her alone. Why do ye trouble the woman? For she hath wrought a good work on Me. For ye have the poor always with you, and whenever ye wish ye can do them good; but Me ye have not always. For the day of My burial she kept it. She hath done what she could. She hath come beforehand to anoint My body for the burial: for she, in pouring this ointment on My body, did it to prepare Me for burial. And verily I say to you, Wheresoever this gospel shall be preached, in the whole world, this also that she hath done shall be spoken of for a memorial of her."

JUDAS COVENANTS TO BETRAY HIS LORD (Mat. 26:14-16; Mk. 14:10, 11; Lu. 22:3-6):—Then Satan entered into Judas, who is called Iscariot, being one of the number of the twelve; and he went away to the chief priests, and consulted with the chief priests and captains as to how he might deliver up *Jesus* to them; and he said, "What are ye willing to give me, and I will deliver Him up to you?" and they, when they heard it, rejoiced, and covenanted to give him money: and he agreed. Then they weighed out for him thirty pieces of silver, and from that time, he sought a favorable opportunity to deliver Him up to them in the absence of a multitude.

PREPARATION MADE TO EAT THE PASSOVER (Mat. 26:17-20; Mk. 14:12-17; Lu. 22:7-16):—Now on the first day of the unleavened bread, on which the passover must be sacrificed, the disciples came to Jesus, saying, "Where wilt Thou that we go and prepare for Thee to eat the passover?" And He sendeth two of His disciples, Peter and John, and saith to them, "Go, and prepare the passover for us, that we may eat." Then they said to Him, "Where wilt Thou that we prepare it?" And He said to them, "Go into the city, and behold, when ye have entered into it, there shall meet you a man carrying a pitcher of water; follow him into the house whereinto he entereth. And ye shall say to the master of the house, 'The Teacher saith to thee, My time is at hand; I will keep the passover with thee, together with My disciples. Where is the guest chamber where I may eat the passover with My disciples?' And he himself will show you a large upper room furnished, ready: and there prepare for us." And the disciples went forth and came into the city, and found as He had said to them; and they prepared the passover, as Jesus directed them. Now when evening came, He cometh with the twelve; and when the hour came, He reclined at table, and the apostles with Him. And He said to them, "Earnestly have I desired to eat this passover with you before I suffer: for I say to you, I will eat it no more till it be fulfilled in the kingdom of God."

CONTENTION AMONG THE TWELVE —JESUS WASHES THEIR FEET (Lu. 22:24-30; Jno. 13:1-20):—Now there arose a contention among them, which of them was to be regarded as the greatest. But He said to them, "The kings of the nations rule over them, and those having authority over them are called Benefactors. But ye are not so; but let the greater among you be as the younger, and he that rules as he that serves. For which is greater, he that reclines at table, or he that serves? But I am in the midst of you as He that serves. But ye are they who have continued with Me in My temptations: and I appoint to you a kingdom, even as My Father appointed to Me, that ye may eat and drink at My table in My kingdom; and ye shall sit on thrones, judging the twelve tribes of Israel."

Now before the feast of the passover, Jesus, knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. And during supper (the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him), knowing that the Father had given all things into His hands, and that He came forth from God and goeth to God; *Jesus* riseth from the supper, and layeth aside His garments, and taking a towel He girded Himself. Then He poureth water into the basin, and began to wash the disciples'

feet, and to wipe them with the towel with which He was girded. He cometh, then, to Simon Peter. He saith to Him, "Lord, dost Thou wash my feet?" Jesus answered and said to him, "What I do thou knowest not now, but thou shalt understand it hereafter." Peter saith to Him, "Thou shalt never wash my feet!" Jesus answered him, "If I do not wash thee, thou hast no part with Me." Simon Peter saith to Him, "Lord, not my feet only, but also my hands and my head." Jesus saith to him, "He that hath bathed, hath no need to wash except the feet, but is wholly clean: and ye are clean, but not all." For He knew him who was betraying Him; therefore He said, "Ye are not all clean." So when He had washed their feet and taken His garments and reclined again, He said to them, "Do ye know what I have done to you? Ye call Me 'the Teacher' and 'the Lord,' and ye say well; for so I am. If therefore I, 'the Teacher' and 'the Lord,' washed your feet, ye also ought to wash one another's feet. For I have given you an example, that as I did to you, ye also should do. Verily, verily, I say to you, A servant is not greater than his lord, nor an apostle greater than He who sent him. If ye know these things, blessed are ye if ye do them. I speak not concerning all of you; I know whom I chose. But that the scripture may be fulfilled, 'He that eateth My bread lifted up his heel against Me.' Even now I tell you before it cometh to pass, that when it cometh to pass, ye may believe that I am *He*. Verily, verily, I say to you, He that receiveth whomsoever I shall send, receiveth Me; and he that receiveth Me, receiveth Him Who sent Me."

JESUS FORETELLS HIS BETRAYAL AND JUDAS GOES OUT (Mat. 26:21-25; Mk. 14:18-21; Lu. 22:21-23; Jno. 13:21-30):—When Jesus had said these things, as they reclined at table and were eating, He was troubled in spirit, and testified and said, "Behold, the hand of him that betrayeth Me is with Me on the table. Verily, verily, I say to you, that one of you that eateth with Me, will betray Me. The Son of man goeth, indeed, as it hath been appointed; but woe to that man by whom He is betrayed!" The disciples looked, one upon another, doubting of whom He spake. And they began to question among themselves, which of them it could be that was about to do this thing. And they were exceedingly sorrowful, and began to say to Him, every one, one by one, "Is it I, Lord?" Then He answered and said, "It is one of the twelve: he that dipped his hand with Me in the dish, that one of you will betray Me. The Son of man, indeed, goeth as it is written of Him, but woe to that man by whom the Son of man is betrayed! It were good for that man if he had not been born."

There was reclining at table in Jesus' bosom, one of His disciples whom Jesus loved. Simon Peter, therefore, beckoneth to him and saith to him, "Ask who it is, of whom He speaketh." Leaning back, as he was, on Jesus' breast, he saith to Him, "Lord, who is it?" Jesus, therefore, answereth, "He it is, for whom I shall dip the morsel and give it to him." Then having dipped the morsel, He taketh and giveth it to Judas, Simon Iscariot's *son*. And Judas, who was betraying Him, answered and said, "Is it I, Rabbi?" He saith to him, "Thou hast said." Now after the morsel, immediately Satan entered into him. Jesus therefore saith to him, "What thou doest, do quickly." But no one of those reclining at table knew why He spake this to him. For some thought, since Judas had the purse, that Jesus said to him, "Buy what we have need of for the feast"; or that he should give something to the poor. He then, having received the morsel, went out immediately; and it was night.

THE NEW COMMANDMENT (Jno. 13:31-35):—When, therefore, he was gone out, Jesus saith, "Now is the Son of man glorified, and God is glorified in Him. And God shall glorify Him in Himself, and shall glorify Him immediately. Little children, yet a little while I am with you. Ye shall seek Me; and as I said to the Jews, 'Whither I go, ye cannot come'; so now I say it to you. A new commandment I give to you, that ye love one another; even as I loved you, that ye also love one another. By this shall all know that ye are My disciples, if ye have love one to another."

THE LORD'S SUPPER INSTITUTED (Mat. 26:26-29; Mk. 14:22-25; Lu. 22:17-20):—And having received a cup and given thanks, *Jesus* said, "Take this and divide it among yourselves; for I say to you, I will not drink henceforth of the fruit of the vine until the kingdom of God be come." Then, as they were eating, Jesus took a loaf, and when He had given thanks, and blessed it, He broke it and gave to His disciples, saying, "Take, eat; this is My body, which is given for you: this do in remembrance of Me." In like manner also He took the cup after *the paschal* supper, and when He had given thanks, He gave to them, saying, "Drink all ye of it": and they all drank of it. And He said to them, "This cup is the new covenant in My blood, which is poured out for you and in behalf of many, for remission of sins. This do, as often as ye drink it, in remembrance of Me. Verily I say to you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of God My Father."

PETER'S DENIAL FORETOLD (Mat. 26:31-35; Mk. 14:27-31; Lu. 22:31-34; Jno. 13:36-38):—Simon Peter saith to Him, "Lord, whither goest Thou?" Jesus answered, "Whither I am going thou canst not follow Me now, but thou shalt follow Me afterwards. Simon, Simon, behold, Satan asked for you *all*, to sift you as wheat; but I prayed for thee, that thy faith might not fail: and do thou, when thou hast turned again, confirm thy brethren." Peter saith to Him, "Lord, why cannot I follow Thee even now? I am ready to go with Thee both to prison and to death. I will lay down my life for Thee." Jesus answereth, "Wilt thou lay down thy life for Me? Verily, verily, I say to thee, the cock shall not crow till thou hast denied Me three times." Then Jesus saith to *His disciples*, "All ye shall be caused to forsake Me this night: for it is written, 'I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.' But after I am raised up, I will go before you into Galilee." But Peter answered and said to Him, "Although all shall be made to forsake Thee, yet will not I forsake Thee." Jesus saith to him, "I tell thee, Peter, verily today, this night, before the cock crow twice, thou shalt three times deny that thou knowest Me." But Peter kept saying the more vehemently to Him, "Even if I must die with Thee, I will not deny Thee." Likewise also said all the disciples.

PURSE, SATCHEL AND SWORD TO BE PROVIDED (Lu. 22:35-38):—And He said to them, "When I sent you forth without purse and provision-satchel and sandals, did ye lack anything?" And they said, "Nothing." Then He said to them, "But now, he that hath a purse, let him take it; likewise also a provision-satchel; and he that hath none, let him sell his garment and buy a sword. For I say to you, that this that is written must be fulfilled in Me: 'And He was numbered with the lawless'; for that which concerneth Me is coming to an end." Then they said, "Lord, behold, here are two swords." And He said to them, "It is enough."

OUR LORD'S FAREWELL DISCOURSE (Jno. 14:1–16:33):—"Let not your heart be troubled: believe in God; believe also in Me. In My Father's house there are many dwelling-places; if it were not so, I would have told you: for I go to prepare a place for you. And if I go and prepare a place for you, I am coming again, and will take you to Myself; that where I am, ye may be also. And whither I am going, ye know the way." Thomas saith to Him, "Lord, we know not whither Thou art going; how do we know the way?" Jesus saith to him, "I am the Way and the Truth and the Life: no one cometh to the Father but by Me. If ye had known Me, ye would have known My Father also. From henceforth ye know Him, and have seen Him." Philip saith to him, "Lord, show us the Father, and it is enough for us." Jesus saith to him, "So long a time I am with you, and thou hast not known Me, Philip? He that hath seen Me, hath seen the Father: how then sayest thou, 'Show us the Father'? Believest thou not that I am in the Father, and that the Father is in Me? The words that I speak to you, I speak not from Myself; but the Father abiding in Me, doeth His works. Believe Me, that I am in the Father and the Father in Me; but if not, believe Me for the sake of the works themselves. Verily, verily, I say to you, he that believeth on Me, the works that I do, he shall do also; and greater than these shall he do, because I am going to the Father. And whatsoever ye may ask in My name, that will I do, that the Father may be glorified in the Son. If ye ask anything in My name, I will do it.

"If ye love Me, ye will keep My commandments. And I will ask the Father and He shall give you another Advocate, that He may be with you forever: the Spirit of Truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him. Ye know Him, because He abideth with you and is in you. I will not leave you orphans; I am coming to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. In that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved by My Father, and I will love him, and will manifest Myself to him." Judas (not Iscariot) saith to Him, "Lord, what has come to pass, that Thou art about to manifest Thyself to us and not to the world?" Jesus answered and said to him, "If any one love Me, he will keep My word, and My Father will love him, and We will come to him and make Our abode with him. He that loveth Me not, keepeth not My words; and the word which ye hear is not Mine, but the Father's Who sent Me.

"These things I have spoken to you while abiding with you. But the Advocate, the Holy Spirit, Whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all things that I said to you. Peace I leave to you; My own peace I give to you: not as the world giveth do I give to you. Let not your heart be troubled, neither let it be afraid. Ye heard that I said to you, 'I am going away,' and 'I am coming to you.' If ye loved Me, ye would have rejoiced because I am going to the Father; for the Father is greater than I. And now I have told you before it cometh to pass, that when it cometh to pass, ye may believe.

I shall no longer talk much with you; for the prince of the world cometh, and he hath nothing in Me. But that the world may know that I love the Father, even as the Father commanded Me, so I do. Arise, let us go hence.

"I am the true Vine, and My Father is the Vine-Dresser. Every branch in Me that beareth not fruit, He taketh it away; and every one that beareth fruit, He cleanseth it that it may bear more fruit. Ye are clean already, through the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can ye unless ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same beareth much fruit: because apart from Me ye can do nothing. Unless one abide in Me, he is cast forth as a branch and is dried up; and they gather them together and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ask whatever ye wish, and it shall be done for you. In this is My Father glorified, that ye bear much fruit, and become My disciples. As the Father loved Me, I also love you; abide in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments and abide in His love. These things have I spoken to you, that My joy may be in you, and that your joy may be complete.

"This is My commandment, that ye love one another as I have loved you. Greater love hath no one than this, that one lay down his life for his friends. Ye are My friends, if ye do what I command you. No longer do I call you servants, for the servant knoweth not what his master doeth. But I have called you friends, because all things that I heard from My Father I made known to you. Ye did not choose Me, but I chose you and appointed you, that ye should go and bear fruit, and that your fruit should abide; that whatsoever ye may ask the Father in My name, He may give it to you. These things I command you, in order that ye may love one another.

"If the world hateth you, ye know that it hath hated Me before *it hated* you. If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. But all these things will they do to you for My name's sake, because they know not Him Who sent Me. If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. He that hateth Me, hateth My Father also. If I had not done among them works which none other did, they would not have had sin; but now they have seen and also have hated both Me and My Father: so that the word may be fulfilled that is written in their law: 'They hated Me without cause.' But when the Advocate shall come, Whom I will send to you from the Father, the Spirit of Truth Who goeth forth from the Father, He will testify concerning Me; and ye also testify, because ye are with Me from the beginning.

"These things I have spoken to you that ye may not be led astray. They shall put you out of the synagogues; yea, an hour is coming when any one that killeth you shall think that he rendereth service to God: and these things they will do, because they have not known the Father nor Me. But I have spoken to you these things, that when their hour shall come, ye may remember them, that I told you. But I did not tell you these things at the beginning, because I was with you.

"But now I go to Him Who sent Me, and none of you asketh Me, 'Whither goest Thou?' But because I have said these things to you, sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Advocate will not come to you; but if I go, I will send Him to you. And when He cometh, He will convict the world respecting sin and righteousness and judgment: respecting sin, because they believe not in Me; respecting righteousness, because I go to the Father and ye see Me no more; respecting judgment, because the prince of this world hath been judged.

"I have yet many things to say to you, but ye cannot bear them now. But when He, the Spirit of Truth, shall have come, He shall guide you into all the truth; for He shall not speak from Himself, but whatever He shall hear, He shall speak; and He shall declare to you the things to come. He shall glorify Me; for He shall receive of Mine and declare it to you. All things whatsoever the Father hath are Mine; for this reason, I said, that He receiveth of Mine and will declare it to you.

"A little while and ye see Me no more; and again a little while and ye shall see Me (because I go to the Father)." Therefore, some of His disciples said to one another, "What is this He saith to us, 'A little while, and ye see Me not, and again a little while and ye shall see Me'; and 'Because I go to the Father'?" They were saying therefore, "What is this which He saith, 'A little while'? We do not understand what He saith." Jesus knew that they wished to ask Him, and He said to them, "Do ye inquire among yourselves about this that I said, 'A little while and ye see Me not, and again a little while,

and ye shall see Me'? Verily, verily, I say to you, that ye shall weep and lament, but the world shall rejoice; ye shall be sorrowful, but your sorrow shall be changed into joy. A woman, when she is in travail, hath sorrow, because her hour hath come; but when she hath borne the child, she remembereth no more the anguish, for the joy that a man hath been born into the world. And ye also now have sorrow indeed; but I will see you again, and your heart shall rejoice, and your joy no one shall take from you.

"And in that day ye shall ask Me nothing. Verily, verily, I say to you, If ye shall ask the Father anything, He will give it you in My name. Hitherto ye have asked nothing in My name. Ask, and ye shall receive, that your joy may be complete. These things have I spoken to you in parables. An hour is coming when I will speak to you no more in parables, but will tell you plainly about the Father. In that day, ye shall ask in My name. And I do not say to you that I will pray the Father for you; for the Father Himself loveth you, because ye have loved Me and have believed that I came forth from the Father. I came forth from the Father and have come into the world; again, I leave the world and go to the Father." His disciples say, "Behold, now Thou speakest plainly, and speakest no parable. Now we know that Thou knowest all things, and hath no need that any one should question Thee. By this we believe that Thou comest forth from God." Jesus answered them, "Do ye now believe? Behold an hour is coming, yea, hath come, when ye shall be scattered, each one to his own place, and shall leave Me alone: yet I am not alone, because the Father is with Me. I have spoken these things to you, that in Me ye may have peace. In the world ye have tribulation; but be of good courage; I have overcome the world."

JESUS PRAYS FOR HIS PEOPLE (Jno. 17:1-26):—These things spake Jesus; then, lifting up His eyes to heaven, He said, "Father, the hour hath come; glorify Thy Son, that the Son may also glorify Thee: even as Thou gavest Him authority over all flesh, that He should give everlasting life to all those whom Thou hast given Him. And this is the everlasting life, that they know Thee, the only true God, and Jesus Christ Whom Thou didst send. I glorified Thee on earth, having finished the work which Thou hast given Me to do. And now, Father, glorify Thou Me with Thyself with the glory which I had with Thee before the world was. I manifested Thy name to the men whom Thou gavest Me out of the world. Thine they were, and Thou gavest them to Me; and they have kept Thy word. Now they know that all things whatsoever Thou hast given Me are from Thee; because the words which Thou gavest Me, I have given to them, and they received them, and knew of a truth that I came forth from Thee, and believed that Thou didst send Me. I pray for them: I pray not for the world, but for those whom Thou hast given Me; because they are Thine. And all things that are Mine are Thine, and Thine are Mine; and I am glorified in them. And I am no longer in the world; and these are in the world, and I come to Thee. Holy Father, keep in Thy name those whom Thou hast given Me, that they may be one, even as We. While I was with them, I kept them in Thy name, which Thou hast given Me; and I guarded them, and not one of them is lost—only the son of perdition, that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have My joy completed in themselves. I have given them Thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them from the world; but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them in the truth: Thy word is truth. Even as Thou didst send Me into the world, I also sent them into the world; and I sanctify Myself on their account, that they also may be sanctified in truth. But I pray not for these only, but for those also who believe on Me through their word; that they may all be one, even as Thou, Father, art in Me and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me. And the glory that Thou hast given Me, I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send me, and lovest them, even as Thou lovedst Me. Father, those whom Thou hast given Me, I will that they also may be with Me where I am, that they may behold My glory which Thou hast given Me; because Thou lovedst Me before the foundation of the world. Righteous Father, the world indeed knew Thee not, but I knew Thee, and these knew that Thou didst send Me. I also made known to them Thy name, and I will make it known: that the love with which Thou lovedst Me may be in them, and I in them."

JESUS GOES WITH HIS DISCIPLES TO GETHSEMANE AT THE MOUNT OF OLIVES (Mat. 26:30, 36; Mk. 14:26, 32; Lu. 22:39, 40; Jno. 18:1, 2):—When Jesus had said these things, and they had sung a hymn, He came out and went forth with His disciples, according to His custom, beyond the brook Kedron, to the mount of Olives, where there was a gar-

den called Gethsemane, into which He entered, Himself and His disciples. And having arrived at the place, He said to them, "Pray that ye enter not into temptation. Sit here while I go yonder and pray." Now Judas also, who was betraying Him, knew the place, because Jesus often resorted thither with His disciples.

THE AGONY IN THE GARDEN (Mat. 26:37-46; Mk. 14:33-42; Lu. 22:41-46):—And *Jesus* took with Him Peter, and James and John, the two sons of Zebedee, and began to be greatly distressed in mind and sorrowful and deeply depressed. Then He saith to them, "My soul is exceedingly sorrowful, even to death: stay here, and watch with Me." And going forward a little from them, about a stone's throw, He kneeled down and fell upon His face upon the earth, and prayed, saying, "Abba, Father, all things are possible to Thee: if Thou be willing, remove this cup from Me; nevertheless not My will, but Thine be done." Then there appeared to Him an angel from heaven, strengthening Him. And being in agony, He prayed more earnestly; and His sweat became as great drops of blood falling down upon the ground. And rising up from His prayer, He came to the disciples and found them sleeping from sorrow; and He saith to Peter, "Simon, sleepest thou? What! couldst thou not watch with Me one hour?" Also He said to them, "Why sleep ye? Arise, watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak." And He went away again the second time and prayed, saying, "My Father, if this cannot pass away, but that I drink it, Thy will be done." And He came again and found them sleeping, for their eyes were very heavy, and they knew not what to answer Him. And leaving them again, He went away and prayed the third time, saying again the same words. Then He cometh to the disciples the third time, and saith to them, "Sleep on the remaining time, and take your rest. It is enough; the hour hath come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going; behold, he that betrayeth Me hath come."

BETRAYAL AND ARREST OF JESUS (Mat. 26:47-56; Mk. 14:43-52; Lu. 22:47-53; Jno. 18:3-12):—Now Judas, one of the twelve, having received the company *of soldiers,* and officers from the chief priests and Pharisees and scribes and elders of the people, cometh thither with lanterns and torches and weapons. And immediately, while Jesus was yet speaking, behold Judas approacheth, and with him a great multitude with swords and clubs. Jesus, therefore, knowing all things that were coming upon Him, went forth and saith to them, "Whom seek ye?" They answered Him, "Jesus the Nazarene." Jesus saith to them, "I am *He.*" Now Judas also, who was betraying Him, was standing with them. When, therefore, He said to them, "I am *He,*" they went backward and fell to the ground. Again therefore He asked them, "Whom seek ye?" And they said, "Jesus the Nazarene." Jesus answered, "I told you that I am *He.* If then ye seek Me, let these go their way:" that the word might be fulfilled which He spake, "Of those whom Thou hast given Me, I lost not one." Now he that was betraying Him had given them a sign, saying, "Whomsoever I shall kiss, that is He; lay hold of Him and lead Him away securely." And when he was come, immediately he came to Jesus to kiss Him, and said, "Hail, Rabbi!" and kissed Him repeatedly. But Jesus said to him, "Judas, betrayest thou the Son of man with a kiss!" And those around Him, seeing what was about to happen, said, "Lord, shall we smite with *the* sword?" And behold, one of them that were with Jesus, Simon Peter, having a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the servant's name was Malchus. Then Jesus answered and said, "Suffer ye thus far." And He touched his ear and healed him. Jesus therefore said to Peter, "Put up the sword into the sheath; for all who take a sword will perish by a sword. The cup which the Father hath given Me, shall I not drink it? Or thinkest thou that I cannot call upon My Father and He will even now send Me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be?" Then Jesus said to *Judas,* "Friend, do that for which thou art come." Then they came and laid hands on Jesus and took Him. In that hour, Jesus said to the chief priests and captains of the temple and elders, and the crowds that were come against Him, "Have ye come out as against a robber, with swords and clubs, to arrest Me? When I sat daily with you in the temple teaching, ye stretched not forth your hands against Me; but this is your hour and the power of darkness. But all this hath come to pass that the scriptures of the prophets might be fulfilled." Then the disciples all left Him and fled. And a certain young man accompanied Him, having a linen cloth wrapped around his naked body, and they seize him; but leaving the linen cloth behind he fled *from them* naked.

JESUS BEFORE THE HIGH PRIESTS, AND PETER'S DENIALS

BEFORE ANNAS (Jno. 18:12-14, 19-24):—So the company *of soldiers,* and the chief captain and the officers of the Jews, took Jesus and bound Him and led Him first to Annas, for he was father-in-law

of Caiaphas, who was high priest that year. (Now it was Caiaphas who gave counsel to the Jews, that 'it is expedient for one man to die for the people.') The high priest therefore asked Jesus about His disciples and His teaching. Jesus answered him, "I have spoken openly to the world; I always taught in a synagogue and in the temple, where all the Jews assemble; and I spake nothing in secret. Why dost thou ask Me? Ask those who heard, what I spake to them: behold, these know what I said." But when He had said these things, one of the officers standing by struck Jesus with his open hand, saying, "Answerest Thou the high priest so?" Jesus answered him, "If I spake evil, bear witness of the evil; but if well, why dost thou smite Me?" Then Annas sent Him bound to Caiaphas the high priest.

BEFORE CAIAPHAS AND THE SANHEDRIN (Mat. 26:57-63; Mk. 14:53, 55-61; Lu. 22:54):—Now they that had taken Jesus led Him away to Caiaphas the high priest, and brought Him into his house, where were assembled together all the chief priests and the scribes and the elders. Then the chief priests and the whole Sanhedrin sought false testimony against Jesus, so that they might put Him to death; and they found it not, though many false witnesses came and bore false testimony against Him: but their testimonies did not agree. But at last two came forward, who stood up and bare false testimony against Him: saying, "We heard this man say, 'I will destroy this temple that is made with hands, and in three days I will build another made without hands,'" and, "This man said, 'I am able to destroy the temple of God, and to rebuild it in three days.'" And not even were their testimonies alike. And the high priest, standing up in the midst, questioned Jesus, saying, "Answerest Thou nothing? What is it that these are testifying against Thee?" But He was silent and answered nothing.

PETER DENIES HIS LORD THREE TIMES (Mat. 26:58, 69-75; Mk. 14:54, 66-72; Lu. 22:54-62; Jno. 18:15-18, 25-27):—And Simon Peter followed Jesus afar off; also another disciple. Now that disciple was known to the high priest, and went in with Jesus into the court of the high priest; but Peter stood at the door on the outside. So the other disciple, the one known to the high priest, went out and spake to her that kept the door, and brought in Peter into the court of the high priest. Now the servants and officers, having made a fire of coals, for it was cold, were standing and warming themselves; and Peter also was with them, standing and warming himself. Now after they had kindled fire in the midst of the court, and had sat down together, Simon Peter sat in the midst of the officers to see the end. And as Peter was below in the court, there cometh one of the maid-servants of the high priest, that kept the door, and seeing Peter warming himself, came to him, saying, "Thou also wast with Jesus the Galilean: art thou not also one of His disciples?" And looking intently on him, she said, "This man also was with the Nazarene, Jesus." They said, therefore, to him, "Art thou also one of His disciples?" But he denied before them all, saying, "I am not. Woman, I do not know Him. I neither know nor understand what thou sayest." And he went out into the porch, and a cock crew.

And when he had gone out into the porch, another maid saw him, and saith to those that were there, "This man also was with Jesus the Nazarene." The *other* maid also seeing him, began again to say to those standing near, "This is one of them." And after a little while, another *(a man)* looking at him, said, "Thou also art one of them." But Peter denied it again with an oath, and said, "Man, I am not. I do not know the Man."

Now after a short time, about one hour, another man confidently affirmed, saying, "Of a truth this man also was with Him; for he also is a Galilean." But Peter said, "Man, I know not what thou sayest." One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, "Did not I see thee in the garden with Him?" And they that stood by came and said to Peter, "Truly thou also art one of them; for thou art a Galilean; for even thy speech maketh thee known." Then he began to curse and to swear, "I know not this Man, of Whom ye speak." And immediately, while he was yet speaking, a second time a cock crew. And the Lord turned, and looked at Peter; and Peter remembered the word of the Lord, how that Jesus said to him, "Before a cock crow twice today, thou shalt deny Me three times." And as he thought thereon, he went out and wept bitterly.

JESUS CONDEMNED BY THE SANHEDRIN (Mat. 26:63-68; 27:1; Mk. 14:61-65; 15:1; Lu. 22:63-71:—Now when morning came, as soon as it was day, the elders of the people were assembled together with the chief priests and scribes, and the whole Sanhedrin took counsel against Jesus to put Him to death. And they brought Him into the Sanhedrin, saying, "If Thou art the Christ, tell us." But He said to them, "If I tell you, ye will not believe; and if I question you, ye will not answer." Again the high priest asked Him, and said to Him, "I adjure Thee by the living God that Thou tell us whether Thou art the Christ, the Son of God: art Thou the Christ, the Son of the Blessed?"

And they all said, "Art Thou then the Son of God?" Then Jesus said to them, "Ye say so: I am. Furthermore, I say to you, Hereafter ye shall see the Son of man sitting at the right hand of the power of God, and coming upon the clouds of heaven." Then the high priest rent his clothes, saying, "He blasphemed! what further need have we of witnesses? Behold, now ye have heard the blasphemy: what think ye?" Then they answered and said, "Why need we any further testimony? for we ourselves heard it from His own mouth." And they all condemned Him, and said, "He is deserving of death." Then the men that held Jesus mocked Him, and spat in His face, and they beat Him, and blindfolding Him they smote Him on His face with the palms of their hands, saying, "Prophesy to us, Thou Christ, who is he that struck Thee?" And many other things they said against Him blasphemously. Even the officers received Him with blows.

REMORSE AND SUICIDE OF JUDAS THE TRAITOR (Mat. 27:3-10):—Then Judas who betrayed *Jesus,* when he saw that He was condemned, moved with remorse, brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned, in betraying innocent blood." But they said, "What *is it* to us? see thou *to that!*" And throwing the pieces of silver down in the temple, he departed, and went away and hanged himself (and falling headlong, he burst asunder in the midst, and all his bowels gushed out). But the chief priests took the pieces of silver and said, "It is not lawful to put them into the treasury, since it is *the* price of blood." Then they held a consultation, and bought with them the potter's field, for a burial-place for strangers. Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

"And I took the thirty pieces of silver,
The price of Him Who was priced,
Whom they of the sons of Israel priced,
And gave them for the potter's field,
Even as the Lord directed me."

JESUS' TRIALS BEFORE PILATE AND HEROD

THE FIRST TRIAL OF JESUS BEFORE PILATE (Mat. 27:2, 11-14; Mk. 15:1-5; Lu. 23:1-7; Jno. 18:28-38):—Then the whole multitude of them arose and bound Jesus, and led Him away from Caiaphas into the palace, and delivered Him up to Pilate the governor. Now it was early; and they entered not into the palace, that they might not be defiled, but might eat the passover. Pilate therefore went out to them, and saith, "What accusation do ye bring against this Man?" They answered and said to him, "If this Man were not an evil-doer, we would not have delivered Him up to thee." Then they began to accuse Him, saying, "We found this Man perverting our nation, and forbidding to give tribute to Cæsar, and saying that He Himself is Christ a King." Pilate, therefore, said to them, "Take Him yourselves, and judge Him according to your laws." The Jews said to him, "It is not lawful for us to put any one to death;" that the word of Jesus might be fulfilled, which He spake, signifying by what sort of death He was about to die. Pilate, therefore, entered again into the palace and summoned Jesus. Then Jesus stood before the governor, and the governor asked Him, saying, "Art Thou the King of the Jews?" And Jesus said to him, "Thou sayest it. Sayest thou this of thyself, or did others tell thee about Me?" Pilate answered, "Am I a Jew? Thy own people and the chief priests delivered Thee up to me. What hast Thou done?" Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, that I should not be delivered to the Jews; but now My kingdom is not from hence." Pilate, therefore, said to Him, "Art Thou a King then?" Jesus answered, "Thou sayest it, I am a King. For this end have I been born, and for this came I into the world, that I should testify to the truth. Every one that is of the truth, heareth My voice." Pilate saith to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to the chief priests and to the multitudes, "I find no fault in this man." Now when He was accused of many things by the chief priests and elders, He answered nothing. Then saith Pilate to Him, "Hearest Thou not how many things they testify against Thee?" And He made him no answer, not even to one word. Then Pilate again asked Him, saying, "Answerest Thou nothing? Behold, how many things they accuse Thee of." But Jesus no longer answered anything, so that the governor wondered exceedingly. But the chief priests were the more urgent, saying, "He stirreth up the people, teaching throughout all Judæa, beginning from Galilee even to this place." Now when Pilate heard it, he asked whether the Man were a Galilean. And learning that He was from Herod's jurisdiction, he sent Him up to Herod, who also was in Jerusalem in these days.

JESUS BEFORE HEROD ANTIPAS (Lu. 23:8-12):—Now when Herod saw Jesus, he rejoiced greatly; for he had often wished to see Him, because he had heard about Him, and he hoped to see some miracle done by Him. And he asked Him many questions, but He answered him noth-

ing. Now the chief priests and the scribes stood accusing Him vehemently. Then Herod with his guards set Him at naught; and having mocked Him and put on Him a gorgeous robe, he sent Him back to Pilate. Now Herod and Pilate became friends with each other on that very day; for before they were at enmity between themselves.

SECOND TRIAL BEFORE PILATE (Mat. 27:15-26; Mk. 15:6-15; Lu. 23:13-25; Jno. 18:39–19:16):—Now at the feast, the governor was accustomed to release one prisoner to the multitude, whomsoever they asked. And they had a notable prisoner called Barabbas, a robber, who, on account of a certain insurrection made in the city, and for murder, was cast into prison, bound with those who had made insurrection, who in the insurrection had committed murder. And the multitude coming up, began to ask him to do as he always did for them. Then Pilate called together the chief priests and the rulers of the people. When therefore they were gathered together, he said to them, "Ye brought this Man to me as one perverting the people; and behold, I, having examined Him before you, found no fault in this Man touching the things whereof ye accuse Him: no, nor yet Herod, for he sent Him back to us; and behold, nothing deserving death hath been done by Him. I will, therefore, chastise Him and release Him. But ye have a custom that I should release one to you at the passover: will ye, therefore, that I should release to you the King of the Jews? Whom do ye wish that I should release to you? Barabbas, or Jesus Who is called Christ?" For he knew that through envy the chief priests had delivered Him up.

Now as Pilate was sitting on the judgment seat, his wife sent to him, saying, "Have thou nothing to do with that righteous Man; for I suffered much today in a dream because of Him."

But the chief priests and elders stirred up the multitude and persuaded them that they should ask for Barabbas and destroy Jesus. Then the governor, answering, said to them, "Which of the two do ye wish that I release to you?" Then they cried out all together, saying, "Not this Man, but Barabbas. Away with this Man, and release to us Barabbas!" But Pilate, wishing to release Jesus, spake to them again and said to them, "What then shall I do with Jesus, Who is called Christ—Whom ye call *the* King of the Jews?" And they all cried out again, saying, "Crucify Him! crucify Him! let Him be crucified!" Then Pilate said to them the third time, "Why, what evil hath this Man done? I found no cause for death in Him. I will chastise Him, therefore, and release Him." But they were importunate and cried out exceedingly with loud voices, "Crucify Him! Let Him be crucified!"

Then Pilate took Jesus, therefore, and scourged Him. And the soldiers, having platted a crown of thorns, put it on His head, and put on Him a purple robe, and kept coming to Him and saying, "Hail, King of the Jews!" and they gave Him blows with their hands. Then Pilate went out again and saith to them, "Behold, I bring Him out to you, that ye may know that I find no fault in Him." Jesus therefore came out, wearing the crown of thorns and the purple robe. And *Pilate* saith to them, "Behold, the Man!" When therefore the chief priests and the officers saw Him, they cried out, saying, "Crucify! crucify!" Pilate saith to them, "Take Him yourselves and crucify Him; for I find no fault in Him." The Jews answered him, "We have a law, and according to that law He ought to die, because He made Himself the Son of God." When therefore Pilate heard this statement, he was the more afraid; and he entered into the palace again and saith to Jesus, "Whence art Thou?" But Jesus gave him no answer. Pilate therefore saith to Him, "Dost Thou not speak to me? Knowest Thou not that I have the power to release Thee, and have power to crucify Thee?" Jesus answered him, "Thou wouldst have no power over Me if it were not given thee from above; on this account he that delivered Me up to thee hath greater sin." From this, Pilate sought to release Him; but the Jews cried out, saying, "If Thou release this Man, thou art not Cæsar's friend. Every one that maketh himself a king speaketh against Cæsar." When Pilate therefore heard these words, he brought Jesus out, and sat down upon the judgment seat in a place called "Pavement," but in Hebrew, "Gabbatha." Now it was the preparation of the passover: it was about the sixth hour. And he saith to the Jews, "Behold, your King!" They, therefore, cried out, "Away *with Him!* away *with Him!* crucify Him!" Pilate saith to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Cæsar." So when Pilate saw that he gained nothing, but rather that a tumult was arising, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous Man. See ye *to it*." And all the people answered and said, "His blood be on us and on our children!" Now Pilate wished to satisfy the multitude, and their voices prevailed; and he gave sentence that what they asked for should be done. Then he released to them Barabbas, who for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will, to be crucified.

JESUS IS MOCKED BY THE SOLDIERS AND TAKEN TO GOLGOTHA (Mat. 27: 27-33; Mk. 15:16-22; Lu. 23:26-33; Jno. 19:16, 17):—Then the soldiers of the governor took Jesus into the palace, within the court, and gathered to Him the whole band. And they stripped Him and clothed Him with purple and put on Him a scarlet robe. And having platted a crown of thorns, they put it on His head, and a reed in His right hand. And they began to salute Him, and kneeling down before Him, they mocked Him, saying, "Hail, King of the Jews!" And they spat upon Him, and took the reed and smote Him on His head, and bowing their knees did homage to Him. And when they had mocked Him, they took off from Him the robe and the purple and put on Him His own garments, and led Him forth to crucify Him.

Jesus, therefore, went forth bearing the cross for Himself. Now as they went out, they found a man of Cyrene, Simon by name, the father of Alexander and Rufus, coming from a field: him they compelled to go and carry His cross; and they laid the cross on him to bear it after Jesus.

Now there followed Him a great multitude of the people, and of women who were bewailing and lamenting Him. But Jesus turning to them, said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children. For behold, the days are coming, in which they will say, 'Happy are the barren, and the wombs that did not bear, and the breasts that gave not suck.' Then shall they begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do these things in the green tree, what shall be done in the dry?" Now there were also led with Him two others, malefactors, to be put to death. And they bring Him to the place which is called in Hebrew, "Golgotha"; which is, being interpreted, "Place of a skull"; there they crucified Him.

JESUS' DEATH, BURIAL, RESURRECTION AND ASCENSION

THE CRUCIFIXION (Mat. 27:34-38; Mk. 15:23-28; Lu. 23:33, 34, 38; Jno. 19: 18-24):—Now it was the third hour when they crucified Him. And they offered Him wine mingled with myrrh to drink, but when He had tasted it, He would not drink it. And with Him, they crucify two robbers, one on His right hand and one on His left, and Jesus in the midst. (And the scripture was fulfilled which saith, "And He was reckoned with the lawless.") Then Jesus said, "Father, forgive them, for they know not what they do."

The soldiers therefore, when they had crucified Jesus, took His garments and made four parts, to each soldier a part; also the coat. Now the coat was without seam, woven from the top throughout. They said therefore to one another, "Let us not rend it; but let us cast lots for it, whose it shall be": that the scripture might be fulfilled which saith,

"They divided My garments among them,
And upon My vesture did they cast lots."

The soldiers therefore did these things: and sitting down they watched Him there.

Now Pilate also wrote a title and superscription of His accusation, and put it on the cross over His head. And there was written: "THIS IS JESUS THE NAZARENE, THE KING OF THE JEWS." This title, therefore, many of the Jews read; for the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, *and* in Greek. Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews'; but that He said, I am the King of the Jews." Pilate answered, "What I have written, I have written."

(Jno. 19:25-27.) Now there stood by the cross of Jesus His mother, and His mother's sister, *and* Mary the wife of Clopas, and Mary the Magdalene. Then Jesus, seeing His mother and the disciple whom He loved standing by, saith to His mother, "Woman, behold thy son!" Then He saith to the disciple, "Behold thy mother!" And from that hour, the disciple took her to his own home.

(Mat. 27:39-44; Mk. 15:29-32; Lu. 23: 35-37.) And the people stood looking on. And they that passed by railed at Him, wagging their heads, and saying, "Aha! Thou that destroyest the temple and rebuildest it in three days, save Thyself. If Thou art the Son of God, come down from the cross." Likewise also the chief priests, mocking among themselves, with the scribes and elders, said, "He saved others; Himself He cannot save. If This is the Christ of God, His chosen, let Him save Himself. Let the Christ, the King of Israel, now come down from the cross, that we may see, and we will believe on Him. He trusteth on God; let Him deliver Him now, if He delighteth in Him: for He said, 'I am the Son of God.'" And the robbers also who were crucified with Him reproached Him with the same thing. And the soldiers also mocked Him, coming to Him and offering Him vinegar, and saying, "If Thou art the King of the Jews, save Thyself."

SALVATION OF THE PENITENT ROBBER (Lu. 23:39-43):—Moreover, one of the malefactors who were crucified railed at Him, saying, "Art not Thou the Christ? Save Thyself and us." But the other answered, and rebuking him said, "Dost thou not even fear God, seeing that thou art in the same condemnation? And we indeed justly; for we are receiving a due

reward of what we did. But this Man did nothing amiss." Then he said, "Jesus, remember me when Thou comest in Thy kingdom." And He said to him, "Verily I say to thee, Today thou shalt be with Me in Paradise."

DEATH OF JESUS AND THE STRANGE EVENTS ATTENDING IT (Mat. 27:45-56; Mk. 15:33-41; Lu. 23:44-49; Jno. 19:28-30):—It was now about the sixth hour. And when the sixth hour came, there was darkness over the whole land until the ninth hour, the sun failing *to give light*. And at the ninth hour, Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, My God, why hast Thou forsaken Me?" And some of those standing there, when they heard it, said, "Behold, this Man called Elijah." After this, Jesus, knowing that all things have now been finished, that the scripture might be completely fulfilled, saith, "I thirst." There was set *there* a vessel full of vinegar: and immediately one of them ran and took a sponge, and filled it with vinegar and put it on a hyssop reed, and gave Him to drink. But the rest said, "Let *Him* alone! Let us see if Elijah is coming to save Him." When Jesus, therefore, received the vinegar, He cried again with a loud voice and said, "It is finished: Father, into Thy hands I commit My spirit." And having said this, He bowed His head and gave up His spirit. And behold, the veil of the temple was rent into two parts, from top to bottom. And the earth quaked, and the rocks were rent, and the tombs were opened, and many bodies of the saints who had fallen asleep were raised; and going forth out of the tombs after His resurrection, they entered into the holy city and appeared to many.

Now the centurion who stood near, opposite Him, and they that were with him keeping guard over Jesus, when they saw that He thus died, and the earthquake and the things that took place, feared exceedingly, saying, "Truly this was the Son of God." And the centurion glorified God, saying, "Certainly this Man was righteous!" And all the multitude that came together to this sight, having seen the things that took place, returned beating their breasts. And all those who knew Him, and many women who followed Him from Galilee, ministering to Him, were there seeing these things from afar: among whom were Mary the Magdalene, and Mary the mother of James the younger and Joses, and Salome the mother of the sons of Zebedee, who, when He was in Galilee, followed Him and ministered to Him; and many other women who came up with Him to Jerusalem.

JESUS TAKEN FROM THE CROSS AND BURIED AND A GUARD SET OVER THE TOMB (Mat. 27:57-66; Mk. 15:42-47; Lu. 23:50-56; Jno. 19:31-42):—The Jews, therefore, since it was the Preparation, that is, the day before the Sabbath, that the bodies might not remain upon the cross on the Sabbath (for the day of that Sabbath was a great *day*), asked Pilate that their legs might be broken and they be taken away. The soldiers therefore came and broke the legs of the first, and of the other who was crucified with Him; but when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately there came out blood and water. And he who saw it hath testified, and his testimony is true, and he knoweth that *what* he saith is true, that ye may believe. For these things came to pass that the scripture might be fulfilled: "Not a bone of Him shall be broken." And again another scripture saith, "They shall look on Him whom they pierced."

JOSEPH OF ARIMATHEA AND NICODEMUS BURY JESUS (Mat. 27:57-61; Mk. 15:42-47; Lu. 23:50-56; Jno. 19:38-42):—Now when evening was come, Joseph of Arimathea, a city of the Jews,—a rich man, a good and just man, an honorable counsellor (he had not consented to their counsel and deed), who also himself was looking for the kingdom of God, and was a disciple of Jesus, but secretly for fear of the Jews,—boldly went in to Pilate and asked for the body of Jesus, that he might take it away. But Pilate wondered if He were already dead; and calling to him the centurion, he asked him whether He were already dead. And having learned it from the centurion, he granted the corpse to Joseph and commanded it to be given up *to him*. He came, therefore, and took away His body. Then came also Nicodemus, he who formerly came to *Jesus* by night, bringing a mixture of myrrh and aloes, about one hundred pounds. And Joseph bought a clean linen cloth, and they took the body of Jesus and bound it in linen cloths with the aromatics, as is customary among the Jews to prepare for burial. Now in the place where He was crucified there was a garden, and in the garden, *Joseph's* own new tomb, which he had hewn out in the rock, in which no one was ever yet laid; there then, because it was the day of the Jews' Preparation and the sabbath began to dawn, *and* because the tomb was near, they laid Jesus; and rolled a great stone against the door of the tomb and departed. And the women, Mary the Magdalene and Mary the mother of Joses, who had come with Him out of Galilee, followed after; and sitting opposite the

sepulchre, they saw the tomb where He was laid, and how His body was placed. Then they returned and rested on the Sabbath, according to the commandment.

A GUARD SET OVER THE TOMB (Mat. 27:62-66):—Now on the following day, which is *the day* after the Preparation, the chief priests and the Pharisees gathered together to Pilate, saying, "Sir, we remember that the deceiver said, while He was yet alive, 'After three days I arise from the dead.' Command, therefore, that the sepulchre be made secure until the third day; lest His disciples come and steal Him away, and say to the people, 'He is risen from the dead'; and the last error will be worse than the first." Pilate said to them, "Ye have a guard; go, make it secure as ye know how." Then they went and made the sepulchre secure, *by* sealing the stone *and* with the guard.

THE MARYS VISIT THE SEPULCHRE, INTENDING TO ANOINT THE LORD'S BODY (Mat. 28:1; Mk. 16:1):—Now when the Sabbath was past, Mary the Magdalene, and Mary the *mother* of James, and Salome, brought aromatics, that they might come and anoint Him. And late after the Sabbath, as it began to dawn toward the first day after the Sabbath, Mary the Magdalene and the other Mary came to see the sepulchre.

THE RESURRECTION (Mat. 28:2-4):—And behold, there was a great earthquake: for an angel of the Lord, descending out of heaven, came and rolled away the stone and sat on it. Now his appearance was like lightning, and his raiment white as snow; and from fear of him, the guards trembled violently and became as dead men.

MARY THE MAGDALENE COMES TO THE TOMB, AND FINDING IT EMPTY RUNS AND TELLS PETER AND JOHN, WHO RUN TO THE TOMB (Lu. 24:12; Jno. 20:1-10):—Now on the first day of the week, Mary the Magdalene cometh early while it is yet dark, to the tomb, and seeth the stone taken away from the tomb. She runneth, therefore, and cometh to Simon Peter and to the other disciple whom Jesus loved, and saith to them, "They have taken the Lord out of the tomb, and we know not where they have laid Him." Then Peter went forth, and the other disciple, and they went toward the tomb. And the two ran together, and the other disciple outran Peter and came first to the tomb. And stooping down, he seeth the linen cloths lying there, but he entered not in. Then cometh Simon Peter also, following him, and entered into the tomb; and he observeth the linen cloths lying there, and the napkin that was upon His head lying, not with the linen cloths, but folded up in a place by itself. Then entered, therefore, the other disciple also, who came first to the tomb; and he saw and believed: for they did not yet know the scripture, that He must rise from among *the* dead. Then the disciples went away again to their own home.

JESUS APPEARS FIRST TO MARY THE MAGDALENE, WHO FOLLOWING PETER AND JOHN RETURNED TO THE TOMB (Mk. 16:9-11; Jno. 20:11-18):—And *Jesus*, when He was risen, early on the first *day* of the week, appeared first to Mary the Magdalene, from whom He had cast out seven demons. Now Mary was standing outside the tomb weeping. So, as she wept, she stooped down and looked into the tomb; and she beholdeth two angels in white sitting, one at the head and one at the feet, where the body of Jesus had lain. And they say to her, "Woman, why weepest thou?" She saith to them, "Because they have taken away my Lord, and I know not where they have laid Him." When she had said this, she turned back, and beholdeth Jesus standing by, and knew not that it was Jesus. Jesus saith to her, "Woman, why weepest thou? Whom seekest thou?" She, thinking that He is the gardener, saith to Him, "Sir, if thou didst bear Him hence, tell me where thou didst lay Him, and I will take Him away." Jesus saith to her, "Mary!" Turning around, she saith to Him in Hebrew, "Rabboni!" which is to say, Teacher! Jesus saith to her, "Cling not to Me; for I have not yet ascended to My Father. But go to My brethren, and say to them, I ascend to My Father and your Father, and My God and your God." Mary the Magdalene went and told those who had been with Him, as they were moaning and weeping, "I have seen the Lord"; and that He said these things to her. But they, when they heard that He was alive and had been seen by her, would not believe.

THE OTHER WOMEN VISIT THE TOMB, SEE ANGELS AND MEET JESUS (Mat. 28:5-10; Mk. 16:2-8; Lu. 24:1-11):—Now very early on the first *day* of the week, they came to the tomb, when the sun was risen, bearing the aromatics which they had prepared. And they were saying among themselves, "Who will roll away the stone for us from the door of the tomb?" (For it was very great.) And looking up, they see that the stone has been rolled back from the tomb. And entering into the tomb, they did not find the body of the Lord Jesus; they saw a young man sitting on the right side, clothed in a white robe: and they were astonished. But the angel answered and said to the women, "Be not astonished; fear not ye: for I know that ye seek Jesus the Nazarene, who was crucified. He is not here; for He is risen, as He said.

Come, see the place where the Lord lay. And go quickly and tell His disciples and Peter, He is risen from the dead; and behold, He goeth before you into Galilee: there ye shall see Him, as He said unto you. Behold, I have told you."

And it came to pass, as they were perplexed about this, behold, two men stood by them in dazzling raiment. Then as they were filled with fear and bowed their faces to the earth, the men said to them, "Why do ye seek the Living among the dead? He is not here, but is risen. Remember how He spake to you, while He was yet in Galilee, saying, 'The Son of man must be delivered up into the hands of sinful men, and be crucified, and arise on the third day.'" And they remembered His words. And they went out quickly from the tomb with fear and great joy, and ran to tell His disciples; for trembling and astonishment seized them, and they said nothing to any one, for they were afraid.

And behold, Jesus met them, saying, "Hail to you!" Then they came and laid hold of His feet and worshipped Him. Then Jesus saith to them, "Fear not: go tell My brethren to depart into Galilee, and there they shall see Me." And returning from the tomb, they related all these things to the eleven and to all the rest. Now they were Mary the Magdalene and Joanna and Mary the mother of James and the other women with them, that told these things to the apostles. But these words appeared to them as idle talk, and they did not believe them.

THE GUARD REPORTS TO THE JEWS (Mat. 28:11-15):—Now as *the women* were going on their way, behold, some of the guard, having come into the city, reported to the chief priests all things that had taken place. And when they had come together with the elders and had taken counsel, they gave much money to the soldiers, saying, "Say ye, 'His disciples came by night and took Him away secretly while we slept.' And if this should be heard by the governor, we will persuade him and make you secure." Then they took the money and did as they were taught. And this report spread abroad among the Jews, even to the present day.

JESUS APPEARS TO TWO OF HIS DISCIPLES ON THEIR WAY TO EMMAUS (Mk. 16:12, 13; Lu. 24:13-35; I Co. 15:5):—Then, after these things, *Jesus* was manifested in another form to two of His disciples, as they walked, on their way into the country. Now behold, two of them were going on that very day to a village named Emmaus, distant sixty furlongs from Jerusalem. And they were conversing with each other about all these things that had taken place. And it came to pass as they were conversing and reasoning together, that Jesus Himself drew near and went with them. But their eyes were holden, that they should not recognize Him. And He said to them, "What matters are these that ye are discussing with one another as ye walk?" And they stood still, looking sad. Then one of them named Cleopas, answering, said to Him, "Dost Thou sojourn alone in Jerusalem, and dost not know the things which have come to pass there in these days?" And He said to them, "What things?" And they said to Him, "The things concerning Jesus the Nazarene, Who was a Prophet mighty in deed and word before God and all the people; and how the chief priests and all our rulers delivered Him up to condemnation to death, and crucified Him. But we were hoping that it was He Who was about to redeem Israel. Yea indeed, besides all these things, it is now the third day since these things came to pass. Yea also certain women of our company astonished us. Having gone early to the tomb, and not finding His body, they came saying that they had also seen a vision of angels, who said that He is alive. And some of those with us went to the tomb and found it even so as the women said; but they did not see Him." And He said to them, "O foolish ones, and slow of heart to believe in all that the prophets spake! Was it not necessary for the Christ to suffer these things and to enter into His glory?" And beginning with Moses and with all the prophets, He explained to them in all the Scriptures the things concerning Himself. And they drew near to the village whither they were going; and He made as if He were going further. And they constrained Him, saying, "Abide with us; for it is towards the evening, and the day has already declined." And He went in to abide with them. And it came to pass, as He reclined at table with them, He took the bread and blessed it and broke *it*, and gave to them. Then their eyes were opened and they knew Him; and He disappeared from them. And they said one to another, "Was not our heart burning in us as He was speaking to us in the way, as He was opening the Scriptures to us?" And rising up in that very hour, they returned to Jerusalem. And they found the eleven and those with them assembled, saying, "The Lord is risen indeed, and hath appeared to Simon." And they told *them* the things that *took place* in the way, and how He was known to them in the breaking of the bread: but they did not believe them.

JESUS APPEARS TO TEN OF THE APOSTLES, THOMAS BEING ABSENT (Lu. 24:36-43; Jno. 20:19-25):—Now as they were telling these things, it being now evening on that day, the first *day*

of the week, and the doors being shut where the disciples were, through fear of the Jews, Jesus Himself came and stood in their midst, and saith to them, "Peace be to you." But being in consternation and filled with fear, they thought they saw a spirit. And He said to them, "Why are ye troubled? And wherefore do doubts arise in your hearts? See My hands and My feet, that it is I Myself. Handle Me and see; for a spirit hath not flesh and bones, as ye see that I have." And when He had said this, He showed them His hands and His side and His feet. Now while they still could not believe for joy and were wondering, He said to them, "Have ye anything here to eat?" And they gave Him a piece of broiled fish; and He took it and ate before them. The disciples therefore were glad, when they saw the Lord. Then Jesus said to them again, "Peace be to you. Even as the Father hath sent Me, I also send you." And having said this, He breathed upon them, and said to them, "Receive ye the Holy Spirit. Whosesoever sins ye remit, they are remitted to them; whosesoever *sins* ye retain, they are retained."

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said to him, "We have seen the Lord." But he said to them, "Unless I see in His hands the print of the nails and put my finger into the print of the nails, and put my hand into His side, I will not believe."

A WEEK LATER JESUS APPEARS TO THE ELEVEN, THOMAS BEING PRESENT (Mk. 16:14; Jno. 20:26-29):—Now after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst as they reclined at table, and said, "Peace be to you." Then He saith to Thomas, "Reach hither thy finger, and see My hands; and reach out thy hand and put it into My side: and be not faithless, but believing." Thomas answered and said to Him, "My Lord and my God!" Jesus saith to nim, "Because thou hast seen Me, thou hast believed; blessed are they who have not seen, yet have believed." Then He reproved their unbelief and hardness of heart, because they believed not those who saw Him after He was risen.

JESUS APPEARS TO SEVEN DISCIPLES AT THE SEA OF TIBERIAS (Jno. 21:1-24):—After these things, Jesus manifested Himself again to the disciples at the sea of Tiberias; and He appeared in this way. There were together Simon Peter, and Thomas called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee, and two others of His disciples. Simon Peter saith to them, "I am going a fishing." They say to him, "We also go with thee." They went forth and entered into the boat; and during the night, they caught nothing. But when morning was now beginning to dawn, Jesus stood on the shore; but the disciples did not know that it was Jesus. Then Jesus saith to them, "Children, have ye anything to eat?" They answered Him, "No." Then He said to them, "Cast the net to the right side of the boat, and ye shall find." They cast it, therefore, and they were no longer able to draw it, on account of the multitude of fishes. That disciple whom Jesus loved saith therefore to Peter, "It is the Lord." Then Simon Peter, hearing that it is the Lord, girded on his outer garment, for he was naked, and cast himself into the sea. But the other disciples came in the small boat (for they were not far from the land, but off about two hundred cubits), dragging the net of fishes. So when they got out on the land, they see a fire of charcoal there, and a fish lying thereon, and bread. Jesus saith to them, "Bring of the fishes which ye caught just now." Simon Peter therefore went aboard and drew the net to land, full of large fishes, a hundred and fifty-three; and though there were so many, the net was not rent. Jesus saith to them, "Come, take breakfast." Now none of the disciples had courage to ask Him, "Who art Thou?" knowing that it was the Lord. Jesus cometh and taketh the bread and giveth to them, and the fish likewise. This was now the third time that Jesus was manifested to the disciples after He was risen from among the dead.

When, therefore, they had breakfasted, Jesus saith to Simon Peter, "Simon, son of John, lovest thou Me more than these?" He saith to Him, "Yea, Lord; Thou knowest that I love Thee." He saith to him, "Feed My lambs." He saith to him again a second time, "Simon, son of John, lovest thou Me?" He saith to Him, "Yea, Lord; Thou knowest that I love Thee." He saith to him, "Shepherd My sheep." He saith to him the third time, "Simon, son of John, lovest thou Me?" Peter was grieved because He said to him the third time, "Lovest thou Me?" and said to Him, "Lord, Thou knowest all things; Thou knowest that I love Thee." Jesus saith to him, "Feed My sheep. Verily, verily, I say to thee, When thou wast younger, thou didst gird thyself and walk whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and conduct thee whither thou wouldest not." Now this He said, signifying by what sort of death he should glorify God. And when He had spoken this, He saith to him, "Follow Me." Peter, turning around, seeth the disciple whom Jesus loved following; who also at

the supper reclined on His breast, and said, "Lord, who is it that betrayeth Thee?" Peter, therefore, seeing him, saith to Jesus, "Lord, but this man, what *shall befall him?*" Jesus saith to him, "If I will that he remain till I come, what *is it* to thee? Follow thou Me." This report went out therefore among the brethren, that that disciple should not die. But Jesus did not say to him that he should not die; but, "If I will that he remain till I come, what *is it* to thee?" This is the disciple who testifieth concerning these things and who wrote these things; and we know that his testimony is true.

JESUS GIVES THE GREAT COMMISSION (Mat. 28:16-20; Mk. 16:15-18):—Now the eleven disciples went to the mountain in Galilee, where Jesus appointed them. (*There* He appeared to more than five hundred brethren at once [*I Co. 15:6*]). And when they saw Him, they worshipped *Him:* but some doubted. And Jesus came to them and spake to them, saying, "All authority in heaven and on earth hath been given to Me. Go ye, therefore, into all the world and preach the gospel to every human creature, and make disciples of all nations, baptizing into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. And these signs shall accompany those who have believed: in My name they shall cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands upon the sick, and they shall recover. And behold, I am with you all the days, even to the end of the age."

OTHER APPEARANCES AND COMMANDS OF OUR SAVIOR (Lu. 24:44-49; Acts 1:2, 3; I Co. 15:7; Jno. 20:30, 31; 21:25):—After this *Jesus* appeared to James; then to all the apostles, to whom He also exhibited Himself alive, after He had suffered, by many proofs, appearing to them through forty days, and speaking the things concerning the kingdom of God, until the day in which He was received up, after He had given commandment through the Holy Spirit to the apostles whom He had chosen. Now He said to them, "These are My words which I spake to you, being yet with you, that all things must be fulfilled that are written in the law of Moses and the prophets and psalms concerning Me." Then He opened their mind that they might understand the Scriptures. And He said to them, "Thus it is written, that the Christ should suffer, and rise from among the dead on the third day; and that repentance and remission of sins should be preached in His name to all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send the promise of My Father upon you. But continue in the city, till ye be clothed with power from on high." Now Jesus did many other signs in the presence of the disciples, which are not written in this book; which, if they should be written one by one, I suppose that not even the world itself would contain the books that would be written. But these have been written, that ye may believe that Jesus is the Christ, the Son of God, and that believing, ye may have life in His name.

THE ASCENSION OF OUR SAVIOR (Mk. 16:19; Lu. 24:50-52; Acts 1:4-12):—Now *Jesus,* being assembled with *the disciples,* commanded them not to depart from Jerusalem, but to wait for the promise of the Father, "Which," *He said,* "ye heard from Me: for John indeed baptized in water, but ye shall be baptized in the Holy Spirit not many days hence." When therefore they had come together, they asked Him, saying, "Lord, dost Thou at this time restore the kingdom to Israel?" He said to them, "It is not for you to know the times or seasons which the Father hath reserved in His own authority. But ye shall receive power when the Holy Spirit shall come upon you; and ye shall be My witnesses, both in Jerusalem, and in all Judæa and Samaria, and to the extreme limit of the earth." So then the Lord Jesus, after He had spoken these things to them, led them forth till they were opposite Bethany; and He lifted up His hands and blessed them. And it came to pass, as He was blessing them and they were looking at *Him,* He was parted from them and taken up, and a cloud bore Him up from their sight: and He was carried up into heaven, and sat down at the right hand of God. And while they were gazing intently into the heaven as He was going away, behold, two men stood by them in white raiment; who also said, "Ye men of Galilee, why do ye stand looking into heaven? This Jesus, Who was taken up from you into heaven, shall so return in the manner that ye saw Him going into heaven." Then they worshipped Him and returned to Jerusalem with great joy, from the mount called Olivet, which is near Jerusalem, a Sabbath's journey away.

THE NEW CHURCH

THE FIRST CHURCH PRAYER MEETING AND CONFERENCE—MATTHIAS ELECTED AN APOSTLE (Acts 1:13-26):—And when they had returned, they went up into the upper chamber, where were abiding both Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas *the brother* of James. These all

were continuing steadfastly with one accord in prayer, with *the* women, and Mary the mother of Jesus, and with His brothers.

Now in these days, Peter stood up in the midst of the brethren (and there was a crowd of persons come together, about a hundred and twenty) and said, "Brethren, it was necessary that the scripture should be fulfilled which the Holy Spirit spake before through the mouth of David concerning Judas, who became guide to them that took Jesus; because he was numbered with us and obtained a share in this ministry. For it is written in the book of the Psalms,

'Let his habitation become desolate
And let no one dwell therein:'
and
'His office let another take.'

It is necessary, therefore, that of the men associated with us during all the time in which the Lord Jesus went in and out among us, beginning from the baptism of John unto the day in which He was taken up from us, one of these should become a witness together with us of His resurrection." And they made choice of two, Joseph called Barsabas, who was surnamed Justus, and Matthias. Then they prayed, and said, "Thou, Lord, Who knowest the hearts of all men, show of these two *the* one whom Thou hast chosen to take the part in this ministry and apostleship from which Judas fell away, that he might go to his own place." And they cast lots for them, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

THE FIRST CHURCH REVIVAL—THE DAY OF PENTECOST (Acts 2:1-41):—Now when the day of Pentecost had fully come, they were all together in the same place. And suddenly there came out of the heaven a sound as of a rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire, distributing themselves, and sat one upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were perplexed, because each one heard them speaking in his own language. And they were astonished and wondered, saying, "Behold, are not all these who speak Galileans? Then how *is it* we hear, each one in our own language wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, Judæa and also Cappadocia, Pontus and Asia, both Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we hear them speaking in our own tongues the wonderful things of God." Now they were all astonished and perplexed, saying one to another, "What meaneth this?" But others mocking said, "They are full of sweet wine."

Then Peter standing up with the eleven raised his voice and spake to them, "Ye men of Judæa and all ye that dwell in Jerusalem, be this known to you and give heed to my words; for these are not drunken, as ye suppose, since it is *only* the third hour of the day. But this is that which was spoken through the prophet Joel:

'It shall be in the last days, saith God,
I will pour out of My Spirit on all flesh;
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams;
And even upon My servants and on My handmaids
Will I pour out My Spirit in those days,
And they shall prophesy.
And I will perform wonders in the heaven above,
And signs on the earth beneath:
Blood and fire and vapor of smoke.
The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
The great and memorable *day;*
And it shall be, that whosoever shall call upon the name of the Lord shall be saved.'

Ye men of Israel, hear these words. Jesus the Nazarene, a man accredited to you from God by miracles and wonders and signs which God did through Him in your midst, even as ye yourselves know: this Man, being delivered up by the fixed counsel and foreknowledge of God, ye, by the hand of lawless men did crucify and put to death; Whom God raised up, having loosed the bands of death; because it was not possible that He should be held by it: for David saith concerning Him,

'I saw the Lord before me continually;
Because He is at my right hand,
That I should not be moved.
Therefore my heart was glad,
And my tongue brake forth into singing;
Moreover my flesh shall also rest in hope:
Because Thou wilt not leave My soul in Hades,
Nor permit Thy Holy One to see corruption.
Thou didst make known to Me paths of life;
Thou wilt fill Me with joy, in Thy presence.'

Brethren, I may say to you freely concerning the patriarch David, that he both

died and was buried, and his tomb is amongst us to this day. Being therefore a prophet, and knowing that God had sworn to him with an oath, that of the fruit of his loins, *One* should sit on his throne, he, foreseeing this, spake concerning the resurrection of the Christ, that neither was He left in Hades, nor did His flesh see corruption. This Jesus God raised up, of which we all are witnesses. Being exalted, therefore, to the right hand of God, and having received from the Father the promise of the Holy Spirit, He hath poured forth this which ye see and hear. For David ascended not into the heavens; but he himself saith,

'The Lord said to my Lord,
Sit Thou at My right hand,
Until I make thine enemies a footstool for
thy feet.'

Therefore let all the house of Israel know assuredly, that God hath made Him both Lord and Christ, this Jesus Whom ye crucified."

Now when they heard *this,* they were pierced in their heart, and said to Peter and the other apostles, "Brethren, what shall we do?" Then Peter said to them, "Repent, and be baptized, each one of you, in the name of Jesus Christ, unto remission of your sins; and ye shall receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all those afar off, as many as the Lord our God shall call to Himself." And with many other words he testified and exhorted them, saying, "Save yourselves from this crooked generation." Then those who received his word were baptized; and there were added in that day about three thousand souls.

THE CHURCH PROSPERS AND WORLD-WIDE MISSION WORK BEGINS (Mk. 16:20; Lu. 24:53; Acts 2:42-47):—Now *the disciples* continued steadfastly in the teaching of the apostles, and in the fellowship, in the breaking of the bread, and in the prayers. Then fear came to every soul, and many wonders and signs were done through the apostles. And all that believed were together and had all things in common. And their goods and possessions they sold, and distributed them to all, according as any one had need. And day by day they continued steadfastly with one accord in the temple, blessing God; and breaking bread at home, they partook of food with gladness and sincerity of heart, praising God and having favor with all the people. And the Lord added to them day by day those who were being saved. And *the disciples* went forth and preached everywhere, the Lord working with them, and confirming the word through the signs that followed. Amen.

TEACHINGS OF JESUS IN SUBJECTS

All the Recorded Words of the
Teacher of Teachers, the
Divine Philosopher

BY
COLONEL CHARLES W. LARNED, U. S. A.

REVISED AND ENLARGED
BY THE LATE
FREDERICK D. HUNTINGTON

APOLOGIA

THIS work is the outcome of my own search for spirit and life,—a labor so fruitful in peace, so decisive in result, that I have been led to hope it might have a use beyond my personal needs.

I desired to approach spiritual truth from its spiritual side,—to acquaint myself fully with Christ's doctrine in His *own words* apart from consideration of the narrative context, *taking it directly from the lips of the Master, and meditating upon it in the quiet of my own soul.* I could not find all His words thus *separated, classified* and *arranged in subjects,* in any printed form, although many volumes of excerpts had been published, and I was therefore compelled to write them out in form here given.

In nothing else have I seen realized so fully the sublime conciseness of this delivery of truth to man,—the holy grandeur of its reticence and completeness. The great silences are no less imposing and overwhelming than the terrible directness and simplicity of its rhetoric. In both, the soul of man stands naked before its Maker, abashed and conscience-smitten as in the first day of sin, but to receive, instead of a curse, the absolution; instead of rejection, reconciliation; instead of forfeiture, the promise.

The method in the analysis here presented has been a very simple one:—

First, I have thought best to retain every recorded word attributed to Christ as a direct utterance in the books of the New Testament.

Second, I have concluded to use the accepted version rather than the revised, for the simple reason that it is the familiar one.

Third, I have designated the topics after a careful study of each text many times gone over, assigning every text to as many topics as its construction would in my judgment fairly justify.

Fourth, I have studied under each topic the mutual relation of all the texts assigned to it, and endeavored to arrange them to form a coherent discourse upon that topic, retaining the references to locate their true position in the gospel narrative.

Fifth, I have endeavored to arrange the topics in a scheme of relation which shall bring kindred topics into proper association, and all into due subordination.

Above all, let it not be inferred that anything in the purpose of this work tends to discredit the pre-eminence of the Gospels in their integrity, or the glory of the Supreme epic of that life of sacrificial love. This is an attempt only to make clearer the way by which to approach that life through the words of Him who is the way, the truth, and the life.

Happy the man who in humility and purity of purpose brings his heart to the feet of the Master, and in doing the will of the Father learns of this doctrine, whether it be of God or of man.

—C. W. L.

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TEACHINGS OF JESUS IN SUBJECTS

SPIRIT AND LIFE

THE GODHEAD.

I.

THE FATHER.

I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.—Mat. 22:32.

I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

He is not the God of the dead, but the God of the living.—Mk. 12:26, 27.

Hear, O Israel; The Lord our God is one Lord.—Mk. 12:29.

The God of Abraham, and the God of Isaac, and the God of Jacob.

For he is not a God of the dead, but of the living: for all live unto him.—Lu. 20:37, 38.

God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.—Jno. 4:24.

Why callest thou me good? *there is* none good but one, *that is,* God.—Mat. 19:17.

Why callest thou me good? *there is* none good but one, *that is,* God.—Mk. 10:18.

Why callest thou me good? none *is* good, save one, *that is,* God.—Lu. 18:19.

Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.—Jno. 14:28.

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him.*—Mat. 11:27.

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him.*—Lu. 10:22.

Not that any man hath seen the Father, save he which is of God, he hath seen the Father.—Jno. 6:46.

My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.—Jno. 10:29.

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.—Jno. 5:37.

My Father worketh hitherto, and I work.—Jno. 5:17.

But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.—Jno. 14:31.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—Jno. 15:8.

And call no *man* your father upon the earth: for one is your Father, which is in heaven.—Mat. 23:9.

The things which are impossible with men are possible with God.—Lu. 18:27.

With men this is impossible; but with God all things are possible.—Mat. 19:26.

With men *it is* impossible, but not with God: for with God all things are possible.—Mk. 10:27.

II.

THE SON.

HIS DIVINITY.

I and *my* Father are one.—Jno. 10:30.

Verily, verily, I say unto you, Before Abraham was, I am.—Jno. 8:58.

If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.—Jno. 8:42.

And he that seeth me seeth him that sent me.—Jno. 12:45.

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.—Jno. 14:7.

Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then,* Shew us the Father?—Jno. 14:9.

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.—Jno. 16:28.

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.—Jno. 17:1, 2.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—Jno. 17:3.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—Jno. 17:5.

For I have given unto them the words which thou gavest me; and they have received *them,* and have known surely that I came out from thee, and they have believed that thou didst send me.—Jno. 17:8.

And all mine are thine, and thine are mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are.*—Jno. 17:10, 11.

That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.—Jno. 17: 21-24.

Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

But I know him; for I am from him, and he hath sent me.—Jno. 7:28, 29.

I am the way, the truth, and the life: no man cometh unto the Father, but by me.—Jno. 14:6.

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.—Jno. 14:10.

He that believeth on me, believeth not on me, but on him that sent me.—Jno. 12:44.

Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.—Jno. 14:11.

If I do not the works of my Father, believe me not.

But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father *is* in me, and I in him.—Jno. 10:37, 38.

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him.*—Mat. 11:27.

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him.*—Lu. 10:22.

Not that any man hath seen the Father, save he which is of God, he hath seen the Father.—Jno. 6:46.

Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.—Jno. 8:19.

Dost thou believe on the Son of God?—Jno. 9:35.

I that speak unto thee am *he.*—Jno. 4:26.

Thou hast both seen him, and it is he that talketh with thee.—Jno. 9:37.

Even *the same* that I said unto you from the beginning.—Jno. 8:25.

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.—Jno. 16:15.

For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.—Jno. 5:21.

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

And hath given him authority to execute judgment also, because he is the Son of man.—Jno. 5:26, 27.

For the Father judgeth no man, but hath committed all judgment unto the Son:

That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.—Jno. 5:22, 23.

All power is given unto me in heaven and in earth.—Mat. 28:18.

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Mat. 16:27.

Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.—Jno. 1:51.

Hereafter shall the Son of man sit on the right hand of the power of God.—Lu. 22:69.

Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—Mat. 26:64.

I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—Mk. 14:62.

At that day ye shall know that I *am* in my Father, and ye in me, and I in you.—Jno. 14:20.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.—Mat. 10:32, 33.

He that hateth me hateth my Father also.—Jno. 15:23.

This is the work of God, that ye believe on him whom he hath sent.—Jno. 6:29.

Let not your heart be troubled: ye believe in God, believe also in me.—Jno. 14:1.

For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.—Jno. 16:27.

And blessed is *he*, whosoever shall not be offended in me.—Mat. 11:6.

And blessed is *he*, whosoever shall not be offended in me.—Lu. 7:23.

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.—Jno. 5:30.

And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.—Jno. 8:16.

And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.—Jno. 8:29.

And I seek not mine own glory: there is one that seeketh and judgeth.—Jno. 8:50.

Now is the Son of man glorified, and God is glorified in him.

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.—Jno. 13:31, 32.

If I bear witness of myself, my witness is not true.

There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.—Jno. 5:31, 32.

If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.—Jno. 7:17, 18.

If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.—Jno. 8:54, 55.

I receive not honour from men.—Jno. 5:41.

But I receive not testimony from man: but these things I say, that ye might be saved.—Jno. 5:34.

But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.—Jno. 5:36, 37.

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—Jno. 5:39.

Your father Abraham rejoiced to see my day: and he *saw it*, and was glad.—Jno. 8:56.

Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.—Jno. 8:14.

It is also written in your law, that the testimony of two men is true.

I am one that bear witness of myself, and the Father that sent me beareth witness of me.—Jno. 8:17, 18.

I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.—Jno. 10:25.

Go and shew John again those things which ye do hear and see:

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.—Mat. 11:4, 5.

Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.—Lu. 7:22.

Ye are from beneath; I am from above: ye are of this world; I am not of this world.—Jno. 8:23.

And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.—Jno. 3:13.

What and if ye shall see the Son of man ascend up where he was before?—Jno. 6:62.

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—Jno. 6:35.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.—Jno. 6:51.

I am that bread of life.—Jno. 6:48.

I have meat to eat that ye know not of.—Jno. 4:32.

Is it not written in your law, I said, Ye are gods?—Jno. 10:34.

If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?—Jno. 10:35, 36.

My Father worketh hitherto, and I work.—Jno. 5:17.

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.—Jno. 5:19.

For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.—Jno. 5:20.

What think ye of Christ? whose son is he?

How then doth David in spirit call him Lord, saying,

The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

If David then call him Lord, how is he his son?—Mat. 22:42-45.

How say the scribes that Christ is the son of David?

For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

David therefore himself calleth him Lord; and whence is he *then* his son?—Mk. 12:35-37.

How say they that Christ is David's son?

And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

Till I make thine enemies thy footstool.

David therefore calleth him Lord, how is he then his son?—Lu. 20:41-44.

Whom do men say that I, the Son of man, am?—Mat. 16:13.

Whom do men say that I am?—Mk. 8:27.

Whom say the people that I am?—Lu. 9:18.

But whom say ye that I am?—Mat. 16:15.

But whom say ye that I am?—Mk. 8:29.

But whom say ye that I am?—Lu. 9:20.

Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.—Mat. 16:17.

Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?—Mat. 21:42.

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.—Mat. 21:44.

And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner:

This was the Lord's doing, and it is marvellous in our eyes?—Mk. 12:10, 11.

What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.—Lu. 20:17, 18.

But I say unto you, That in this place is *one* greater than the temple.—Mat. 12:6.

I tell you that, if these should hold their peace, the stones would immediately cry out.—Lu. 19:40.

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.—Lu. 11:20.

Therefore the Son of man is Lord also of the sabbath.—Mk. 2:28.

That the Son of man is Lord also of the sabbath.—Lu. 6:5.

If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.—Jno. 4:10.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.—Mat. 12:41, 42.

The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.—Lu. 11:31, 32.

For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, Arise, take up thy bed, and go unto thine house.—Mat. 9:5, 6.

Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins,

I say unto thee, Arise, and take up thy bed, and go thy way into thine house.—Mk. 2:9-11.

Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

But that ye may know that the Son of man hath power upon earth to forgive sins, I say unto thee, Arise, and take up thy couch, and go into thine house.—Lu. 5:23, 24.

Neither be ye called masters: for one is your Master, *even* Christ.—Mat. 23:10.

This voice came not because of me, but for your sakes.—Jno. 12:30.

Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.—Jno. 18:37.

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.—Jno. 18:36.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?—Mat. 26:53.

Thou couldest have no power *at all* against me, except it were given thee from

above: therefore he that delivered me unto thee hath the greater sin.—Jno. 19:11.

Thou sayest.—Mat. 27:11.

Thou sayest *it*.—Mk. 15:2.

Thou sayest *it*.—Lu. 23:3.

Ye say that I am.—Lu. 22:70.

For him hath God the Father sealed.—Jno. 6:27.

HIS HUMANITY.

Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness.—Mat. 3:15.

The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.—Mat. 8:20.

Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.—Lu. 9:58.

Why trouble ye the woman? for she hath wrought a good work upon me.—Mat. 26:10.

Why trouble ye her? she hath wrought a good work on me.—Mk. 14:6.

Let her alone: against the day of my burying hath she kept this.—Jno. 12:7.

For ye have the poor always with you; but me ye have not always.—Mat. 26:11.

For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.—Mk. 14:7.

For the poor always ye have with you; but me ye have not always.—Jno. 12:8.

For in that she hath poured this ointment on my body, she did *it* for my burial.—Mat. 26:12.

She hath done what she could: she is come aforehand to anoint my body to the burying.—Mk. 14:8.

Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.—Mat. 26:13.

Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.—Mk. 14:9.

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.—Mat. 11:19.

The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!—Lu. 7:34.

My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.—Mat. 26:38.

My soul is exceeding sorrowful unto death: tarry ye here, and watch.—Mk. 14:34.

Ye are they which have continued with me in my temptations.—Lu. 22:28.

Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.—Mat. 26:45.

Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.—Mk. 14:41.

O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.—Mat. 26:39.

O my Father, if this cup may not pass away from me, except I drink it, thy will be done.—Mat. 26:42.

Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.—Mk. 14:36.

Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.—Lu. 22:42.

Woman, behold thy son!—Jno. 19:26.

I thirst.—Jno. 19:28.

Eli, Eli, lama Sabachthani? My God, my God, why hast thou forsaken me?—Mat. 27:46.

Eloi, Eloi, lama Sabachthani? My God, my God, why hast thou forsaken me?—Mk. 15:34.

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.—Lu. 24:39.

Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.—Jno. 20:27.

Have ye here any meat?—Lu. 24:41.

Children, have ye any meat?—Jno. 21:5.

Come *and* dine.—Jno. 21:12.

Give me to drink.—Jno. 4:7.

HIS MISSION.

He that hath ears to hear, let him hear.—Mat. 11:15.

If any man have ears to hear, let him hear.—Mk. 7:16.

For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.—Mk. 4:22.

For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.—Lu. 8:17.

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.—Lu. 12:2.

Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.—Lu. 12:3.

Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?—Mk. 4:21.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* un-

der a bed; but setteth *it* on a candlestick, that they which enter in may see the light.—Lu. 8:16.

No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.—Lu. 11:33.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—Jno. 8:12.

I am come a light into the world, that whosoever believeth on me should not abide in darkness.—Jno. 12:46.

As long as I am in the world, I am the light of the world.—Jno. 9:5.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.—Jno. 3:19-21.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.—Jno. 18:37.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.—Jno. 12:47.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—Jno. 3:17.

Ye judge after the flesh; I judge no man.

And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.—Jno. 8:15, 16.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.—Jno. 12:48-50.

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.—Jno. 5:30.

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise up again at the last day.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—Jno. 6:38-40.

For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.—Jno. 9:39.

Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

But if a man walk in the night, he stumbleth, because there is no light in him.—Jno. 11:9, 10.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.—Jno. 10:1-5.

Verily, verily, I say unto you, I am the door of the sheep.—Jno. 10:7.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.—Jno. 10:9.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.—Jno. 10:10.

I am the good shepherd: the good shepherd giveth his life for the sheep.—Jno. 10:11.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.—Jno. 10:12.

The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the good shepherd, and know my *sheep*, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—Jno. 10:9-18.

My sheep hear my voice, and I know them, and they follow me.

And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.—Jno. 10:27-29.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.—Mat. 5:17.

For the Son of man is not come to destroy men's lives, but to save *them*.—Lu. 9:56.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.—Jno. 5:25.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—Jno. 5:28, 29.

They that be whole need not a physician, but they that are sick.

But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.—Mat. 9:12, 13.

They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.—Mk. 2:17.

They that are whole need not a physician; but they that are sick.

I came not to call the righteous, but sinners to repentance.—Lu. 5:31, 32.

For the Son of man is come to save that which was lost.—Mat. 18:11.

For the Son of man is come to seek and to save that which was lost.—Lu. 19:10.

How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.—Mat. 18:12, 13.

Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

And a man's foes *shall be* they of his own household.—Mat. 10:34-36.

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

For from henceforth there shall be five in one house divided, three against two, and two against three.

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. Lu. 12:51-53.

I am come to send fire on the earth; and what will I, if it be already kindled?—Lu. 12:49.

The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.—Jno. 7:7.

How is it that ye sought me? wist ye not that I must be about my Father's business? —Lu. 2:49.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.—Jno. 9:4.

But I have a baptism to be baptized with; and how am I straitened till it be accomplished!—Lu. 12:50.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. —Jno. 12:27.

My meat is to do the will of him that sent me, and to finish his work.—Jno. 4:34.

My doctrine is not mine, but his that sent me.—Jno. 7:16.

Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.—Jno. 13:20.

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Mat. 4:4.

It is written, That man shall not live by bread alone, but by every word of God.—Lu. 4:4.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die.—Jno. 6:50.

This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.—Jno. 6:58.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.—Jno. 6:55, 56.

Whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—Jno. 4:13, 14.

The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord.—Lu. 4:18, 19.

This day is this Scripture fulfilled in your ears.—Lu. 4:21.

Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Verily I say unto you, No prophet is accepted in his own country.

But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.—Lu. 4:23-27.

I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.—Jno. 8:26.

It is not meet to take the children's bread, and to cast *it* to dogs.—Mat. 15:26.

Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.—Mk. 7:27.

Let us go into the next towns, that I may preach there also: for therefore came I forth.—Mk. 1:38.

I must preach the kingdom of God to other cities also: for therefore am I sent. —Lu. 4:43.

Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.—Jno. 9:3.

This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.—Jno. 11:4.

Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.—Lu. 13:32, 33.

For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.—Lu. 11:30.

Man, who made me a judge or a divider over you?—Lu. 12:14.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Again, he sent other servants more than the first: and they did unto them likewise.

But last of all he sent unto them his son, saying, They will reverence my son.

But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

And they caught him, and cast *him* out of the vineyard, and slew *him*.

When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?—Mat. 21:33-40.

A *certain* man planted a vineyard, and set a hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

And they caught *him*, and beat him, and sent *him* away empty.

And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

And again he sent another; and him they killed, and many others; beating some, and killing some.

Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.

But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

And they took him, and killed *him*, and cast *him* out of the vineyard.

What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.—Mk. 12:1-9.

A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

And again he sent a third: and they wounded him also, and cast *him* out.

Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

He shall come and destroy these husbandmen, and shall give the vineyard to others.—Lu. 20:9-16.

HIS MINISTRY.

Woman, what have I to do with thee? mine hour is not yet come.—Jno. 2:4.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mk. 10:45.

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mat. 20:28.

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

While ye have light, believe in the light, that ye may be the children of light.—Jno. 12:35, 36.

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.—Jno. 3:11.

The harvest truly *is* plenteous, but the labourers *are* few;

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.—Mat. 9:37, 38.

The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.—Lu. 10:2.

Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

And herein is that saying true, One soweth, and another reapeth.

I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.—Jno. 4:35-38.

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.—Mat. 12:25.

And if a kingdom be divided against itself, that kingdom cannot stand.

And if a house be divided against itself, that house cannot stand.—Mk. 3:24, 25.

Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.—Lu. 11:17.

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?—Mat. 12:26.

How can Satan cast out Satan?—Mk. 3:23.

And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.—Mk. 3:26.

If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.—Lu. 11:18.

And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.—Mat. 12:27.

And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.—Lu. 11:19.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.—Mat. 12:28.

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.—Lu. 11:20.

Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.—Mat. 12:29.

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.—Mk. 3:27.

When a strong man armed keepeth his palace, his goods are in peace:

But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.—Lu. 11:21, 22.

He that is not with me is against me; and he that gathereth not with me scattereth abroad.—Mat. 12:30.

He that is not with me is against me; and he that gathereth not with me scattereth.—Lu. 11:23.

Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.—Mat. 9:15.

Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.—Mk. 2:19.

Can ye make the children of the bridechamber fast, while the bridegroom is with them?—Lu. 5:34.

MEDIATOR, CONSOLER, INTERCESSOR, REDEEMER.

I am the way, the truth, and the life: no man cometh unto the Father, but by me.—Jno. 14:6.

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.—Jno. 15:1, 2.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.—Jno. 15:4-6.

As the Father hath loved me, so have I loved you: continue ye in my love.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.—Jno. 15:9-11.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.—Jno. 15:15, 16.

Verily, verily, I say unto you, I am the door of the sheep.—Jno. 10:7.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.—Jno. 10:9.

Weep not.—Lu. 8:52.

Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke *is* easy, and my burden is light.—Mat. 11:28-30.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.—Jno. 6:37.

If any man thirst, let him come unto me, and drink.—Jno. 7:37.

Let not your heart be troubled: ye believe in God, believe also in me.—Jno. 14:1.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—Jno. 14:27.

In my Father's house are many mansions: if *it were* not *so,* I would have told you. I go to prepare a place for you.—Jno. 14:2.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask anything in my name, I will do *it.*—Jno. 14:13, 14.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.—Jno. 14:16.

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.—Jno. 16:23, 24.

The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind. to set at liberty them that are bruised,

To preach the acceptable year of the Lord.—Lu. 4:18, 19.

This day is this Scripture fulfilled in your ears.—Lu. 4:21.

And I, if I be lifted up from the earth, will draw all *men* unto me.—Jno. 12:32.

These things have I spoken unto you, that ye should not be offended.—Jno. 16:1.

But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.—Jno. 16:4.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.—Jno. 16:33.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?—Jno. 11:25, 26.

If the world hate you, ye know that it hated me before *it hated* you.

If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—Jno. 15:18, 19.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

But the very hairs of your head are all numbered.

Fear ye not therefore, ye are of more value than many sparrows.—Mat. 10: 29-31.

III.

THE HOLY GHOST.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.—Jno. 14:16, 17.

But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—Jno. 14:26.

But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.—Jno. 15:26.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go

not away, the Comforter will not come unto you; but if I depart, I will send him unto you.—Jno. 16:7.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Of sin, because they believe not on me;

Of righteousness, because I go to my Father, and ye see me no more;

Of judgment, because the prince of this world is judged.—Jno. 16:8-11.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.—Jno. 16:13, 14.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Mat. 28:19.

And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say.—Lu. 12:11.

But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.—Mat. 10:19.

For the Holy Ghost shall teach you in the same hour what ye ought to say.—Lu. 12:12.

For it is not ye that speak, but the Spirit of your Father which speaketh in you.—Mat. 10:20.

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.—Jno. 6:63.

Receive ye the Holy Ghost.—Jno. 20:22.

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.—Mk. 3:28, 29.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.—Mat. 12:31, 32.

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.—Lu. 12:10.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.—Jno. 3:8.

THE KINGDOM OF GOD AND OF HEAVEN.

The kingdom of God cometh not with observation:

Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.—Lu. 17:20, 21.

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—Mk. 1:15.

Repent: for the kingdom of heaven is at hand.—Mat. 4:17.

And as ye go, preach, saying, The kingdom of heaven is at hand.—Mat. 10:7.

For all the prophets and the law prophesied until John.—Mat. 11:13.

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.—Mat. 11:12.

And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.—Lu. 13:29.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.—Mat. 8:11.

Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.—Mat. 16:28.

Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.—Mk. 9:1.

But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.—Lu. 9:27.

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.—Lu. 11:20.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.—Lu. 21:31.

Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.—Lu. 10:11.

But rather seek ye the kingdom of God; and all these things shall be added unto you.—Lu. 12:31.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Mat. 6:33.

For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Mat. 5:20.

Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.—Mk. 4:30-32.

The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.—Mat. 13:31, 32.

Unto what is the kingdom of God like? and whereunto shall I resemble it?

It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.—Lu. 13:18, 19.

The kingdom of heaven is likened unto a man which sowed good seed in his field:

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.—Mat. 13:24-30.

He that soweth the good seed is the Son of man;

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.—Mat. 13:37-43.

So is the kingdom of God, as if a man should cast seed into the ground;

And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.—Mk. 4:26-29.

Whereunto shall I liken the kingdom of God?

It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.—Lu. 13:20, 21.

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.—Mat. 13:33.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.—Mat. 13:44-50.

Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old.—Mat. 13:52.

For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made *them* other five talents.

And likewise he that *had received* two, he also gained other two.

But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

Take therefore the talent from him, and give *it* unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.—Mat. 25:14-30.

A certain nobleman went into a far country to receive for himself a kingdom, and to return.

And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Then came the first, saying, Lord, thy pound hath gained ten pounds.

And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

And the second came, saying, Lord, thy pound hath gained five pounds.

And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

(And they said unto him, Lord, he hath ten pounds.)

For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.—Lu. 19:12-27.

Behold, a sower went forth to sow;

And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

And when the sun was up, they were scorched; and because they had no root, they withered away.

And some fell among thorns; and the thorns sprung up, and choked them:

But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.—Mat. 13:3-8.

Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.—Mat. 13:11.

Hear ye therefore the parable of the sower.

When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.—Mat. 13:18-23.

Hearken; Behold, there went out a sower to sow:

And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

But when the sun was up, it was scorched; and because it had no root, it withered away.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some a hundred.—Mk. 4:3-8.

And he said unto them, Know ye not this parable? and how then will ye know all parables?—Mk. 4:13.

Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

The sower soweth the word.—Mk. 4:11, 14.

And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

And have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

And these are they which are sown among thorns; such as hear the word,

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

And these are they which are sown on good ground; such as hear the word, and receive *it,* and bring forth fruit, some thirtyfold, some sixty, and some a hundred.—Mk. 4:15-20.

A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

And some fell among thorns; and the thorns sprang up with it, and choked it.

And other fell on good ground, and sprang up, and bare fruit a hundredfold. He that hath ears to hear, let him hear.

Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Now the parable is this: The seed is the word of God.

Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

They on the rock *are they,* which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it,* and bring forth fruit with patience.—Lu. 8:5:15.

The kingdom of heaven is like unto a certain king, which made a marriage for his son,

And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

But they made light of *it,* and went their ways, one to his farm, another to his merchandise:

And the remnant took his servants, and entreated *them* spitefully, and slew *them.*

But when the king heard *thereof,* he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

For many are called, but few *are* chosen. —Mat. 22:2-14.

And, behold, there are last which shall be first; and there are first which shall be last.—Lu. 13:30.

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.—Mat. 11:11.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.—Mat. 26:29.

Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.—Mk. 14:25.

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.—Lu. 22:18.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Mat. 7:21.

THE KINGDOM ON EARTH.

I.

THE CHURCH.

Who is my mother? and who are my brethren?

Behold my mother and my brethren!—Mat. 12:48, 49.

My mother and my brethren are these which hear the word of God, and do it.—Lu. 8:21.

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.—Mat. 12: 50.

Who is my mother, or my brethren?

Behold my mother and my brethren!

For whosoever shall do the will of God, the same is my brother, and my sister, and mother.—Mk. 3:33-35.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth. —Jno. 4:23, 24.

By this shall all *men* know that ye are my disciples, if ye have love one to another. —Jno. 13:35.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—Lu. 12:32.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid.—Mat. 5:13, 14.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.—Mat. 18:18.

Whosesoever sins ye remit, they are remitted unto them; *and* whosesoever *sins* y. retain, they are retained.—Jno. 20:23.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them.—Mat. 18:19, 20.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. —Mat. 5:15.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.—Mat. 16:18, 19.

And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner.—Mk. 12:10.

He that is not with me is against me; and he that gathereth not with me scattereth. —Lu. 11:23.

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—Jno. 17:20, 21.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.—Mat. 24:22.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—Mat. 24:31.

And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.—Mk. 13:20.

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.—Mk. 13:27.

And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.—Mat. 18:17.

THE HOUSE.

It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.—Mat. 21:13.

Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.—Mk. 11:17.

Take these things hence; make not my Father's house a house of merchandise.—Jno. 2:16.

It is written, My house is the house of prayer; but ye have made it a den of thieves.—Lu. 19:46.

Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

Ye fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.—Mat. 23:16-21.

II.

THE LAW, THE SCRIPTURES, AND THE PROPHETS.

The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.—Lu. 16:16.

For all the prophets and the law prophesied until John.—Mat. 11:13.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—Mat. 5:17, 18.

And it is easier for heaven and earth to pass, than one tittle of the law to fail.—Lu. 16:17.

For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.—Lu. 22:37.

But how then shall the scriptures be fulfilled, that thus it must be?—Mat. 26:54.

The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.—Mk. 14:21.

And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!—Lu. 22:22.

But *this cometh to pass,* that the word might be fulfilled that is written in their law, They hated me without a cause.—Jno. 15:25.

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.—Lu. 24:46.

O fools, and slow of heart to believe all that the prophets have spoken.—Lu. 24:25.

Is it not written in your law, I said, Ye are gods?

If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?—Jno. 10:34-36.

It is also written in your law, that the testimony of two men is true.

I am one that bear witness of myself; and the Father that sent me beareth witness of me.—Jno. 8:17, 18.

Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?—Mat. 21:42.

And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner?—Mk. 12:10.

What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?—Lu. 20:17.

This was the Lord's doing, and it is marvellous in our eyes?—Mk. 12:11.

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—Jno. 5:39.

Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

For had ye believed Moses, ye would have believed me: for he wrote of me.

But if ye believe not his writings, how shall ye believe my words?—Jno. 5:45-47.

These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.—Lu. 24:44.

Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?—Jno. 7:19.

I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.—Mk. 14:49.

Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.—Lu. 18:31.

Ought not Christ to have suffered these things, and to enter into his glory?—Lu. 24:26.

What is written in the law? how readest thou?—Lu. 10:26.

Thou hast answered right: this do, and thou shalt live.—Lu. 10:28.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. —Mat. 7:12.

See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.—Mat. 8:4.

See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.—Mk. 1:44.

But go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.—Lu. 5:14.

Go shew yourselves unto the priests.—Lu. 17:14.

Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—Lu. 16:29-31.

For these be the days of vengeance, that all things which are written may be fulfilled.—Lu. 21:22.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.—Jno. 17:12.

III.

THE OLD AND NEW DISPENSATIONS.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.—Mat. 5:17.

The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.—Lu. 16:16.

Your fathers did eat manna in the wilderness, and are dead.—Jno. 6:49.

Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

For the bread of God is he which cometh down from heaven, and giveth life unto the world.—Jno. 6:32, 33.

This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.—Jno. 6:58.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.—Jno. 4:23.

Drink ye all of it;

For this is my blood of the new testament, which is shed for many for the remission of sins.—Mat. 26:27, 28.

This is my blood of the new testament, which is shed for many.—Mk. 14:24.

This cup *is* the new testament in my blood, which is shed for you.—Lu. 22:20.

This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.—I Co. 11:25.

All things are delivered unto me of my Father.—Mat. 11:27.

All things are delivered to me of my Father.—Lu. 10:22.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.—Jno. 5:25.

THE FORERUNNER
(John the Baptist).

Elias truly shall first come, and restore all things.—Mat. 17:11.

And if ye will receive *it*, this is Elias, which was for to come.—Mat. 11:14.

But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. —Mk. 9:13.

Ye sent unto John, and he bare witness unto the truth.—Jno. 5:33.

He was a burning and a shining light: and ye were willing for a season to rejoice in his light.—Jno. 5:35.

What went ye out into the wilderness to see? A reed shaken with the wind?

But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.—Mat. 11: 7-11.

What went ye out into the wilderness for to see? A reed shaken with the wind?

But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.—Lu. 7:24-28.

The baptism of John, whence was it? from heaven, or of men?—Mat. 21:25.

The baptism of John, was *it* from heaven, or of men? answer me.—Mk. 11:30.

The baptism of John, was it from heaven, or of men?—Lu. 20:4.

For John came neither eating nor drinking, and they say, He hath a devil.—Mat. 11:18.

For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.—Lu. 7:33.

LIFE.

MINISTRY AND PASSION.

I.

THE DISCIPLES.

Ye are they which have continued with me in my temptations.—Lu. 22:28.

Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And I appoint unto you a kingdom, as my Father hath appointed unto me;

That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.—Lu. 22:29, 30.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.—Mat. 18:18.

Whosesoever sins ye remit, they are remitted unto them; *and* whosesoever *sins* ye retain, they are retained.—Jno. 20:23.

And ye are witnesses of these things.—Lu. 24:48.

And ye also shall bear witness, because ye have been with me from the beginning.—Jno. 15:27.

Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.—Mat. 13:11.

Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.—Mk. 4:11, 12.

Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.—Lu. 8:10.

This voice came not because of me, but for your sakes.—Jno. 12:30.

But blessed *are* your eyes, for they see: and your ears, for they hear.

For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*—Mat. 13:16, 17.

For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.—Jno. 16:27.

Blessed *are* the eyes which see the things that ye see:

For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them.*—Lu. 10:23, 24.

Have ye understood all these things?—Mat. 13:51.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before *it hated* you.

If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—Jno. 15:16-19.

O ye of little faith, why reason ye among yourselves, because ye have brought no bread?—Mat. 16:8.

Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?—Mk. 8:17, 18.

How is it that ye do not understand?—Mk. 8:21.

Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

Neither the seven loaves of the four thousand, and how many baskets ye took up?—Mat. 16:9, 10.

When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?

And when the seven among four thousand, how many baskets full of fragments took ye up?—Mk. 8:19, 20.

How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?—Mat. 16:11.

I have yet many things to say unto you, but ye cannot bear them now.—Jno. 16:12.

Doth this offend you?—Jno. 6:61.

Will ye also go away?—Jno. 6:67.

Have not I chosen you twelve, and one of you is a devil?—Jno. 6:70.

Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them,* and bring *them* unto me.—Mat. 21:2.

Go your way into the village over against

you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.—Mk. 11:2.

Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.—Lu. 19:30.

And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.—Mat. 21:3.

And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.—Mk. 11:3.

And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.—Lu. 19:31.

These things have I spoken unto you, being *yet* present with you.—Jno. 14:25.

Neither be ye called masters: for one is your Master, *even* Christ.—Mat. 23:10.

When I sent you without purse, and scrip, and shoes, lacked ye any thing?

But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.—Lu. 22:35, 36.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

But all these things will they do unto you for my name's sake, because they know not him that sent me.—Jno. 15:20, 21.

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.—Mat. 24:9.

They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

And these things will they do unto you, because they have not known the Father, nor me.—Jno. 16:2, 3.

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.—Mk. 13:9.

And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

And ye shall be hated of all *men* for my name's sake.—Lu. 21:16, 17.

And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.—Mk. 13:13.

But there shall not a hair of your head perish.

In your patience possess ye your souls.—Lu. 21:18, 19.

But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.—Mk. 13:11.

Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.—Lu. 21:14, 15.

All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.—Mk. 14:27.

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.—Jno. 16:32.

My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.—Mat. 26:38.

My soul is exceeding sorrowful unto death: tarry ye here, and watch.—Mk. 14:34.

Sit ye here, while I shall pray.—Mk. 14:32.

What, could ye not watch with me one hour?—Mat. 26:40.

Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.—Mat. 26:45.

Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.—Mk. 14:41.

Let us pass over unto the other side.—Mk. 4:35.

Let us go over unto the other side of the lake.—Lu. 8:22.

Come ye yourselves apart into a desert place, and rest a while.—Mk. 6:31.

Let us go into Judea again.—Jno. 11:7.

Arise, and be not afraid.—Mat. 17:7.

Peace *be* unto you: as *my* Father hath sent me, even so send I you.

Receive ye the Holy Ghost.—Jno. 20:21, 22.

Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Lu. 24:49.

It is enough.—Lu. 22:38.

Arise, let us go hence.—Jno. 14:31.

PETER AND ANDREW.

Follow me, and I will make you fishers of men.—Mat. 4:19.

Come ye after me, and I will make you to become fishers of men.—Mk. 1:17.

MATTHEW.

Follow me.—Mat. 9:9.
Follow me.—Mk. 2:14.

PETER.

Thou art Simon the son of Jona: thou shalt be called Cephas.—Jno. 1:42.

Launch out into the deep, and let down your nets for a draught.—Lu. 5:4.

Fear not; from henceforth thou shalt catch men.—Lu. 5:10.

Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.—Mat. 16:17-19.

What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

Then are the children free.

Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.—Mat. 17:25-27.

Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.—Mat. 16:23.

Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.—Mk. 8:33.

Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.—Lu. 22:31, 32.

What I do thou knowest not now; but thou shalt know hereafter.

If I wash thee not, thou hast no part with me.—Jno. 13:7, 8.

He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.—Jno. 13:10.

Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.—Jno. 13:36.

Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.—Jno. 13:38.

Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.—Mat. 26:34.

Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.—Mk. 14:30.

I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.—Lu. 22:34.

Simon, sleepest thou? couldest not thou watch one hour?—Mk. 14:37.

Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?—Jno. 18:11.

Suffer ye thus far.—Lu. 22:51.

Simon, *son* of Jonas, lovest thou me more than these? Feed my lambs.

Simon, *son* of Jonas, lovest thou me? Feed my sheep.

Simon, *son* of Jonas, lovest thou me? Feed my sheep.

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

Follow me.—Jno. 21:15-19.

If I will that he tarry till I come, what *is that* to thee? follow thou me.—Jno. 21:22.

THOMAS.

Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.—Jno. 20:27.

Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.—Jno. 20:29.

PHILIP.

Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then,* Shew us the Father?—Jno. 14:9.

JUDAS ISCARIOT.

That thou doest, do quickly.—Jno. 13:27.

II.

MIRACLES.

FEEDING.

Marriage in Cana.

Woman, what have I to do with thee? mine hour is not yet come.—Jno. 2:4.

Fill the waterpots with water.

Draw out now, and bear unto the governor of the feast.—Jno. 2:7, 8.

The Five Thousand.

Whence shall we buy bread, that these may eat?—Jno. 6:5.

They need not depart; give ye them to eat.—Mat. 14:16.

Give ye them to eat.—Mk. 6:37.

Give ye them to eat.—Lu. 9:13.

Bring them hither to me.—Mat. 14:18.

Make the men sit down.—Jno. 6:10.

Make them sit down by fifties in a company.—Lu. 9:14.

How many loaves have ye? go and see.—Mk. 6:38.

Gather up the fragments that remain, that nothing be lost.—Jno. 6:12.

The Four Thousand.

I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.—Mat. 15:32.

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.—Mk. 8:2, 3.

How many loaves have ye?—Mat. 15:34.

How many loaves have ye?—Mk. 8:5.

HEALING.

The Son of the Nobleman from Capernaum.

Except ye see signs and wonders, ye will not believe.—Jno. 4:48.

Go thy way; thy son liveth.—Jno. 4:50.

The Man with the Unclean Spirit.

Hold thy peace, and come out of him.—Mk. 1:25.

Hold thy peace, and come out of him.—Lu. 4:35.

The Leper.

I will; be thou clean.

See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.—Mat. 8:3, 4.

I will; be thou clean.—Mk. 1:41.

See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.—Mk. 1:44.

I will: be thou clean.

Tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.—Lu. 5:13, 14.

The Paralytic.

Son, be of good cheer; thy sins be forgiven thee.—Mat. 9:2.

Son, thy sins be forgiven thee.—Mk. 2:5.

Man, thy sins are forgiven thee.—Lu. 5:20.

The Impotent Man.

Wilt thou be made whole?—Jno. 5:6.

Rise, take up thy bed, and walk.—Jno. 5:8.

Behold, thou art made whole: sin no more, lest a worse thing come unto thee.—Jno. 5:14.

The Withered Hand.

Stand forth.—Mk. 3:3.

Rise up, and stand forth in the midst.—Lu. 6:8.

Stretch forth thine hand.—Mat. 12:13.

Stretch forth thine hand.—Mk. 3:5.

Stretch forth thy hand.—Lu. 6:10.

The Centurion's Son.

I will come and heal him.—Mat. 8:7.

Verily I say unto you, I have not found so great faith, no, not in Israel.—Mat. 8:10.

I say unto you, I have not found so great faith, no, not in Israel.—Lu. 7:9.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Go thy way; and as thou hast believed, so be it done unto thee.—Mat. 8:11-13.

The Legion of Devils.

Come out of the man, *thou* unclean spirit.

What *is* thy name?—Mk. 5:8, 9.

What is thy name?—Lu. 8:30.

Go.—Mat. 8:32.

Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. Mk. 5:19.

Return to thine own house, and shew how great things God hath done unto thee.—Lu. 8:39.

The Woman with the Issue.

Who touched my clothes?—Mk. 5:30.

Who touched me?

Somebody hath touched me: for I perceive that virtue is gone out of me.—Lu. 8:45, 46.

Daughter, be of good comfort: thy faith hath made thee whole.—Mat. 9:22.

Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.—Mk. 5:34.

Daughter, be of good comfort: thy faith hath made thee whole; go in peace.—Lu. 8:48.

The Two Blind Men.

Believe ye that I am able to do this?

According to your faith be it unto you.

See *that* no man know *it*.—Mat. 9:28-30.

The Daughter of the Canaanite Woman.

It is not meet to take the children's bread, and to cast *it* to dogs.—Mat. 15:26.

O woman, great *is* thy faith: be it unto thee even as thou wilt.—Mat. 15:28.

Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.—Mk. 7:27.

For this saying go thy way; the devil is gone out of thy daughter.—Mk. 7:29.

The Deaf and Dumb Man of Decapolis.

Ephphatha, Be opened.—Mk. 7:34.

The Blind Man at Bethsaida.

Neither go into the town, nor tell *it* to any in the town.—Mk. 8:26.

The Lunatic Son.

O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.—Mat. 17:17.

O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.—Mk. 9:19.

O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.—Lu. 9:41.

How long is it ago since this came unto him?—Mk. 9:21.

If thou canst believe, all things *are* possible to him that believeth.—Mk. 9:23.

Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.—Mk. 9:25.

The Man Blind from Birth.

Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

As long as I am in the world, I am the light of the world.—Jno. 9:3-5.

Go, wash in the pool of Siloam.—Jno. 9:7.

The Woman Bowed Down with a Spirit of Infirmity.

Woman, thou art loosed from thine infirmity.—Lu. 13:12.

The Ten Lepers of Samaria and Galilee.

Go shew yourselves unto the priests.—Lu. 17:14.

Were there not ten cleansed? but where *are* the nine?

There are not found that returned to give glory to God, save this stranger.

Arise, go thy way: thy faith hath made thee whole.—Lu. 17:17-19.

The Blind Men at Jericho.

What will ye that I shall do unto you?—Mat. 20:32.

What wilt thou that I should do unto thee?—Mk. 10:51.

What wilt thou that I shall do unto thee?—Lu. 18:41.

Go thy way; thy faith hath made thee whole.—Mk. 10:52.

Receive thy sight: thy faith hath saved thee.—Lu. 18:42.

Servant of the High Priest.

Suffer ye thus far.—Lu. 22:51.

RAISING FROM THE DEAD.

Widow's Son at Nain.

Weep not.

Young man, I say unto thee, Arise.—Lu. 7:13, 14.

Daughter of Jairus.

Be not afraid, only believe.—Mk. 5:36.

Fear not: believe only, and she shall be made whole.—Lu. 8:50.

Give place: for the maid is not dead, but sleepeth.—Mat. 9:24.

Why make ye this ado, and weep? the damsel is not dead, but sleepeth.—Mk. 5:39.

Weep not; she is not dead, but sleepeth.—Lu. 8:52.

Talitha cumi; Damsel, (I say unto thee,) arise.—Mk. 5:41.

Maid, arise.—Lu. 8:54.

Lazarus.

Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.—Jno. 11:11.

Lazarus is dead.

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.—Jno. 11:14, 15.

Thy brother shall rise again.—Jno. 11:23.

Where have ye laid him?—Jno. 11:34.

Take ye away the stone.

Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?—Jno. 11:39, 40.

Lazarus, come forth.—Jno. 11:43.

Loose him, and let him go.—Jno. 11:44.

CIRCUMSTANCE.

First Miraculous Draught of Fishes.

Launch out into the deep, and let down your nets for a draught.—Lu. 5:4.

Stilling of the Tempest.

Peace, be still.—Mk. 4:39.

Walking on the Sea.

Be of good cheer; it is I; be not afraid.—Mat. 14:27.

Be of good cheer; it is I; be not afraid.—Mk. 6:50.

It is I; be not afraid.—Jno. 6:20.

Come.—Mat. 14:29.

O thou of little faith, wherefore didst thou doubt?—Mat. 14:31.

Finding of the Tribute Money.

Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.—Mat. 17:27.

Cursing of the Fig Tree.

Let no fruit grow on thee henceforward for ever.—Mat. 21:19.

No man eat fruit of thee hereafter for ever.—Mk. 11:14.

Second Miraculous Draught of Fishes.

Cast the net on the right side of the ship, and ye shall find.—Jno. 21:6.

III.

SENDING OF THE DISCIPLES.

THE TWELVE APOSTLES.

Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

But go rather to the lost sheep of the house of Israel.

And as ye go, preach, saying, The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Provide neither gold, nor silver, nor brass in your purses;

Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.—Mat. 10:5-10.

Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.—Lu. 9:3.

And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.—Mat. 10: 11.

In what place soever ye enter into a house, there abide till ye depart from that place.—Mk. 6:10.

And whatsoever house ye enter into, there abide, and thence depart.—Lu. 9:4.

And when ye come into a house, salute it.

And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.—Mat. 10:12-14.

And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.—Lu. 9:5.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—Mat. 10:15.

And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.—Mk. 6:11.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

For it is not ye that speak, but the Spirit of your Father which speaketh in you.

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

The disciple is not above *his* master, nor the servant above his lord.

It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

But the very hairs of your head are all numbered.

Fear ye not therefore, ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

And a man's foes *shall be* they of his own household.

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

And he that taketh not his cross, and followeth after me, is not worthy of me.

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.

He that receiveth a prophet in the name of a prophet shall receive a prophet's

reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.—Mat. 10:16-42.

THE SEVENTY.

Go your ways: behold, I send you forth as lambs among wolves.

Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

And into whatsoever house ye enter, first say, Peace *be* to this house.

And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.—Lu. 10:3-12.

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.—Lu. 10:16.

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.—Lu. 10:19, 20.

IV.

SUFFERINGS AND TEMPTATIONS.

The Son of man must suffer many things.—Lu. 9:22.

But first must he suffer many things, and be rejected of this generation.—Lu. 17:25.

Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.—Mk. 9:12.

But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.—Mat. 17:12.

Thus it is written, and thus it behooved Christ to suffer.—Lu. 24:46.

A prophet is not without honour, save in his own country, and in his own house.—Mat. 13:57.

A prophet is not without honour, but in his own country, and among his own kin, and in his own house.—Mk. 6:4.

Verily I say unto you, No prophet is accepted in his own country.—Lu. 4:24.

My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.—Mat. 26:38.

My soul is exceeding sorrowful unto death: tarry ye here, and watch.—Mk. 14:34.

Ye are they which have continued with me in my temptations.—Lu. 22:28.

V.

CHRIST'S PRAYERS.

Father, glorify thy name.—Jno. 12:28.

Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.—Jno. 11:41, 42.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Even so, Father; for so it seemed good in thy sight.—Mat. 11:25, 26.

I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.—Lu. 10:21.

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Now they have known that all things whatsoever thou has given me are of thee.

For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

And all mine are thine, and thine are mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare *it;* that the love wherewith thou hast loved me may be in them, and I in them.—Jno. 17:1-26.

Sit ye here, while I go and pray yonder. —Mat. 26:36.

O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.—Mat. 26:39.

O my Father, if this cup may not pass away from me, except I drink it, thy will be done.—Mat. 26:42.

Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.—Mk. 14:36.

Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.—Lu. 22:42.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.—Mat. 6:9-13.

When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

Give us day by day our daily bread.

And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.—Lu. 11:2-4.

VI.

THE LAST SUPPER.

Go and prepare us the passover, that we may eat.—Lu. 22:8.

Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? —Mk. 14:13, 14.

Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?—Lu. 22:10, 11.

Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.—Mat. 26:18.

And he will shew you a large upper room furnished *and* prepared: there make ready for us.—Mk. 14:15.

And he shall shew you a large upper room furnished: there make ready.—Lu. 22:12.

With desire I have desired to eat this passover with you before I suffer:

For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.—Lu. 22:15, 16.

Take, eat; this is my body.—Mat. 26:26.

Take, eat; this is my body.—Mk. 14:22.

This is my body which is given for you:

this do in remembrance of me.—Lu. 22:19.

Take, eat; this is my body, which is broken for you: this do in remembrance of me.—I Co. 11:24.

This cup *is* the new testament in my blood, which is shed for you.—Lu. 22:20.

Take this, and divide *it* among yourselves.—Lu. 22:17.

This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.—I Co. 11:25.

Drink ye all of it;

For this is my blood of the new testament, which is shed for many for the remission of sins.—Mat. 26:27, 28.

This is my blood of the new testament, which is shed for many.—Mk. 14:24.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.—Mat. 26:29.

Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.—Mk. 14:25.

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.—Lu. 22:18.

VII.

THE BETRAYAL.

The Son of man shall be betrayed into the hands of men.—Mat. 17:22.

Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.—Mat. 26:2.

Verily I say unto you, that one of you shall betray me.—Mat. 26:21.

I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.—Jno. 13:18, 19.

Verily I say unto you, One of you which eateth with me shall betray me.—Mk. 14:18.

Verily, verily, I say unto you, that one of you shall betray me.—Jno. 13:21.

But, behold, the hand of him that betrayeth me *is* with me on the table.—Lu. 22:21.

He that dippeth *his* hand with me in the dish, the same shall betray me.—Mat. 26:23.

It is one of the twelve, that dippeth with me in the dish.—Mk. 14:20.

He it is, to whom I shall give a sop, when I have dipped *it*.—Jno. 13:26.

Thou hast said.—Mat. 26:25.

That thou doest, do quickly.—Jno. 13:27.

The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.—Mat. 26:24.

The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.—Mk. 14:21.

And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!—Lu. 22:22.

Rise, let us be going: behold, he is at hand that doth betray me.—Mat. 26:46.

Rise up, let us go; lo, he that betrayeth me is at hand.—Mk. 14:42.

Friend, wherefore art thou come?—Mat. 26:50.

Judas, betrayest thou the Son of man with a kiss?—Lu. 22:48.

Whom seek ye?

I am *he*.

Whom seek ye?

I have told you that I am *he*: if therefore ye seek me, let these go their way.—Jno. 18:4, 5, 7, 8.

Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.—Mat. 26:55.

Are ye come out, as against a thief, with swords and *with* staves to take me?

I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.—Mk. 14:48, 49.

Be ye come out, as against a thief, with swords and staves?

When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.—Lu. 22:52, 53.

If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?—Jno. 18:23.

VIII.

THE CRUCIFIXION.

Now is the judgment of this world: now shall the prince of this world be cast out.—Jno. 12:31.

Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.—Lu. 9:44.

For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.—Lu. 22:37.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.—Jno. 3:14.

And I, if I be lifted up from the earth, will draw all *men* unto me.—Jno. 12:32.

When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.—Jno. 8:28.

IX.

WORDS ON THE CROSS.

Father, forgive them; for they know not what they do.—Lu. 23:34.

Verily I say unto thee, To day shalt thou be with me in paradise.—Lu. 23:43.

Woman, behold thy son!

Behold thy mother!—Jno. 19:26, 27.

Eli, Eli, lama sabachthani?—Mat. 27:46.

Eloi, Eloi, lama sabachthani?—Mk. 15:34.

I thirst.—Jno. 19:28.

It is finished.—Jno. 19:30.

Father, into thy hands I commend my spirit.—Lu. 23:46.

X.

DEATH, RESURRECTION, AND ASCENSION.

The hour is come, that the Son of man should be glorified.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.—Jno. 12:23, 24.

Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.—Lu. 18:31.

The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.—Lu. 9:22.

For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

And they shall scourge *him*, and put him to death; and the third day he shall rise again.—Lu. 18:32, 33.

Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.—Mat. 20:18, 19.

Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.—Mk. 10:33, 34.

The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.—Mk. 9:31.

The Son of man shall be betrayed into the hands of men:

And they shall kill him, and the third day he shall be raised again.—Mat. 17:22, 23.

But after I am risen again, I will go before you into Galilee.—Mat. 26:32.

But after that I am risen, I will go before you into Galilee.—Mk. 14:28.

Tell the vision to no man, until the Son of man be risen again from the dead.—Mat. 17:9.

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.—Mat. 12:40.

Destroy this temple, and in three days I will raise it up.—Jno. 2:19.

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.—Jno. 16:16.

Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.—Jno. 16:19-22.

These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you.—Jno. 16:25, 26.

Yet a little while am I with you, and *then* I go unto him that sent me.

Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.—Jno. 7:33, 34.

I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.—Jno. 8:21.

Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.—Jno. 13:33.

Let her alone: against the day of my burying hath she kept this.—Jno. 12:7.

For in that she hath poured this ointment on my body, she did *it* for my burial.—Mat. 26:12.

She hath done what she could: she is come aforehand to anoint my body to the burying.—Mk. 14:8.

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.—Lu. 5:35.

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

But because I have said these things unto you, sorrow hath filled your heart.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.—Jno. 16:5-7.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.—Jno. 14:19.

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.—Jno. 14:29.

But I have a baptism to be baptized with; and how am I straitened till it be accomplished!—Lu. 12:50.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—Jno. 10:17, 18.

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.—Jno. 16:32.

All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.—Mat. 26:31.

All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.—Mk. 14:27.

Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.—Jno. 13:36.

What and if ye shall see the Son of man ascend up where he was before?—Jno. 6:62.

And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.—Jno. 3:13.

Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.—Jno. 20:17.

XI.

UTTERANCES AFTER THE RESURRECTION.

Woman, why weepest thou? whom seekest thou?

Mary.

Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.—Jno. 20:15-17.

All hail.

Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.—Mat. 28:9, 10.

What manner of communications *are* these that ye have one to another, as ye walk, and are sad?—Lu. 24:17.

What things?—Lu. 24:19.

O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to enter into his glory?—Lu. 24:25, 26.

Peace *be* unto you.—Lu. 24:36.

Peace *be* unto you.—Jno. 20:19.

Peace *be* unto you: as *my* Father hath sent me, even so send I you.—Jno. 20:21.

Why are ye troubled? and why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.—Lu. 24:38, 39.

Have ye here any meat?—Lu. 24:41.

These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.—Lu. 24:44.

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

And ye are witnesses of these things.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Lu. 24:46-49.

Receive ye the Holy Ghost:

Whosesoever sins ye remit, they are remitted unto them; *and* whosesoever *sins* ye retain, they are retained.—Jno. 20:22, 23.

Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mk. 16:15-18.

Peace *be* unto you.

Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.—Jno. 20:26, 27.

Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.—Jno. 20:29.

Children, have ye any meat?

Cast the net on the right side of the ship, and ye shall find.—Jno. 21:5, 6.

Bring of the fish which ye have now caught.—Jno. 21:10.

Come *and* dine.—Jno. 21:12.

Follow me.—Jno. 21:19.

If I will that he tarry till I come, what *is that* to thee? follow thou me.—Jno. 21:22.

Wait for the promise of the Father, which ye have heard of me.—Acts 1:4.

All power is given unto me in heaven and in earth.—Mat. 28:18.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.—Acts 1:5.

It is not for you to know the times or the seasons, which the Father hath put in his own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. —Acts 1:7, 8.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.—Mat. 28:19, 20.

THE PROPHECIES.

I.

SECOND COMING, AND EVENTS PRECEDING.

Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—Mat. 26:64.

I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—Mk. 14:62.

Hereafter shall the Son of man sit on the right hand of the power of God.—Lu. 22:69.

Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.—Jno. 1:51.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five *were* foolish.

They that *were* foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.—Mat. 25:1-13.

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

All these *are* the beginning of sorrows.

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

And then shall many be offended, and shall betray one another, and shall hate one another.

And many false prophets shall rise, and shall deceive many.

And because iniquity shall abound, the love of many shall wax cold.

But he that shall endure unto the end, the same shall be saved.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)

Then let them which be in Judea flee into the mountains:

Let him which is on the housetop not come down to take any thing out of his house:

Neither let him which is in the field return back to take his clothes.

And woe unto them that are with child, and to them that give suck in those days!

But pray ye that your flight be not in the winter, neither on the sabbath day:

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

Behold, I have told you before.

Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

For wheresoever the carcass is, there will the eagles be gathered together.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

Heaven and earth shall pass away, but my words shall not pass away.

But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

But as the days of Noe *were*, so shall also the coming of the Son of man be.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Then shall two be in the field; the one shall be taken, and the other left.

Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

Watch therefore; for ye know not what hour your Lord doth come.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed *is* that servant, whom his lord when he cometh shall find so doing.

Verily I say unto you, That he shall make him ruler over all his goods.—Mat. 24:6-47.

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.—Mk. 2:20.

And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

And the gospel must first be published among all nations.

But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

And let him that is on the housetop not go down into the house, neither enter *therein*, to take anything out of his house:

And let him that is in the field not turn back again for to take up his garment.

But woe to them that are with child, and to them that give suck in those days!

And pray ye that your flight be not in the winter.

For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

But take ye heed: behold, I have foretold you all things.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

And then shall they see the Son of man coming in the clouds with great power and glory.

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

Verily I say unto you, that this generation shall not pass, till all these things be done.

Heaven and earth shall pass away: but my words shall not pass away.

But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Take ye heed, watch and pray: for ye know not when the time is.

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

Lest coming suddenly he find you sleeping.—Mk. 13:7-36.

For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.—Lu. 17:24.

And as it was in the days of Noe, so shall it be also in the days of the Son of man.—Lu. 17:26.

But first must he suffer many things, and be rejected of this generation.—Lu. 17:25.

They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

Even thus shall it be in the day when the Son of man is revealed.

In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

Remember Lot's wife.—Lu. 17:27-32.

I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

Two *women* shall be grinding together; the one shall be taken, and the other left.

Two *men* shall be in the field; the one shall be taken, and the other left.

Wheresoever the body *is*, thither will the eagles be gathered together.—Lu. 17:34-37.

As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.—Lu. 21:6.

Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

Nation shall rise against nation, and kingdom against kingdom:

And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

And it shall turn to you for a testimony.

Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

And ye shall be hated of all *men* for my name's sake.

But there shall not a hair of your head perish.

In your patience possess ye your souls.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

For these be the days of vengeance, that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

And then shall they see the Son of man coming in a cloud with power and great glory.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Behold the fig tree, and all the trees;

When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Verily I say unto you, This generation shall not pass away, till all be fulfilled.

Heaven and earth shall pass away; but my words shall not pass away.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

For as a snare shall it come on all them that dwell on the face of the whole earth.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.—Lu. 21:8-36.

Let your loins be girded about, and *your* lights burning;

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.—Lu. 12:35-40.

Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

Blessed *is* that servant, whom his lord when he cometh shall find so doing.

Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.—Lu. 12:42-48.

Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.—Mk. 8:38.

For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.—Lu. 9:26.

Nevertheless, when the Son of man cometh, shall he find faith on the earth?—Lu. 18:8.

II.

JERUSALEM.

O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.—Mat. 23:37-39.

If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.—Lu. 19:42-44.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.—Lu. 13:34, 35.

See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.—Mat. 24:2.

Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.—Mk. 13:2.

Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

For if they do these things in a green tree, what shall be done in the dry?—Lu. 23:28-31.

Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.—Jno. 4:21.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

For these be the days of vengeance, that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—Lu. 21:20-24.

But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.—Mat. 5:34, 35.

III.

THE JEWS.

I am not sent but unto the lost sheep of the house of Israel.—Mat. 15:24.

But go rather to the lost sheep of the house of Israel.—Mat. 10:6.

It is not meet to take the children's bread, and to cast *it* to dogs.—Mat. 15:26.

Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.—Mk. 7:27.

Ye worship ye know not what: we know what we worship; for salvation is of the Jews.—Jno. 4:22.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.—Mat. 8:11, 12.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—Lu. 21:24.

Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?—Jno. 7:19.

I have done one work, and ye all marvel.—Jno. 7:21.

I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.—Jno. 8:37.

Many good works have I shewed you from my Father; for which of those works do ye stone me?—Jno. 10:32.

I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

If ye were Abraham's children, ye would do the works of Abraham.

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

Ye do the deeds of your father.

If God were your Father, ye would love me: for I proceeded forth and came from God: neither came I of myself, but he sent me.

Why do ye not understand my speech? *even* because ye cannot hear my word.

Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

And because I tell *you* the truth, ye believe me not.

Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.—Jno. 8:38-47.

I have not a devil; but I honour my Father, and ye do dishonour me.—Jno. 8:49.

If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.—Jno. 9:41.

But ye believe not, because ye are not of my sheep, as I said unto you.—Jno. 10:26.

Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.—Mat. 21:31, 32.

If I tell you, ye will not believe:

And if I also ask *you*, ye will not answer me, nor let *me* go.—Lu. 22:67, 68.

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

For John came neither eating nor drinking, and they say, He hath a devil.

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.—Mat. 11:16-19.

Whereunto then shall I liken the men of this generation? and to what are they like?

They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

But wisdom is justified of all her children.—Lu. 7:31-35.

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.—Jno. 18:36.

I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.—Jno. 18:20.

The kingdom of heaven is like unto a certain king, which made a marriage for his son,

And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.—Mat. 22:2-7.

IV.

THE SCRIBES, PHARISEES, AND SADDUCEES.

The scribes and the Pharisees sit in Moses' seat:

All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. Mat. 23:2, 3.

Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

And the chief seats in the synagogues, and the uppermost rooms at feasts.—Mk. 12:38, 39.

Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.—Lu. 20:46, 47.

Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.—Mk. 12:40.

Beware ye of the leaven of the Pharisees, which is hypocrisy.—Lu. 12:1.

For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

And love the uppermost rooms at feasts, and the chief seats in the synagogues,

And greetings in the markets, and to be called of men, Rabbi, Rabbi.—Mat. 23:4-7.

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.—Mat. 15:14.

Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.—Mk. 8:15.

Take heed and beware of the leaven of the Pharisees and of the Sadducees.—Mat. 16:6.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.—Mat. 23:13-15.

Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.—Lu. 11:46.

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.—Lu. 11:52.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.—Mat. 23:25.

Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.—Lu. 11:39.

Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.—Mat. 23:26.

Ye fools, did not he, that made that which is without, make that which is within also?

But rather give alms of such things as ye have; and, behold, all things are clean unto you.

But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.—Lu. 11:40-43.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.—Mat. 23:27.

Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.—Lu. 11:44.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.—Mat. 23:28.

But I know you, that ye have not the love of God in you.—Jno. 5:42.

Ye hypocrites, well did Esaias prophesy of you, saying,

This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

But in vain they do worship me, teaching *for* doctrines the commandments of men.—Mat. 15:7-9.

Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.—Mk. 7:6.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.—Mat. 23:29-31.

Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.—Lu. 11:47, 48.

Fill ye up then the measure of your fathers.—Mat. 23:32.

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.—Mat. 12:34.

Ye serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city.—Mat. 23:33, 34.

Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute.—Lu. 11:49.

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.—Mat. 23:35.

That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.—Lu. 11:50, 51.

Verily I say unto you, All these things shall come upon this generation.—Mat. 23:36.

V.

CALLING OF THE GENTILES.

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.—Mat. 21:43.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.—Mat. 8:11.

And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.—Lu. 13:29.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Mat. 24:14.

And the gospel must first be published among all nations.—Mk. 13:10.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Mat. 28:19.

Go ye into all the world, and preach the gospel to every creature.—Mk. 16:15.

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day;

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Lu. 24:46, 47.

The wedding is ready, but they which were bidden were not worthy.

Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.—Mat. 22:8-10.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.—Jno. 10:16.

SPECIAL UTTERANCES TO INDIVIDUALS.

Nathanael.

Behold an Israelite indeed, in whom is no guile!

Before that Philip called thee, when thou wast under the fig tree, I saw thee.—Jno. 1:47, 48.

Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.—Jno. 1:50.

The Woman of Samaria.

Give me to drink.—Jno. 4:7.

Go, call thy husband, and come hither.

Thou hast well said, I have no husband:

For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.—Jno. 4:16-18.

Zaccheus, the Publican.

Zaccheus, make haste, and come down; for today I must abide at thy house.—Lu. 19:5.

This day is salvation come to this house, forasmuch as he also is a son of Abraham. —Lu. 19:9.

The Blind Men of Jericho.

What will ye that I shall do unto you?—Mat. 20:32.

The Questioning Scribes.

What question ye with them?—Mk. 9:16.

The Sons of Zebedee.

What wilt thou?—Mat. 20:21.

What would ye that I should do for you? —Mk. 10:36.

Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.—Mat. 20:22, 23.

Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.—Mk. 10:38-40.

Jesus' Brethren.

My time is not yet come: but your time is always ready.

The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.—Jno. 7:6-8.

The Questioning Scribe.

Thou art not far from the kingdom of God.—Mk. 12:34.

Martha.

Martha, Martha, thou art careful and troubled about many things:

But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.—Lu. 10:41, 42.

The Chief Priests and the Elders.

I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

The baptism of John, whence was it? from heaven, or of men?—Mat. 21:24, 25.

I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

The baptism of John, was *it* from heaven, or of men? answer me.—Mk. 11:29, 30.

I will also ask you one thing; and answer me;

The baptism of John, was it from heaven, or of men?—Lu. 20:3, 4.

Neither tell I you by what authority I do these things.—Mat. 21:27.

Neither do I tell you by what authority I do these things.—Mk. 11:33.

Neither tell I you by what authority I do these things.—Lu. 20:8.

The Disciples of the Pharisees with the Herodians.

Why tempt ye me, *ye* hypocrites?—Mat. 22:18.

Why tempt ye me?—Lu. 20:23.

The High Priest.

Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.—Jno. 18:21.

Pilate.

Sayest thou this thing of thyself, or did others tell it thee of me?—Jno. 18:34.

DOCTRINE.

THE SPIRITUAL WORLD.

I.

THE SOUL—SPIRIT.

Ye know not what manner of spirit ye are of.—Lu. 9:55.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—Jno. 3:6.

A spirit hath not flesh and bones, as ye see me have.—Lu. 24:39.

In your patience possess ye your souls.—Lu. 21:19.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.—Mat. 10:28.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Or what shall a man give in exchange for his soul?—Mk. 8:36, 37.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?—Mat. 16:26.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.—Mat. 11: 29.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.—Mat. 22:37.

I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?—Lu. 12:19, 20.

My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. —Mat. 26:38.

My soul is exceeding sorrowful unto death: tarry ye here, and watch.—Mk. 14:34.

Now is my soul troubled.—Jno. 12:27.

Father, into thy hands I commend my spirit.—Lu. 23:46.

II.

SPIRITUAL FOOD.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.—Jno. 6:27.

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Mat. 4:4.

It is written, That man shall not live by bread alone, but by every word of God.—Lu. 4:4.

Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

For the bread of God is he which cometh down from heaven, and giveth life unto the world.—Jno. 6:32, 33.

I am that bread of life.—Jno. 6:48.

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—Jno. 6:35.

Your fathers did eat manna in the wilderness, and are dead.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.—Jno. 6:49-51.

Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.—Jno. 6:53.

Take, eat; this is my body.—Mat. 26:26.

Take, eat; this is my body.—Mk. 14:22.

This is my body which is given for you: this do in remembrance of me.—Lu. 22:19.

Take, eat; this is my body, which is broken for you: this do in remembrance of me.—I Co. 11:24.

Drink ye all of it;

For this is my blood of the new testament, which is shed for many for the remission of sins.—Mat. 26:27, 28.

This is my blood of the new testament, which is shed for many.—Mk. 14:24.

This cup *is* the new testament in my blood, which is shed for you.—Lu. 22:20.

This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.—I Co. 11:25.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.—Jno. 6:54-58.

If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.—Jno. 4:10.

Whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—Jno. 4:13, 14.

III.

SPIRITUAL LIFE.

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—Jno. 17:1-3.

I am the way, the truth, and the life: no man cometh unto the Father, but by me.—Jno. 14:6.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?—Jno. 11:25, 26.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—Jno. 5:24.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.—Jno. 6:47.

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—Jno. 6:35.

I am that bread of life.

Your fathers did eat manna in the wilderness, and are dead.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.—Jno. 6:48-51.

Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.—Jno. 6:53, 54.

As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.—Jno. 6:57.

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—Jno. 4:14.

He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.—Jno. 7:38.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.—Jno. 8:51.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.—Jno. 5:25.

For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.—Jno. 5:21.

For as the Father hath life in himself; so hath he given to the Son to have life in himself.—Jno. 5:26.

For he is not a God of the dead, but of the living: for all live unto him.—Lu. 20:38.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—Jno. 6:40.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:14-16.

The life is more than meat, and the body *is more* than raiment.—Lu. 12:23.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?—Mat. 6:25.

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.—Jno. 6:63.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.—Jno. 4:36.

And whosoever will lose his life for my sake shall find it.—Mat. 16:25.

But whosoever shall lose his life for my sake and the gospel's, the same shall save it.—Mk. 8:35.

But whosoever will lose his life for my sake, the same shall save it.—Lu. 9:24.

And whosoever shall lose his life shall preserve it.—Lu. 17:33.

And he that hateth his life in this world shall keep it unto life eternal.—Jno. 12:25.

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.—Jno. 10:27, 28.

Why callest thou me good? *there is* none good but one, *that is,* God: but if thou wilt enter into life, keep the commandments,

Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.—Mat. 19:17-19.

In my Father's house are many mansions: if *it were* not *so,* I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

And whither I go ye know, and the way ye know.—Jno. 14:2-4.

And ye will not come to me, that ye might have life.—Jno. 5:40.

And these shall go away into everlasting punishment: but the righteous into life eternal.—Mat. 25:46.

IV.

SPIRITUAL DEATH.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.—Jno. 8:51.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.—Mat. 10:28.

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.—Lu. 12:4, 5.

Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

I tell you, Nay: but, except ye repent, ye shall all likewise perish.—Lu. 13:2-5.

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.—Jno. 8:24.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?—Mat. 16:26.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Or what shall a man give in exchange for his soul?—Mk. 8:36, 37.

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?—Lu. 9:25.

For whosoever will save his life shall lose it.—Mat. 16:25.

For whosoever will save his life shall lose it.—Mk. 8:35.

For whosoever will save his life shall lose it.—Lu. 9:24.

Whosoever shall seek to save his life shall lose it.—Lu. 17:33.

He that loveth his life shall lose it.—Jno. 12:25.

Follow me; and let the dead bury their dead.—Mat. 8:22.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—Mat. 25:41.

And these shall go away into everlasting punishment: but the righteous into life eternal.—Mat. 25:46.

V.

RESURRECTION OF THE DEAD.

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.—Mat. 22:31, 32.

And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

He is not the God of the dead, but the God of the living: ye therefore do greatly err.—Mk. 12:26, 27.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

For he is not a God of the dead, but of the living: for all live unto him.—Lu. 20:37, 38.

Ye do err, not knowing the Scriptures, nor the power of God.

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.—Mat. 22:29, 30.

Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.—Mk. 12:24, 25.

The children of this world marry, and are given in marriage:

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.—Lu. 20:34-36.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—Jno. 5:28, 29.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—Jno. 6:39, 40.

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.—Jno. 11:25.

VI.

THE JUDGMENT.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee?* or thirsty, and gave *thee* drink?

When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.—Mat. 25:31-46.

So the last shall be first, and the first last: for many be called, but few chosen.—Mat. 20:16.

But many *that are* first shall be last; and the last *shall be* first.—Mat. 19:30.

But many *that are* first shall be last; and the last first.—Mk. 10:31.

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Mat. 16:27.

At that day ye shall know that I *am* in my Father, and ye in me, and I in you.—Jno. 14:20.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.—Mat. 7:22, 23.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.—Mat. 13:40-42.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.—Mat. 13:49, 50.

Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.—Mat. 19:28.

That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.—Lu. 22:30.

For the Father judgeth no man, but hath committed all judgment unto the Son.—Jno. 5:22.

And hath given him authority to execute judgment also, because he is the Son of man.—Jno. 5:27.

VII.

PROMISES.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them,* the same shall be called great in the kingdom of heaven.—Mat. 5:19.

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.—Mat. 10:41, 42.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.—Mat. 19:29.

Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.—Mk. 10:29, 30.

Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

Who shall not receive manifold more in this present time, and in the world to come life everlasting.—Lu. 18:29, 30.

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—Jno. 6:35.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.—Jno. 6:54.

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.—Jno. 6:57, 58.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?—Jno. 11:25, 26.

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—Jno. 4:14.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—Jno. 6:40.

Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.—Mat. 19:28.

That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.—Lu. 22:30.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.—Jno. 8:51.

In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.—Jno. 14:2, 3.

I will not leave you comfortless: I will come to you.—Jno. 14:18.

For where two or three are gathered together in my name, there am I in the midst of them.—Mat. 18:20.

VIII.

PUNISHMENT.

Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat.—Mat. 7:13.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.—Mat. 7:19.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.—Mat. 10:28.

But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.—Lu. 12:5.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.—Mat. 13:40-42.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.—Mat. 13:49, 50.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.—Mat. 25:30.

And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.—Mat. 24:51.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—Mat. 25:41.

And these shall go away into everlasting punishment: but the righteous into life eternal.—Mat. 25:46.

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—Jno. 5:29.

And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.—Mat. 5:29, 30.

Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.—Mat. 18:8, 9.

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched.

And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched.

And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

Where their worm dieth not, and the fire is not quenched.—Mk. 9:43-48.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mk. 16:16.

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he,* ye shall die in your sins.—Jno. 8:24.

Except ye repent, ye shall all likewise perish.—Lu. 13:3.

Except ye repent, ye shall all likewise perish.—Lu. 13:5.

For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Mat. 5:20.

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.—Mat. 5:22.

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.—Mk. 3: 29.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.—Mat. 23:14, 15.

Ye serpents, *ye* generation of vipers, how can ye escape the damnation of hell?—Mat. 23:33.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.— Lu. 13:28.

And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.—Mat. 11:23.

And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.—Lu. 10:15.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.—Mat. 22:13.

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.—Mat. 18:34, 35.

The lord of that servant will come in a day when he looketh not for *him,* and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.—Lu. 12:46.

And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

For I have five brethren; that he may testify unto them, lest they also come into this place of torment.—Lu. 16:23-28.

RIGHTEOUSNESS.

I.

THE CALLS.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.—Jno. 12:26.

If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.—Mat. 19:21.

One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. —Mk. 10:21.

Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.—Lu. 18:22.

Follow me, and I will make you fishers of men.—Mat. 4:19.

Come ye after me, and I will make you to become fishers of men.—Mk. 1:17.

Follow me.—Mk. 2:14.

Follow me.—Lu. 5:27.

What seek ye?

Come and see.—Jno. 1:38, 39.

Follow me.—Jno. 1:43.

Follow me; and let the dead bury their dead.—Mat. 8:22.

Follow me.

Let the dead bury their dead: but go thou and preach the kingdom of God.—Lu. 9:59, 60.

Follow me.—Mat. 9:9.

Come.—Mat. 14:29.

Follow me.—Jno. 21:19.

If I will that he tarry till I come, what *is that* to thee? follow thou me.—Jno. 21:22.

Unto you that hear shall more be given.—Mk. 4:24.

II.

FAITH.

Have faith in God.—Mk. 11:22.

Let not your heart be troubled: ye believe in God, believe also in me.—Jno. 14:1.

This is the work of God, that ye believe on him whom he hath sent.—Jno. 6:29.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—Jno. 3:18.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mk. 16:16.

He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.—Jno. 7:38.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.—Jno. 14:12.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mk. 16:17, 18.

Be of good cheer; it is I; be not afraid.—Mat. 14:27.

Be of good cheer: it is I; be not afraid.—Mk. 6:50.

It is I; be not afraid.—Jno. 6:20.

Why are ye fearful, O ye of little faith?—Mat. 8:26.

Why are ye so fearful? how is it that ye have no faith?—Mk. 4:40.

Where is your faith?—Lu. 8:25.

Be not afraid, only believe.—Mk. 5:36.

Fear not: believe only, and she shall be made whole.—Lu. 8:50.

If thou canst believe, all things *are* possible to him that believeth.—Mk. 9:23.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Mat. 21:22.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.—Mk. 11:24.

Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.—Mat. 21:21.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.—Mk. 11:23.

For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.—Mat. 17:20.

If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.—Lu. 17:6.

Believe ye that I am able to do this?—Mat. 9:28.

Do ye now believe?—Jno. 16:31.

According to your faith be it unto you.—Mat. 9:29.

Verily I say unto you, I have not found so great faith, no, not in Israel.—Mat. 8:10.

I say unto you, I have not found so great faith, no, not in Israel.—Lu. 7:9.

Go thy way; and as thou hast believed, *so* be it done unto thee.—Mat. 8:13.

Daughter, be of good comfort; thy faith hath made thee whole.—Mat. 9:22.

O woman, great *is* thy faith: be it unto thee even as thou wilt.—Mat. 15:28.

Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.—Mk. 5:34.

For this saying go thy way; the devil is gone out of thy daughter.—Mk. 7:29.

Go thy way; thy faith hath made thee whole.—Mk. 10:52.

Thy faith hath saved thee; go in peace. Lu. 7:50.

Daughter, be of good comfort: thy faith hath made thee whole; go in peace.—Lu. 8:48.

Arise, go thy way: thy faith hath made thee whole.—Lu. 17:19.

Receive thy sight: thy faith hath saved thee.—Lu. 18:42.

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.—Jno. 11:15.

Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?—Jno. 11:40.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?—Jno. 11:25, 26.

Dost thou believe on the Son of God?—Jno. 9:35.

And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.—Jno. 11:42.

Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.

Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.—Jno. 20:27, 29.

Nevertheless, when the Son of man cometh, shall he find faith on the earth?—Lu. 18:8.

III.

SALVATION THROUGH FAITH.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.—Jno. 6:47.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?—Jno. 11:25, 26.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—Jno. 3:14-16, 18.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—Jno. 5:24.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—Jno. 6:40.

He that believeth and is baptized shall be saved.—Mk. 16:16.

IV.

REPENTANCE.

Repent: for the kingdom of heaven is at hand.—Mat. 4:17.

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—Mk. 1:15.

What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.—Lu. 15:4-10.

But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

He answered and said, I will not; but afterward he repented, and went.

And he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not.

Whether of them twain did the will of *his* father? Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.—Mat. 21:28-32.

A certain man had two sons:

And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

And he called one of the servants, and asked what these things meant.

And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

And he was angry, and would not go in: therefore came his father out, and entreated him.

And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine.

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.—Lu. 15:11-32.

Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

I tell you, Nay: but, except ye repent, ye shall all likewise perish.—Lu. 13:2-5.

V.

BAPTISM.

Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.—Jno. 3:5.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Mat. 28:19.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mk. 16:16.

The baptism of John, whence was it? from heaven, or of men?—Mat. 21:25.

The baptism of John, was *it* from heaven, or of men? answer me.—Mk. 11:30.

The baptism of John, was it from heaven, or of men?—Lu. 20:4.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.—Acts 1:5.

VI.

REGENERATION.

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.—Jno. 3:3.

Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Art thou a master of Israel, and knowest not these things?—Jno. 3:5-8, 10.

Now ye are clean through the word which I have spoken unto you.—Jno. 15:3.

No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.—Mat. 9:16, 17.

No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.—Mk. 2:21, 22.

No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

But new wine must be put into new bottles; and both are preserved.

No man also having drunk old *wine* straightway desireth new; for he saith, The old is better.—Lu. 5:36-39.

VII.

WORKS.

Who is my mother, or my brethren?

Behold my mother, and my brethren!

For whosoever shall do the will of God, the same is my brother, and my sister, and mother.—Mk. 3:33-35.

And why call ye me, Lord, Lord, and do not the things which I say?—Lu. 6:46.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Mat. 7:21.

If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.—Jno. 7:17.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Mat. 5:16.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—Jno. 15:8.

If I do not the works of my Father, believe me not.

But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father *is* in me, and I in him.—Jno. 10:37, 38.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.—Mat. 7:22-27.

Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.—Lu. 6:47-49.

A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

And by chance there came down a certain priest that way; and when he saw him, he pased by on the other side.

And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion *on him*,

And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

Go, and do thou likewise.—Lu. 10:30-37.

A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

And if it bear fruit, *well;* and if not, *then* after that thou shalt cut it down.—Lu. 13:6-9.

Behold, a sower went forth to sow;

And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up.—Mat. 13:3, 4.

But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.—Mat. 13:8.

But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.—Mat. 13:23.

Hearken; Behold, there went out a sower to sow:

And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.—Mk. 4:3, 4.

And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some a hundred.—Mk. 4:8.

And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some a hundred.—Mk. 4:20.

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.—Mat. 12:33.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?—Mat. 7:16.

For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.—Lu. 6:44.

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.—Mat. 7:17, 18.

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.—Lu. 6:43.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.—Mat. 7:19, 20.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.—Jno. 15:16.

Let no fruit grow on thee henceforward for ever.—Mat. 21:19.

No man eat fruit of thee hereafter for ever.—Mk. 11:14.

VIII.

THE GREAT COMMANDMENTS.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.—Mat. 22:37-40.

The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.—Mk. 12:29-31.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Mat. 7:12.

And as ye would that men should do to you, do ye also to them likewise.—Lu. 6:31.

IX.

LOVE.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—Jno. 13:34.

This is my commandment, That ye love one another, as I have loved you.—Jno. 15:12.

These things I command you, that ye love one another.—Jno. 15:17.

By this shall all *men* know that ye are my disciples, if ye have love one to another.—Jno. 13:35.

Greater love hath no man than this, that a man lay down his life for his friends.—Jno. 15:13.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same?

And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?—Mat. 5:43-47.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Mat. 7:12.

But I say unto you which hear, Love your enemies, do good to them which hate you,

Bless them that curse you, and pray for them which despitefully use you.—Lu. 6:27, 28.

For if ye love them which love you, what thank have ye? for sinners also love those that love them.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.—Lu. 6:32-35.

If a man love me, he will keep my words: and my Father will love him, and we will

come unto him, and make our abode with him.

He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. —Jno. 14:23, 24.

X.

CHARITY.

It is more blessed to give than to receive. —Acts 20:35.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.—Lu. 6:38.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.—Mat. 5:42.

Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.—Lu. 6:30.

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.—Lu. 12:33.

If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.—Mat. 19:21.

One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.—Mk. 10:21.

Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.—Lu. 18:22.

For where your treasure is, there will your heart be also.—Lu. 12:34.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth:

That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.—Mat. 6:1-4.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

But when thou makest a feast, call the poor, the maimed, the lame, the blind:

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.—Lu. 14:12-14.

Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.—Mk. 12:43, 44.

Of a truth I say unto you, that this poor widow hath cast in more than they all:

For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.—Lu. 21:3, 4.

But rather give alms of such things as ye have; and, behold, all things are clean unto you.—Lu. 11:41.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.—Lu. 16:9.

XI.

FORGIVENESS AND RECONCILIATION.

Father, forgive them; for they know not what they do.—Lu. 23:34.

Forgive, and ye shall be forgiven.—Lu. 6:37.

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.—Lu. 17:3, 4.

I say not unto thee, Until seven times: but, Until seventy times seven.—Mat. 18:22.

And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.—Mk. 11:25, 26.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. —Mat. 5:23, 24.

For if ye forgive men their trespasses, your heavenly Father will also forgive you:

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Mat. 6:14, 15.

Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.—Mat. 5:25, 26.

When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be deliv-

ered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.—Lu. 12:58, 59.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.—Mat. 18:23-35.

Simon, I have somewhat to say unto thee.

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Thou hast rightly judged.

Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.—Lu. 7:40-47.

XII.

MERCY AND FORBEARANCE.

Blessed *are* the merciful: for they shall obtain mercy.—Mat. 5:7.

Be ye therefore merciful, as your Father also is merciful.—Lu. 6:36.

But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice.—Mat. 9:13.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.—Mat. 18:15-17.

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.—Mat. 18:27.

Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?—Mat. 18:33.

XIII.

SELF-RENUNCIATION.

If any *man* will come after me, let him deny himself, and take up his cross, and follow me.—Mat. 16:24.

Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mk. 8:34.

If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.—Lu. 9:23.

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.—Mat. 16:25.

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.—Mk. 8:35.

For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.—Lu. 9:24.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?—Mat. 16:26.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Or what shall a man give in exchange for his soul?—Mk. 8:36, 37.

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?—Lu. 9:25.

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

And he that taketh not his cross, and followeth after me, is not worthy of me. —Mat. 10:37, 38.

If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

And whosoever doth not bear his cross, and come after me, cannot be my disciple. —Lu. 14:26, 27.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.—Lu. 14:33.

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.—Mat. 10:39.

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.—Lu. 17:33.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.—Jno. 12:25.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

Lest haply, after he hath laid the foundation, and is not able to finish *it,* all that behold *it* begin to mock him,

Saying, This man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.—Lu. 14:28-32.

XIV.

PURITY AND SINGLENESS OF HEART.

Blessed *are* the pure in heart: for they shall see God.—Mat. 5:8.

A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.—Mat. 12:35.

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.—Lu. 6:45.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—Mk. 10:15.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.—Lu. 18:17.

Hear, and understand:

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.—Mat. 15:10, 11.

Are ye also yet without understanding?

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

But those things which proceed out of the mouth come forth from the heart; and they defile the man.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.—Mat. 15:16-20.

Hearken unto me every one *of you,* and understand:

There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.—Mk. 7:14, 15.

Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

That which cometh out of the man, that defileth the man.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

All these evil things come from within, and defile the man.—Mk. 7:18-23.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.—Mat. 5:27, 28.

Wherefore think ye evil in your hearts? —Mat. 9:4.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Mat. 6:22-24.

The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine*

eye is evil, thy body also *is* full of darkness.

Take heed therefore, that the light which is in thee be not darkness.

If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.—Lu. 11: 34-36.

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.—Mat. 12:34.

It is written again, Thou shalt not tempt the Lord thy God.—Mat. 4:7.

It is said, Thou shalt not tempt the Lord thy God.—Lu. 4:12.

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Lu. 16:13.

But rather give alms of such things as ye have; and, behold, all things are clean unto you.—Lu. 11:41.

XV.

PURITY OF SPEECH.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned. —Mat. 12:36, 37.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.—Mat. 5:33-37.

Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.—Mat. 23:20-22.

XVI.

SUBJECTION OF THE FLESH.

Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.—Mat. 18:8.

And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.—Mat. 5:29.

And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.—Mat. 18:9.

And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.—Mat. 5:30.

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched.

And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched.

And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

Where their worm dieth not, and the fire is not quenched.

For every one shall be salted with fire, and every sacrifice shall be salted with salt.—Mk. 9:43-49.

Howbeit this kind goeth not out but by prayer and fasting.—Mat. 17:21.

This kind can come forth by nothing, but by prayer and fasting.—Mk. 9:29.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

But thou, when thou fastest, anoint thine head, and wash thy face;

That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.—Mat. 6:16-18.

XVII.

OBEDIENCE AND SUBMISSION.

If ye love me, keep my commandments. —Jno. 14:15.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—Jno. 14:21.

Ye are my friends, if ye do whatsoever I command you.—Jno. 15:14.

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.—Jno. 7:18.

And I seek not mine own glory: there is one that seeketh and judgeth.—Jno. 8:50.

If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.—Jno. 7:17.

O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.—Mat. 26:39.

Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.—Mk. 14:36.

O my Father, if this cup may not pass away from me, except I drink it, thy will be done.—Mat. 26:42.

Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.—Lu. 22:42.

Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?—Jno. 18:11.

And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.—Jno. 8:29.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.—Mat. 28:19, 20.

XVIII.

FAITHFULNESS AND WATCHFULNESS.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?—Lu. 16:10-12.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed *is* that servant whom his lord when he cometh shall find so doing.

Verily I say unto you, That he shall make him ruler over all his goods.—Mat. 24: 45-47.

Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

Blessed *is* that servant whom his lord when he cometh shall find so doing.

Of a truth I say unto you, that he will make him ruler over all that he hath.—Lu. 12:42-44.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.—Mat. 24:43, 44.

Let your loins be girded about, and *your* lights burning;

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.—Lu. 12:35-40.

And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required; and to whom men have commited much, of him they will ask the more.—Lu. 12:47, 48.

Watch ye therefore, and pray always. —Lu. 21:36.

Watch therefore; for ye know not what hour your Lord doth come.—Mat. 24:42.

Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.—Mat. 25:13.

Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.—Mat. 26:41.

Take ye heed, watch and pray: for ye know not when the time is.

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

Lest coming suddenly he find you sleeping.

And what I say unto you I say unto all, Watch.—Mk. 13:33-37.

Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.—Mk. 14:38.

Pray that ye enter not into temptation. —Lu. 22:40.

Why sleep ye? rise and pray, lest ye enter into temptation.—Lu. 22:46.

XIX.

STEADFASTNESS AND PERSEVERANCE.

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.—Lu. 9:62.

If ye continue in my word, *then* are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free.—Jno. 8:31, 32.

And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.—Mat. 10:22.

But he that shall endure unto the end, the same shall be saved.—Mat. 24:13.

And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.—Mk. 13:13.

Behold, a sower went forth to sow;

And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

And when the sun was up, they were scorched; and because they had no root, they withered away.

And some fell among thorns; and the thorns sprung up, and choked them:

But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Who hath ears to hear, let him hear.—Mat. 13:3-9.

Hear ye therefore the parable of the sower.

When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.—Mat. 13:18-23.

Hearken; Behold, there went out a sower to sow:

And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

But when the sun was up, it was scorched; and because it had no root, it withered away.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred.

He that hath ears to hear, let him hear.—Mk. 4:3-9.

Know ye not this parable? and how then will ye know all parables?

The sower soweth the word.

And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

And these are they which are sown among thorns; such as hear the word,

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

And these are they which are sown on good ground; such as hear the word, and receive *it,* and bring forth fruit, some thirtyfold, some sixty, and some an hundred.—Mk. 4:13-20.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.—Mat. 5:13.

Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.—Mk. 9:50.

Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.—Lu. 14:34, 35.

XX.

PATIENCE.

In your patience possess ye your souls.—Lu. 21:19.

It is not for you to know the times or the seasons, which the Father hath put in his own power.—Acts 1:7.

XXI.
COURAGE.

Be not afraid, only believe.—Mk. 5:36.

Be of good cheer; it is I; be not afraid. —Mat. 14:27.

Be of good cheer: it is I; be not afraid. —Mk. 6:50.

It is I; be not afraid.—Jno. 6:20.

Why are ye fearful, O ye of little faith? —Mat. 8:26.

Why are ye so fearful? how is it that ye have no faith?—Mk. 4:40.

Arise, and be not afraid.—Mat. 17:7.

Fear not: believe only, and she shall be made whole.—Lu. 8:50.

XXII.
NON-RESISTANCE.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

And whosoever shall compel thee to go a mile, go with him twain.—Mat. 5:38-41.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. —Mat. 5:43, 44.

But I say unto you which hear, Love your enemies, do good to them which hate you,

Bless them that curse you, and pray for them which despitefully use you.

And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not *to take thy* coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.—Lu. 6:27-30.

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Mat. 5:45.

Put up again thy sword into his place: for all they that take the sword shall perish with the sword.—Mat. 26:52.

XXIII.
HUMILITY AND SIMPLICITY.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.—Mat. 5:3.

Blessed are the meek: for they shall inherit the earth.—Mat. 5:5.

What was it that ye disputed among yourselves by the way?—Mk. 9:33.

If any man desire to be first, *the same* shall be last of all, and servant of all.— Mk. 9:35.

But be ye not called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.—Mat. 23:8.

But he that is greatest among you shall be your servant.—Mat. 23:11.

I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Lu. 18:14.

And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.—Mat. 23:12.

What I do thou knowest not now; but thou shalt know hereafter.

If I wash thee not, thou hast no part with me.—Jno. 13:7, 8.

He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.—Jno. 13:10.

Know ye what I have done to you?

Ye call me Master and Lord: and ye say well; for *so* I am.

If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them.—Jno. 13:12-17.

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you: but whosoever will be great among you, let him be your minister;

And whosoever will be chief among you, let him be your servant.—Mat. 20:25-27.

Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

But so shall it not be among you: but whosoever will be great among you, shall be your minister:

And whosoever of you will be the chiefest, shall be servant of all.—Mk. 10:42-44.

The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.—Lu. 22:25-27.

When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him:

And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Lu. 14:8-11.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—Mk. 10:15.

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.—Mat. 18:3, 4.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.—Lu. 18:17.

Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.—Lu. 9:48.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Even so, Father; for so it seemed good in thy sight.—Mat. 11:25, 26.

XXIV.

TRUST IN GOD'S PROVIDENCE.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.—Mat. 6:25-34.

Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.—Lu. 12:6, 7.

Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.—Lu. 12:22.

Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

And which of you with taking thought can add to his stature one cubit?

If ye then be not able to do that thing which is least, why take ye thought for the rest?

Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God; and all these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—Lu. 12:24-32.

XXV.

GRATITUDE.

Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.—Mk. 5:19.

Return to thine own house, and shew how great things God hath done unto thee.—Lu. 8:39.

See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.—Mat. 8:4.

See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.—Mk. 1:44.

Tell no man: but go, and shew thyself to the priest, and offer for thy cleansing,

according as Moses commanded, for a testimony unto them.—Lu. 5:14.

Were there not ten cleansed? but where *are* the nine?

There are not found that returned to give glory to God, save this stranger.—Lu. 17: 17, 18.

Simon, I have somewhat to say unto thee.

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Thou hast rightly judged.

Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

Thy sins are forgiven.—Lu. 7:40-48.

Thy faith hath saved thee; go in peace. —Lu. 7:50.

XXVI.

RECTITUDE.

Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat.—Mat. 7:13.

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.—Lu. 13:24.

Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.—Mat. 7:14.

Yea, and why even of yourselves judge ye not what is right?—Lu. 12:57.

XXVII.

SUBMISSION TO SECULAR AUTHORITY.

Shew me the tribute money.

Whose *is* this image and superscription?

Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.—Mat. 22:19-21.

Why tempt ye me? bring me a penny, that I may see *it*.

Whose *is* this image and superscription?

Render to Cæsar the things that are Cæsar's, and to God the things that are God's.—Mk. 12:15-17.

Shew me a penny. Whose image and superscription hath it?

Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.—Lu. 20:24, 25.

What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

Then are the children free.

Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee. —Mat. 17:25-27.

XXVIII.

TOLERATION.

Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

For he that is not against us [illegible] on our part.

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.—Mk. 9:39-41.

Forbid *him* not: for he that is not against us is for us.—Lu. 9:50.

XXIX.

DUTY.

But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me till I have eaten and drunken; and afterward thou shalt eat and drink?

Doth he thank that servant because he did the things that were commanded him? I trow not.

So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. —Lu. 17:7-10.

XXX.

PERFECTION.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Mat. 5:48.

If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.—Mat. 19:21.

One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.—Mk. 10:21.

Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.—Lu. 18:22.

The disciple is not above his master: but every one that is perfect shall be as his master.—Lu. 6:40.

XXXI.

THE BEATITUDES.

Blessed *are* the pure in heart: for they shall see God.—Mat. 5:8.

Blessed *be ye* poor: for yours is the kingdom of God.—Lu. 6:20.

Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Mat. 5:10.

Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.—Mat. 5:3.

Blessed *are* the peacemakers: for they shall be called the children of God.—Mat. 5:9.

Blessed *are* the meek: for they shall inherit the earth.

Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.—Mat. 5:5, 6.

Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.—Lu. 6:21.

Blessed *are* they that mourn: for they shall be comforted.—Mat. 5:4.

Blessed *are* the merciful: for they shall obtain mercy.—Mat. 5:7.

Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.—Mat. 5:11.

Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.—Lu. 6:22.

Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.—Mat. 5:12.

Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.—Lu. 6:23.

And blessed is *he*, whosoever shall not be offended in me.—Mat. 11:6.

And blessed is *he*, whosoever shall not be offended in me.—Lu. 7:23.

But blessed *are* your eyes, for they see: and your ears, for they hear.—Mat. 13:16.

Blessed *are* the eyes which see the things that ye see.—Lu. 10:23.

Yea, rather, blessed *are* they that hear the word of God, and keep it.—Lu. 11:28.

XXXII.

ABSOLUTION.

Whosesoever sins ye remit, they are remitted unto them; *and* whosesoever *sins* ye retain, they are retained.—Jno. 20:23.

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Lu. 24:46, 47.

Son, be of good cheer; thy sins be forgiven thee.—Mat. 9:2.

For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, Arise, take up thy bed, and go unto thine house.—Mat. 9:5, 6.

Son, thy sins be forgiven thee.—Mk. 2:5.

Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, I say unto thee, Arise, and take up thy bed, and go thy way into thine house.—Mk. 2:9-11.

Man, thy sins are forgiven thee.—Lu. 5:20.

Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

But that ye may know that the Son of man hath power upon earth to forgive sins, I say unto thee, Arise, and take up thy couch, and go into thine house.—Lu. 5:23, 24.

Thy sins are forgiven.—Lu. 7:48.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.—Mat. 18:18.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.—Mat. 16:18, 19.

SIN.

I.

SATAN AND SIN.

I beheld Satan as lightning fall from heaven.—Lu. 10:18.

Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Mat. 4:10.

Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Lu. 4:8.

Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.—Mat. 16:23.

Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.—Mk. 8:33.

Ye are of *your* father the devil, and the lusts of your father ye will do: he was a

murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.—Jno. 8:44.

How can Satan cast out Satan?—Mk. 3:23.

If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.—Lu. 11:18.

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?—Mat. 12:26.

And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.—Mk. 3:26.

And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.—Mat. 12:27.

And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.—Lu. 11:19.

Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

And the servant abideth not in the house for ever: *but* the Son abideth ever.

If the Son therefore shall make you free, ye shall be free indeed.—Jno. 8:34-36.

When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.—Mat. 13:19.

And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.—Mk. 4:15.

Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat.—Lu. 22:31.

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.—Jno. 14:30.

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—Mat. 25:41.

II.

BLASPHEMY.

For out of the heart proceed . . . blasphemies.—Mat. 15:19.

For from within, out of the heart of men, proceed . . . blasphemy.—Mk. 7:21, 22.

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.—Lu. 12:10.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.—Mat. 12:31, 32.

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.—Mk. 3:28, 29.

III.

SKEPTICISM.

But there are some of you that believe not.—Jno. 6:64.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mk. 16:16.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—Jno. 3:18.

O thou of little faith, wherefore didst thou doubt?—Mat. 14:31.

Why reason ye these things in your hearts?—Mk. 2:8.

What reason ye in your hearts?—Lu. 5:22.

Except ye see signs and wonders, ye will not believe.—Jno. 4:48.

O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.—Mat. 17:17.

O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.—Mk. 9:19.

O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.—Lu. 9:41.

Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.—Mat. 17:20.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.—Jno. 12:47, 48.

But he that denieth me before men shall be denied before the angels of God.—Lu. 12:9.

But I said unto you, That ye also have seen me, and believe not.—Jno. 6:36.

And ye will not come to me, that ye might have life.—Jno. 5:40.

If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.—Jno. 15:22.

If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.—Jno. 15:24.

And ye have not his word abiding in you: for whom he hath sent, him ye believe not. —Jno. 5:38.

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.—Jno. 8:24.

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

For had ye believed Moses, ye would have believed me: for he wrote of me.

But if ye believe not his writings, how shall ye believe my words?—Jno. 5:43-47.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?—Jno. 3:12.

And because I tell *you* the truth, ye believe me not.

Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.—Jno. 8:45-47.

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.—Jno. 3:11.

IV.

HYPOCRISY.

Beware ye of the leaven of the Pharisees, which is hypocrisy.—Lu. 12:1.

Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.—Mat. 6:2.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.—Mat. 6:16.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.—Mat. 23:14.

Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.—Mk. 12:40.

Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.—Lu. 20:47.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.—Mat 23:13.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.—Mat. 23:15.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.—Mat. 23:25.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.—Mat. 23:27.

Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.—Lu. 11:44.

Ye hypocrites, well did Esaias prophesy of you, saying,

This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.—Mat. 15:7, 8.

Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.—Mk. 7:6.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.—Mat. 23:29.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.—Mat. 23:28.

V.

PRIDE.

For from within, out of the heart of men, proceed . . . pride.—Mark 7:21, 22.

Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.—Lu. 11:43.

Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

And the chief seats in the synagogues, and the uppermost rooms at feasts.—Mk. 12:38, 39.

Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts. —Lu. 20:46.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

And love the uppermost rooms at feasts, and the chief seats in the synagogues,

And greetings in the markets, and to be called of men, Rabbi, Rabbi.—Mat. 23:5-7.

For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Lu. 14:11.

And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.—Mat. 23:12.

VI.

ANGER.

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.—Mat. 5:22.

VII.

MURDER.

For out of the heart proceed . . . murders.—Mat. 15:19.

For from within, out of the heart of men, proceed . . . murders.—Mark 7:21.

If thou wilt enter into life, keep the commandments.

Thou shalt do no murder.—Mat. 19:17, 18.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.—Mat. 5:21.

Do not kill.—Mk. 10:19.

Do not kill.—Lu. 18:20.

Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning.—Jno. 8:44.

VIII.

ADULTERY, FORNICATION, LASCIVIOUSNESS.

For from within, out of the heart of men, proceed . . . adulteries, fornications, . . . lasciviousness.—Mk. 7:21, 22.

For out of the heart proceed . . . adulteries, fornications.—Mat. 15:19.

If thou wilt enter into life, keep the commandments.

Thou shalt not commit adultery.—Mat. 19:17, 18.

Do not commit adultery.—Mk. 10:19.

Do not commit adultery.—Lu. 18:20.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.—Mat. 5:27, 28.

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.—Mat. 5:32.

And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.—Mat. 19:9.

Whosoever shall put away his wife, and marry another, committeth adultery against her.

And if a woman shall put away her husband, and be married to another, she committeth adultery.—Mk. 10:11, 12.

Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.—Lu. 16:18.

All *men* cannot receive this saying, save *they* to whom it is given.

For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.—Mat. 19:11, 12.

IX.

DIVORCE.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.—Mat. 5:31, 32.

And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.—Mat. 19:9.

Whosoever shall put away his wife, and marry another, committeth adultery against her.

And if a woman shall put away her husband, and be married to another, she committeth adultery.—Mk. 10:11, 12.

Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.—Lu. 16:18.

What did Moses command you?—Mk. 10:3.

Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.—Mat. 19:8.

For the hardness of your heart he wrote you this precept.—Mk. 10:5.

X.

THEFT.

For out of the heart proceed . . . thefts.—Mat. 15:19.

For from within, out of the heart of men, proceed . . . thefts.—Mk. 7:21, 22.

If thou wilt enter into life, keep the commandments.

Thou shalt not steal.—Mat. 19:17, 18.

Do not steal.—Mk. 10:19.

Do not steal.—Lu. 18:20.

XI.

FALSE WITNESS, DECEIT, FRAUD.

For out of the heart proceed . . . false witness.—Mat. 15:19.

For from within, out of the heart of men, proceed . . . deceit.—Mk. 7:21, 22.

If thou wilt enter into life, keep the commandments.

Thou shalt not bear false witness.—Mat. 19:17, 18.

Do not bear false witness.—Mk. 10:19.

Do not bear false witness.—Lu. 18:20.

Defraud not.—Mk. 10:19.

Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.—Jno. 8:44.

XII.

EVIL THOUGHTS, EVIL EYE, WICKEDNESS, FOOLISHNESS.

Wherefore think ye evil in your hearts?—Mat. 9:4.

For out of the heart proceed evil thoughts.—Mat. 15:19.

For from within, out of the heart of men, proceed evil thoughts,

. . . wickedness, . . . an evil eye, . . . foolishness.—Mk. 7:21, 22.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!—Mat. 6:23.

The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.—Lu. 11:34.

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?—Mat. 20:15.

XIII.

COVETOUSNESS.

For from within, out of the heart of men proceed . . . covetousness.—Mk. 7:21, 22.

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So *is* he that layeth up treasure for himself, and is not rich toward God.—Lu. 12:15-21.

XIV.

MATERIALISM AND WORLDLINESS.

Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.—Lu. 16:15.

Except ye see signs and wonders, ye will not believe.—Jno. 4:48.

An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.—Mat. 12:39.

A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas.—Mat. 16:4.

Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.—Mk. 8:12.

This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.—Lu. 11:29.

Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.—Jno. 6:26.

Martha, Martha, thou art careful and troubled about many things;

But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.—Lu. 10:41, 42.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.—Jno. 6:27.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also.—Mat. 6:19-21.

Let the dead bury their dead: but go thou and preach the kingdom of God.—Lu. 9:60.

Behold, a sower went forth to sow.—Mat. 13:3.

And some fell among thorns; and the thorns sprung up, and choked them.—Mat. 13:7.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.—Mat. 13:22.

Hearken; Behold, there went out a sower to sow.—Mk. 4:3.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.—Mk. 4:7.

And these are they which are sown among thorns; such as hear the word,

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.—Mk. 4:18, 19.

And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.—Lu. 8:14.

A certain man made a great supper, and bade many:

And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

And another said, I have married a wife, and therefore I cannot come.

So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

For I say unto you, That none of those men which were bidden shall taste of my supper.—Lu. 14:16-24.

There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.—Lu. 16:1-9.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Mat. 6:24.

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Lu. 16:13.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.—Lu. 21:34.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.—Mat. 24:38, 39.

And as it was in the days of Noe, so shall it be also in the days of the Son of man.

They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.—Lu. 17:26-29.

XV.

PROCRASTINATION.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed *is* that servant, whom his lord when he cometh shall find so doing.

Verily I say unto you, That he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, My lord delayeth his coming;

And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;

The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

And shall cut him asunder, and appoint *him* his portion with the hypocrites: there

shall be weeping and gnashing of teeth.—Mat. 24:45-51.

Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

Blessed *is* that servant, whom his lord when he cometh shall find so doing.

Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.—Lu. 12:42-47.

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.—Lu. 13:25-28.

A certain man made a great supper, and bade many:

And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

And another said, I have married a wife, and therefore I cannot come.—Lu. 14:16-20.

XVI.

JUDGING.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned.—Lu. 6:37.

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.—Mat. 7:1, 2.

Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.—Mk. 4:24.

Ye judge after the flesh; I judge no man.—Jno. 8:15.

But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.—Mat. 12:7.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.—Mat. 7:3-5.

And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.—Lu. 6:41, 42.

He that is without sin among you, let him first cast a stone at her.—Jno. 8:7.

Woman, where are those thine accusers? hath no man condemned thee?

Neither do I condemn thee: go, and sin no more.—Jno. 8:10, 11.

XVII.

BLINDNESS OF HEART.

When it is evening, ye say, *It will be* fair weather: for the sky is red.

And in the morning, *It will be* foul weather to day: for the sky is red and lowering. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?—Mat. 16:2,3.

When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?—Lu. 12:54-56.

How is it that ye do not understand?—Mk. 8:21.

Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?—Mk. 8:18.

Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.—Lu. 8:10.

That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be

converted, and *their* sins should be forgiven them.—Mk. 4:12.

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.—Mat. 15:14.

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.—Mat. 13:13-15.

XVIII.

BACKSLIDING.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.—Mat. 12:43-45.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

And when he cometh, he findeth *it* swept and garnished.

Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.—Lu. 11:24-26.

XIX.

SACRILEGE.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.—Mat. 7:6.

XX.

DENUNCIATIONS.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!—Mat. 18:7.

But woe unto you that are rich! for ye have received your consolation.

Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.—Lu. 6:24-26.

A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.—Mat. 16:4.

Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.—Mk. 8:12.

This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.—Lu. 11:29.

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.—Mat. 13:13-15.

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—Mat. 10:14, 15.

And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.—Mk. 6:11.

And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.—Lu. 9:5.

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.—Lu. 10:10-12.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.—Mat. 12:41, 42.

The men of Nineveh shall rise up in the judgment with this generation, and shall

condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.—Lu. 11:32.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.—Mat. 11:21.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.—Lu. 10:13.

But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.—Mat. 11:22.

But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.—Lu. 10:14.

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.—Mat. 11:23, 24.

And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell.—Lu. 10:15.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves,* neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.—Mat. 23:13-15.

Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.—Lu. 11:46.

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.—Lu. 11:52.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.—Mat. 23:25.

But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.—Lu. 11:42.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.—Mat. 23:27.

Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them.*—Lu. 11:44.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.—Mat. 23:29.

Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.—Lu. 11:47.

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.—Mat. 12:34.

Ye serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city.—Mat. 23:33, 34.

Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute.—Lu. 11:49.

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.—Mat. 23:35.

That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.—Lu. 11:50, 51.

Verily I say unto you, All these things shall come upon this generation.—Mat. 23:36.

Let no fruit grow on thee henceforward for ever.—Mat. 21:19.

No man eat fruit of thee hereafter for ever.—Mk. 11:14.

EXEGESIS.

I.

THE ATONEMENT.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—Jno. 5:39.

Your father Abraham rejoiced to see my day: and he saw *it,* and was glad.—Jno. 8:56.

Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.—Mk. 9:12.

But I say unto you, That Elias is come already, and they knew him not, but have

done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.—Mat. 17:12.

And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!—Lu. 22:22.

The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.—Mat. 26:24.

The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.—Mk. 14:21.

The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.—Lu. 9:22.

Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.—Mat. 20:18, 19.

Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.—Mk. 10:33, 34.

Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

And they shall scourge *him,* and put him to death; and the third day he shall rise again.—Lu. 18:31-33.

All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.—Mat. 26:31.

All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.—Mk. 14:27.

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Lu. 24:46, 47.

For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.—Lu. 22:37.

These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.—Lu. 24:44.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.—Lu. 21:28.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life.—Jno. 3:14, 15.

And I, if I be lifted up from the earth, will draw all *men* unto me.—Jno. 12:32.

Greater love hath no man than this, that a man lay down his life for his friends.—Jno. 15:13.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.—Jno. 12:24.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.—Jno. 14:19.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.—Jno. 16:7.

And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.—Jno. 3:13.

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.—Jno. 16:20.

And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.—Jno. 16:22.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?—Jno. 10:36.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—Jno. 3:18.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.—Jno. 12:47.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—Jno. 3:17.

For the Son of man is come to seek and to save that which was lost.—Lu. 19:10.

For the Son of man is not come to destroy men's lives, but to save *them.*—Lu. 9:56.

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he,* ye shall die in your sins.—Jno. 8:24.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.—Jno. 16:33.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.—Lu. 13:34, 35.

Verily, verily, I say unto you, I am the door of the sheep.—Jno. 10:7.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

I am the good shepherd: the good shepherd giveth his life for the sheep.—Jno. 10:9-11.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—Jno. 10:15-18.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mk. 10:45.

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mat. 20:28.

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—Jno. 6:38-40.

When ye have lifted up the Son of man, then shall ye know that I am *he,* and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.—Jno. 8:28.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.—Jno. 6:51.

This is my body which is given for you: this do in remembrance of me.—Lu. 22:19.

Take, eat; this is my body, which is broken for you: this do in remembrance of me.—I Co. 11:24.

This is my blood of the new testament, which is shed for many.—Mk. 14:24.

This cup *is* the new testament in my blood, which is shed for you.—Lu. 22:20.

This cup is the new testament in my blood: this do ye, as oft as ye drink *it,* in remembrance of me.—I Co. 11:25.

He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.—Jno. 13:10.

What I do thou knowest not now; but thou shalt know hereafter.

If I wash thee not, thou hast no part with me.—Jno. 13:7, 8.

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth: I have finished the work which thou gavest me to do.—Jno. 17:1-4.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.—Jno. 17:6.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—Jno. 17:19-21.

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.—Jno. 17:23.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. —Jno. 12:27.

Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. —Mk. 14:36.

O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.—Mat. 26:39.

Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.—Lu. 22:42.

O my Father, if this cup may not pass away from me, except I drink it, thy will be done.—Mat. 26:42.

Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?—Jno. 18:11.

Ought not Christ to have suffered these things, and to enter into his glory?—Lu. 24:26.

It is finished.—Jno. 19:30.

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?—Jno. 11:25, 26.

II.

PRAYER.

God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.—Jno. 4:24.

And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.—Mat. 6:5.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are,* extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Lu. 18:10-14.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.—Mat. 6:6-8.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone?

Or if he ask a fish, will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?—Mat. 7:7-11.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.—Mat. 6:9-13.

When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

Give us day by day our daily bread.

And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.—Lu. 11:2-4.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them.—Mat. 18:19, 20.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Mat. 21:22.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them,* and ye shall have *them.*—Mk. 11:24.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do *it.*—Jno. 14:13, 14.

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.—Jno. 16:23, 24.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—Jno. 15:7.

Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

For a friend of mine in his journey is come to me, and I have nothing to set before him?

And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?—Lu. 11: 5-13.

There was in a city a judge, which feared not God, neither regarded man:

And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

Hear what the unjust judge saith.

And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? —Lu. 18:2-8.

Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.—Mat. 26:41.

Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.—Mk. 14:38.

Pray that ye enter not into temptation.—Lu. 22:40.

Why sleep ye? rise and pray, lest ye enter into temptation.—Lu. 22:46.

III.

THE LETTER AND THE SPIRIT.

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. —Jno. 6:63.

Judge not according to the appearance, but judge righteous judgment.—Jno. 7:24.

Hear, and understand:

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.—Mat. 15: 10, 11.

Are ye also yet without understanding?

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

But those things which proceed out of the mouth come forth from the heart; and they defile the man.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.—Mat. 15:16-20.

Hearken unto me every one *of you*, and understand:

There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.—Mk. 7:14, 15.

Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

That which cometh out of the man, that defileth the man.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

All these evil things come from within, and defile the man.—Mk. 7:18-23.

Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.—Mk. 7:7, 8.

Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.—Lu. 11:39.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.—Mat. 23:25, 26.

Ye fools, did not he that made that which is without make that which is within also? —Lu. 11:40.

Full well ye reject the commandment of God, that ye may keep your own tradition.

For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

And ye suffer him no more to do aught for his father or his mother;

Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.—Mk. 7:9-13.

Why do ye also transgress the commandment of God by your tradition?

For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.—Mat. 15:3-6.

Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

Ye fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Ye blind guides, which strain at a gnat, and swallow a camel.—Mat. 23:16-24.

But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: These ought ye to have done, and not to leave the other undone.—Lu. 11:42.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.—Mat. 23:27.

Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them.*—Lu. 11:44.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.—Mat. 23:28.

Ye hypocrites, well did Esaias prophesy of you, saying,

This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.—Mat. 15:7, 8.

Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.—Mk. 7:6.

IV.

FOREORDINATION.

Murmur not among yourselves.

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.—Jno. 6:43-45.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.—Jno. 6:37.

But there are some of you that believe not.

Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.—Jno. 6:64, 65.

Every plant, which my heavenly Father hath not planted, shall be rooted up.—Mat. 15:13.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.—Jno. 15:16.

Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.—Mat. 20:23.

But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.—Mk. 10:40.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.—Mat. 24:22.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—Mat. 24:31.

And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.—Mk. 13:20.

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.—Mk. 13:27.

And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?—Lu. 18:7.

For many are called, but few *are* chosen.—Mat. 22:14.

V.

PROFESSION OF FAITH.

Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.—Mk. 8:38.

For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.—Lu. 9:26.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Mat. 10:32.

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. —Lu. 12:8,

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.—Mat. 10:33.

But he that denieth me before men shall be denied before the angels of God.—Lu. 12:9.

Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.—Mk. 5:19.

Return to thine own house, and shew how great things God hath done unto thee.— Lu. 8:39.

VI.

PERSONAL ACCOUNTABILITY.

And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.—Lu. 12:47, 48.

If any man have ears to hear, let him hear.—Mk. 4:23.

Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. —Lu. 8:18.

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.—Mat. 13: 12.

Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.—Mk. 4: 24, 25.

If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.—Jno. 9:41.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.—Mat. 22: 11-13.

VII.

LABOR AND SELF-DEVELOPMENT.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?—Mat. 20:6.

For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made *them* other five talents.

And likewise he that *had received* two, he also gained other two.

But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

Take therefore the talent from him, and give *it* unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.—Mat. 25:14-30.

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Then came the first, saying, Lord, thy pound hath gained ten pounds.

And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

And the second came, saying, Lord, thy pound hath gained five pounds.

And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

(And they said unto him, Lord, he hath ten pounds.)

For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.—Lu. 19:12-26.

VIII.

EQUALITY UNDER THE ATONEMENT.

For the kingdom of heaven is like unto a man *that is* a householder, which went out early in the morning to hire labourers into his vineyard.

And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the marketplace,

And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

And when they came that *were hired* about the eleventh hour, they received every man a penny.

But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

And when they had received *it*, they murmured against the goodman of the house,

Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?—Mat. 20:1-15.

IX.

THE SABBATH.

The Son of man is Lord also of the sabbath.—Lu. 6:5.

For the Son of man is Lord even of the sabbath day.—Mat. 12:8.

Therefore the Son of man is Lord also of the sabbath.—Mk. 2:28.

The sabbath was made for man, and not man for the sabbath.—Mk. 2:27.

Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? —Mk. 3:4.

Is it lawful to heal on the sabbath day? —Lu. 14:3.

I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it?*—Lu. 6:9.

Thou hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? —Lu. 13:15.

Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?—Lu. 14:5.

What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.—Mat. 12:11, 12.

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?—Lu. 13:16.

Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?—Jno. 7:22, 23.

Have ye not read what David did, when he was an hungred, and they that were with him;—Mat. 12:3.

Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?—Mk. 2:25.

Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;—Lu. 6:3.

How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?—Mat. 12:4.

How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?—Mk. 2:26.

How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? —Lu. 6:4.

Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?—Mat. 12:5.

X.

MARRIAGE.

But from the beginning of the creation God made them male and female.

For this cause shall a man leave his father and mother, and cleave to his wife;

And they twain shall be one flesh: so then they are no more twain, but one flesh.

What therefore God hath joined together, let not man put asunder.—Mk. 10:6-9.

Have ye not read, that he which made *them* at the beginning made them male and female,

And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.—Mat. 19:4-6.

The children of this world marry, and are given in marriage:

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.—Lu. 20:34, 35.

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.—Mat. 22: 30.

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.—Mk. 12:25.

XI.

CHILDREN.

Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.—Mat. 19:14.

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.—Mk. 10:14.

Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.—Lu. 18:16.

Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?—Mat. 21:16.

And whoso shall receive one such little child in my name receiveth me.—Mat. 18:5.

Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.—Mk. 9:37.

Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me:

for he that is least among you all, the same shall be great.—Lu. 9:48.

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.—Mat. 18:6.

And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.—Mk. 9:42.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.—Mat. 18:10.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—Mat. 18:14.

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.—Mat. 18:3, 4.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—Mk. 10:15.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.—Lu. 18:17.

XII.

THE POOR.

Blessed *be ye* poor: for yours *is* the kingdom of God.—Lu. 6:20.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.—Lu. 4:18.

This day is this scripture fulfilled in your ears.—Lu. 4:21.

To the poor the gospel is preached.—Lu. 7:22.

The poor have the gospel preached to them.—Mat. 11:5.

If thou wilt be perfect, go *and* sell that thou hast, and give to the poor.—Mat. 19:21.

One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.—Mk. 10:21.

Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.—Lu. 18:22.

But when thou makest a feast, call the poor, the maimed, the lame, the blind:

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.—Lu. 14:13, 14.

For ye have the poor always with you; but me ye have not always.—Mat. 26:11.

For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.—Mk. 14:7.

For the poor always ye have with you; but me ye have not always.—Jno. 12:8.

XIII.

THE RICH.

Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.—Mat. 19:23, 24.

How hardly shall they that have riches enter into the kingdom of God!

Children, how hard is it for them that trust in riches to enter into the kingdom of God!

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.—Mk. 10:23-25.

How hardly shall they that have riches enter into the kingdom of God!

For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.—Lu. 18:24, 25.

But woe unto you that are rich! for ye have received your consolation.—Lu. 6:24.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.—Lu. 14:12.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

And beside all this, beween us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—Lu. 16:19-31.

XIV.

SORROW.

Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.—Mat. 11:28.

Blessed *are* they that mourn: for they shall be comforted.—Mat. 5:4.

Blessed *are ye* that weep now: for ye shall laugh.—Lu. 6:21.

Why are ye troubled? and why do thoughts arise in your hearts?—Lu. 24:38.

Let not your heart be troubled: ye believe in God, believe also in me.—Jno. 14:1.

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

But because I have said these things unto you, sorrow hath filled your heart.—Jno. 16:5, 6.

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.—Jno. 16:20-22.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.—Jno. 12:27.

My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.—Mat. 26:38.

My soul is exceeding sorrowful unto death: tarry ye here, and watch.—Mk. 14:34.

O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.—Mat. 26:39.

Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.—Mk. 14:36.

Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.—Lu. 22:42.

O my Father, if this cup may not pass away from me, except I drink it, thy will be done.—Mat. 26:42.

Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?—Jno. 18:11.

Ought not Christ to have suffered these things, and to enter into his glory?—Lu. 24:26.

If any *man* will come after me, let him deny himself, and take up his cross, and follow me.—Mat. 16:24.

And he that taketh not his cross, and followeth after me, is not worthy of me.—Mat. 10:38.

Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mk. 8:34.

If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.—Lu. 9:23.

And whosoever doth not bear his cross, and come after me, cannot be my disciple.—Lu. 14:27.

Let not your heart be troubled, neither let it be afraid.—Jno. 14:27.

And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.—Mk. 4:16, 17.

Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

Then shall they begin to say to the mountains, Fall on us: and to the hills, Cover us.—Lu. 23:28-30.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trod-

den down of the Gentiles, until the times of the Gentiles be fulfilled.—Lu. 21:24.

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.—Mat. 23:38, 39.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

All these *are* the beginning of sorrows. —Mat. 24:7, 8.

For these be the days of vengeance, that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.—Lu. 21:22, 23.

For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.—Mk. 13:19.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.—Lu. 21:25, 26.

XV.

PEACE, REST.

Peace *be* unto you.—Jno. 20:19.

Peace *be* unto you.—Jno. 20:26.

Peace *be* unto you.—Lu. 24:36.

Peace *be* unto you: as *my* Father hath sent me, even so send I you.—Jno. 20:21.

And into whatsoever house ye enter, first say, Peace *be* to this house.

And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.—Lu. 10:5, 6.

And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.—Mat. 10:13.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—Jno. 14:27.

Let not your heart be troubled: ye believe in God, believe also in me.—Jno. 14:1.

Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke *is* easy, and my burden is light.—Mat. 11:28-30.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—Jno. 14:23.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. —Jno. 16:33.

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.—Lu. 12:29.

Martha, Martha, thou art careful and troubled about many things:

But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.—Lu. 10:41, 42.

Have salt in yourselves, and have peace one with another.—Mk. 9:50.

Daughter, be of good comfort; thy faith hath made thee whole.—Mat. 9:22.

Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.—Mk. 5:34.

Daughter, be of good comfort: thy faith hath made thee whole; go in peace.—Lu. 8:48.

Thy faith hath saved thee; go in peace. —Lu. 7:50.

Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.—Mk. 14:41.

Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.—Mat. 26:45.

Come ye yourselves apart into a desert place, and rest awhile.—Mk. 6:31.

If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.—Lu. 19:42.

Peace, be still.—Mk. 4:39.

XVI.

JOY.

Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.—Jno. 8:56.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.—Jno. 17:13.

These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.—Jno. 15:11.

If ye know these things, happy are ye if ye do them.—Jno. 13:17.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.—Jno. 16:24.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both

he that soweth and he that reapeth may rejoice together.—Jno. 4:36.

If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.—Lu. 11:36.

Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.—Lu. 6:21.

Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.—Mat. 5:11, 12.

Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.—Lu. 6:22, 23.

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.—Jno. 16:20-22.

Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.—Lu. 10:20.

His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.—Mat. 25:21.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.—Mat. 25:23.

Be of good cheer: it is I; be not afraid.—Mk. 6:50.

Be of good cheer; it is I; be not afraid.—Mat. 14:27.

Son, be of good cheer; thy sins be forgiven thee.—Mat. 9:2.

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.—Lu. 15:32.

How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.—Mat. 18:12, 13.

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—Lu. 15:4-10.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.—Mat. 13:44.

But thou, when thou fastest, anoint thine head, and wash thy face.—Mat. 6:17.

XVII.

WISDOM.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.—Mat. 10:16.

He that hath ears to hear, let him hear.—Mat. 11:15.

If any man have ears to hear, let him hear.—Mk. 7:16.

Are ye also yet without understanding?—Mat. 15:16.

Perceive ye not yet, neither understand? have ye your heart yet hardened?—Mk. 8:17.

How is it that ye do not understand?—Mk. 8:21.

Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?—Mk. 8:18.

If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.—Jno. 9:41.

Hearken unto me every one *of you*, and understand.—Mk. 7:14.

I am come a light into the world, that whosoever believeth on me should not abide in darkness.—Jno. 12:46.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—Jno. 8:12.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.—Mat. 7:24.

Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.—Lu. 6:47, 48.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed *is* that servant, whom his lord when he cometh shall find so doing.

Verily I say unto you, That he shall make him ruler over all his goods.—Mat. 24: 45-47.

Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

Blessed *is* that servant, whom his lord when he cometh shall find so doing.

Of a truth I say unto you, that he will make him ruler over all that he hath.—Lu. 12:42-44.

When it is evening, ye say, *It will be* fair weather: for the sky is red.

And in the morning, *It will be* foul weather to day: for the sky is red and lowering. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?—Mat. 16:2, 3.

There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.—Lu. 16:1-8.

When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?—Lu. 12: 54-56.

Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.—Lu. 8:10.

That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.—Mk. 4:12.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.—Mat. 11:25.

I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.—Lu. 10:21.

Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?—Mat. 21:16.

Have ye understood all these things?—Mat. 13:51.

XVIII.

BODILY DEATH AND PARADISE.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.—Jno. 12:24.

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.—Lu. 12:4, 5.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.—Mat. 10:28.

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.—Lu. 24:46.

Greater love hath no man than this, that a man lay down his life for his friends.—Jno. 15:13.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—Jno. 10:17, 18.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.—Jno. 5:25.

For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.—Jno. 5:21.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—Jno. 6:39, 40.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—Jno. 5:28, 29.

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.—Lu. 20:35, 36.

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?—Mk. 12:25, 26.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.—Lu. 20:37.

I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.—Mat. 22:32.

For he is not a God of the dead, but of the living: for all live unto him.—Lu. 20:38.

He is not the God of the dead, but the God of the living: ye therefore do greatly err.—Mk. 12:27.

Follow me; and let the dead bury their dead.—Mat. 8:22.

Let the dead bury their dead: but go thou and preach the kingdom of God.—Lu. 9:60.

Your fathers did eat manna in the wilderness, and are dead.—Jno. 6:49.

This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.—Jno. 6:58.

Give place: for the maid is not dead, but sleepeth.—Mat. 9:24.

Why make ye this ado, and weep? the damsel is not dead, but sleepeth.—Mk. 5:39.

This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.—Jno. 11:4.

Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.—Mk. 9:1.

But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.—Lu. 9:27.

Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.—Mat. 16:28.

Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.—Lu. 7:22.

Then said Jesus unto them plainly, Lazarus is dead.—Jno. 11:14.

My soul is exceeding sorrowful unto death: tarry ye here, and watch.—Mk. 14:34.

The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.—Mk. 9:31.

And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.—Mk. 10:34.

And they shall kill him, and the third day he shall be raised again.—Mat. 17:23.

And they shall scourge *him,* and put him to death; and the third day he shall rise again.—Lu. 18:33.

Tell the vision to no man, until the Son of man be risen again from the dead.—Mat. 17:9.

If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—Lu. 16:31.

But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?—Lu. 12:20.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.—Mat. 10:8.

Verily I say unto thee, To day shalt thou be with me in paradise.—Lu. 23:43.

THE WORD.

Heaven and earth shall pass away: but my words shall not pass away.—Mk. 13:31.

Heaven and earth shall pass away: but my words shall not pass away.—Lu. 21:33.

The words that I speak unto you, *they* are spirit, and *they* are life.—Jno. 6:63.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.—Jno. 8:51.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.—Jno. 5:24, 25.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.—Jno. 5:28.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.—Jno. 18:37.

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Mat. 4:4.

It is written, That man shall not live by bread alone, but by every word of God.—Lu. 4:4.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

And I know that his commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto me, so I speak.—Jno. 12:47-50.

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.—Jno. 14:10.

If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.—Jno. 7:17.

I speak that which I have seen with my Father: and ye do that which ye have seen with your father.—Jno. 8:38.

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.—Jno. 7:18.

Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.—Jno. 8:14.

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.—Jno. 3:11.

And because I tell *you* the truth, ye believe me not.

Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.—Jno. 8:45-47.

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.—Jno. 8:40.

If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.—Jno. 15:22.

For had ye believed Moses, ye would have believed me: for he wrote of me.

But if ye believe not his writings, how shall ye believe my words?—Jno. 5:46, 47.

These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.—Lu. 24:44.

For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them.*—Lu. 10:24.

He that hath ears to hear, let him hear.—Mat. 11:15.

If any man have ears to hear, let him hear.

Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.—Mk. 4:23, 24.

Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.—Lu. 8:18.

Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.—Lu. 6:47-49.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.—Mat. 7:24-27.

And why call ye me Lord, Lord, and do not the things which I say?—Lu. 6:46.

My sheep hear my voice, and I know them, and they follow me.—Jno. 10:27.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being *yet* present with you.—Jno. 14:23-25.

If ye continue in my word, *then* are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free.—Jno. 8:31, 32.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—Jno. 15:7.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.—Jno. 15:10.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—Jno. 14:21.

Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.—Jno. 15:14, 15.

This is my commandment, That ye love one another, as I have loved you.—Jno. 15:12.

These things I command you, that ye love one another.—Jno. 15:17.

The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord.—Lu. 4:18, 19.

I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.—Jno. 18:20.

I must preach the kingdom of God to other cities also: for therefore am I sent.—Lu. 4:43.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.—Mat. 28:19, 20.

I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.—Jno. 16:12, 13.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.—Jno. 17:25.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Now they have known that all things whatsoever thou hast given me are of thee.

For I have given unto them the words which thou gavest me; and they have received *them,* and have known surely that I came out from thee, and they have believed that thou didst send me.—Jno. 17:6-8.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.—Jno. 17:13, 14.

Sanctify them through thy truth: thy word is truth.—Jno. 17:17.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word.—Jno. 17:19, 20.

And I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me may be in them, and I in them.—Jno. 17:26.

Behold, a sower went forth to sow;

And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

And when the sun was up, they were scorched; and because they had no root, they withered away.

And some fell among thorns; and the thorns sprung up, and choked them:

But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Who hath ears to hear, let him hear.—Mat. 13:3-9.

When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one,* and catcheth away that which was sown in his heart. This is he which received seed by the way side.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.—Mat. 13:19-23.

Hearken; Behold, there went out a sower to sow:

And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

But when the sun was up, it was scorched; and because it had no root, it withered away.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

He that hath ears to hear, let him hear.—Mk. 4:3-9.

The sower soweth the word.

And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

And these are they which are sown among thorns; such as hear the word,

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

And these are they which are sown on good ground; such as hear the word, and receive *it,* and bring forth fruit, some thirtyfold, some sixty, and some an hundred.—Mk. 4:14-20.

A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

And some fell among thorns; and the thorns sprang up with it, and choked it.

And other fell on good ground, and sprang up, and bare fruit an hundredfold. He that hath ears to hear, let him hear.—Lu. 8:5-8.

Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Now the parable is this: The seed is the word of God.

Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

They on the rock *are they,* which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it,* and bring forth fruit with patience.—Lu. 8:10-15.

These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.—Jno. 16:25.

What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear,

that preach ye upon the housetops.—Mat. 10:27.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.—Jno. 15:20.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.—Jno. 16:33.

ANTI-CHRISTS.

FALSE PROPHETS, GUIDES, AND TEACHERS.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.—Mat. 7:15.

Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.—Mat. 24:4, 5.

And many false prophets shall rise, and shall deceive many.—Mat. 24:11.

Take heed lest any *man* deceive you:

For many shall come in my name, saying, I am *Christ;* and shall deceive many.—Mk. 13:5, 6.

Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.—Lu. 21:8.

Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.—Mat. 24:23.

And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not.—Mk. 13:21.

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.—Mat. 24:26.

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.—Mat. 24:24.

For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.—Mk. 13:22.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.—Mat. 7:16-18.

Can the blind lead the blind? shall they not both fall into the ditch?—Lu. 6:39.

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.—Lu. 6:43, 44.

Wherefore by their fruits ye shall know them.—Mat. 7:20.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.—Jno. 10:1.

All that ever came before me are thieves and robbers: but the sheep did not hear them.—Jno. 10:8.

It is impossible but that offences will come: but woe *unto him,* through whom they come!

It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.—Lu. 17:1, 2.

The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it.*

And they shall say to you, See here; or, see there: go not after *them,* nor follow *them.*—Lu. 17:22, 23.

SCRIPTURE QUOTATIONS

MOST USED AND MOST LOVED VERSES OF THE BIBLE

FOREWORD

THE first classification of the verses of the Bible was undertaken by Matthew Talbot of England. This was followed, first, by Dr. Nathaniel West; second, by Dr. Roswell D. Hitchcock; third, by Dr. Orville J. Naves —all of America. These men deserve praise for their sincere effort in trying to give the best complete arrangement of the kind.

The following classification of Scripture verses, series of verses and parts of verses does not attempt to give all, but only the *Heart* of the Bible—the gems, the masterpieces, the crown-jewels; the big outstanding Scriptures; the verses people are always needing, wanting and looking for; the verses that induct the seeker into an intimate knowledge of the duties man owes to God, the duties man owes to man, the conduct of life, preparation for death and the life to come. To give the most beneficial, the most used and the most loved verses of the Bible, is the chief aim of this study.

The compilers have endeavored to avoid even the appearance of attempting to support any specific phase of thought or personal opinion by citing references in such a way as to emphasize one more forcibly than another, or to lead up to any particular conclusion; accordingly, the books, chapters and verses are given in their regular order, from Genesis to Revelation.

The selections are quoted from the Authorized Version; however, for comparative study, or for personal preference, the difference between the Authorized and Revised Versions is shown by bracket insertions, or by a dash before and after words, to show their omission; as follows:

"Who [He that] hath ears—to hear—, let him hear."

The R. V. changes "Who" to "He that"—such changes are shown in brackets; the R. V. omits "to hear"—such changes are indicated by a dash before and after the word or words omitted. To read the Authorized or King James Version, ignore bracket enclosures and dashes; to comprehend the Revised Version rendering, supply the words enclosed in brackets, ignoring the corresponding word or words just before them, and those set off by dashes. This simple arrangement gives the advantage of a comparative study of both Versions.

Acknowledgment is here made for the contributions to this classification of Scriptures by Drs. Walker Gwynne, Henry Allen Tupper, George A. Miller, and others.

—The Publishers.

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SCRIPTURE QUOTATIONS

MOST LOVED AND MOST USED VERSES

ABLUTION.

Gen. 18:4. Let [now] a little water,—I pray you,—be fetched, and wash your feet, and rest yourselves under the tree:

Gen. 19:2. And he said, Behold now, my lords, turn in [aside], I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways [way]. And they said, Nay; but we will abide in the street all night.

Gen. 24:32. And the man came into the house: and he ungirded his [the] camels, and [he] gave straw and provender for the camels, and water to wash his feet, and the men's feet [the feet of the men] that *were* with him.

II Sa. 11:8. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess *of meat* [*of food*] from the king.

Mat. 6:17. But thou, when thou fastest, anoint thine [thy] head, and wash thy face;

Mat. 27:24. [So] When Pilate saw that he could prevail [prevailed] nothing, but *that* rather [rather that] a tumult was made [arising], he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person [righteous man]: see ye *to it.*

Lu. 7:38. And stood at his feet behind *him* [and standing behind at his feet,] weeping, and [she] began to wash [wet] his feet with [her] tears, and did wipe [wiped] *them* with the hairs [hair] of her head, and kissed his feet, and anointed *them* with the ointment.

Lu. 7:44. And he turned [turning to] the woman, and [he] said unto Simon, Seest thou this woman? I entered into thine [thy] house, thou gavest me no water for my feet; but she hath washed [wetted] my feet with [her] tears, and wiped *them* with the hairs of her head [her hair].

Jno. 13:5. After that [Then] he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

I Ti. 5:10. Well reported of for good works; if she have [hath] brought up children, if she have [hath] lodged [used hospitality to] strangers, if she have [hath] washed the saints' feet, if she have [hath] relieved the afflicted, if she have [hath] diligently followed every good work.

ABOMINATION.

Deut. 7:25. The graven images of their gods shall ye burn with fire: thou shalt not desire [covet] the silver or [the] gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the Lord [Jehovah] thy God.

Deut. 25:13-16. Thou shalt not have in thy bag divers [diverse] weights, a great and a small: 14. Thou shalt not have in thine [thy] house divers [diverse] measures, a great and a small: 15.—*But* thou shalt have a perfect and just weight, —a perfect and just measure shalt thou have: that thy days may be lengthened [long] in the land which the Lord [Jehovah] thy God giveth thee. 16. For all that do such things, *and* [*even*] all that do unrighteously, *are* an abomination unto the Lord [Jehovah] thy God.

Deut. 27:15. Cursed *be* the man that maketh *any* [a] graven or molten image, an abomination unto the Lord [Jehovah], the work of the hands of the craftsman, and putteth *it* in a secret place [setteth it up in secret]: and all the people shall answer and say, Amen.

Deut. 32:16. They provoked [moved] him to jealousy with strange *gods,* with abominations provoked they him to anger.

Prov. 3:32. For the froward [perverse] *is* [an] abomination to the Lord [Jehovah]: but his secret [friendship] *is* with the righteous [upright].

Prov. 6:16-19. These [There are] six *things* doth the Lord hate [which Jehovah hateth]; yea, seven [which] *are* an abomination unto him: 17. A proud look [Haughty eyes], a lying tongue, and hands that shed innocent blood, 18. A heart that deviseth wicked imaginations [purposes], feet that be [are] swift in running to mischief, 19. A false witness *that* speaketh [uttereth] lies, and he that soweth discord among brethren.

Prov. 8:7. For my mouth shall speak [utter] truth; and wickedness *is* an abomination to my lips.

Prov. 11:20. They that are of a froward heart [perverse in heart] *are* [an] abomination to the Lord [Jehovah]: but *such as are* upright [perfect] in *their* way *are* his delight.

Prov. 12:22. Lying lips *are* [an] abomination to the Lord [Jehovah]: but they that deal truly *are* his delight.

Prov. 15:8. The sacrifice of the wicked *is* an abomination to the Lord [Jehovah]: but the prayer of the upright *is* his delight. 9. The way of the wicked *is* an abomination unto the Lord [to Jehovah]: but he loveth him that followeth after righteousness.

Prov. 16:5. Every one *that is* proud in heart *is* an abomination to the Lord [Jehovah]: *though* hand *join* in hand, he shall not be unpunished.

Prov. 17:15. He that justifieth the wicked, and he that condemneth the just [righteous]; even they both [Both of them alike] *are* [an] abomination to the Lord [Jehovah].

Prov. 21:27. The sacrifice of the wicked *is* [an] abomination: how much more, *when* he bringeth it with a wicked mind?

Prov. 24:9. The thought of foolishness *is* sin: and the scorner [scoffer] *is* an abomination to men.

Prov. 28:9. He that turneth away his ear from hearing the law, even his prayer *shall be* [is an] abomination.

Prov. 29:27. An unjust man *is* an abomination to the just [righteous]: and *he that is* upright in the way *is* [an] abomination to the wicked.

ABORTION.

Ex. 21:22. If men strive [together], and hurt a woman with child, so that her fruit depart—*from her*—, and yet no mischief [harm] follow: he shall be surely punished [fined], according as the woman's husband will [shall] lay upon him; and he shall pay as the judges *determine*. 23. And [But] if *any* mischief [harm] follow, then thou shalt give life for life.

ABSTINENCE.

Lev. 10:8. And the Lord [Jehovah] spake unto Aaron, saying, 9. Do not drink [Drink no] wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation [tent of meeting], lest ye die [that ye die not]: *it shall be* a statute for ever throughout your generations: 10. And that ye may put difference [make a distinction] between [the] holy and unholy [the common], and between [the] unclean and [the] clean;

Num. 6:3. He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor [juice] of grapes, nor eat moist [fresh] grapes, or dried. 4. All the days of his separation shall he eat nothing that is made of the vine tree [grape-vine], from the kernels even to the husk.

Judg. 13:4. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing:* 13. And the angel of the Lord [Jehovah] said unto Manoah, Of all that I said unto the woman let her beware. 14. She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing:* all that I commanded her let her observe.

Prov. 23:20. Be not among winebibbers; among riotous [gluttonous] eaters of flesh: 31. Look not thou upon the wine when it is red, when it giveth his colour [sparkleth] in the cup, *when* it moveth itself aright [goeth down smoothly]. 32. At the last it biteth like a serpent, and stingeth like an adder.

Prov. 31:4. *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink [*to say*, Where is strong drink?]:

Jer. 35:6. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever: 7. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers [sojourn]. 8. Thus have we [And we have] obeyed the voice of Jonadab the son of Rechab our father in all that he—hath—charged us, to drink no wine all our days, we, our wives, our sons, nor [or] our daughters; 14. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for [and] unto this day they drink none, but [for they] obey their father's commandment:

Dan. 1:8. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat [king's dainties], nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

Lu. 1:15. For he shall be great in the sight of the Lord, and [he] shall drink neither [no] wine nor strong drink; and he shall be filled with the Holy Ghost [Spirit], even from his mother's womb.

Lu. 7:33. For John the Baptist came neither [is come] eating [no] bread nor drinking wine; and ye say, He hath a devil [demon].

ACCUSATION, *FALSE*. See "LAWS OF THE BIBLE."

ADOPTION.

Ex. 4:22. And thou shalt say unto Pharaoh, Thus saith the Lord [Jehovah],

Israel *is* my son,—*even*—my firstborn: 23. And I say [have said] unto thee, Let my son go, that he may serve me: and if thou refuse [thou hast refused] to let him go, behold, I will slay thy son,—*even*—thy firstborn.

Num. 6:27. And they shall [So shall they] put my name upon the children of Israel, and I will bless them.

Deut. 8:5. [And] Thou shalt—also—consider in thine [thy] heart, that, as a man chasteneth his son, *so* the Lord [Jehovah] thy God chasteneth thee.

Deut. 14:1. Ye *are* the children of the Lord [Jehovah] your God:

Deut. 32:5. They have corrupted themselves [They have dealt corruptly with him], their spot *is* not *the spot* of his children [*they are* not his children, *it is* their blemish]: *they are* a perverse and crooked generation. 6. Do ye thus requite the Lord [Jehovah], O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not [he hath] made thee, and established thee?

II Sa. 7:14. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

I Ch. 22:10. He shall build a house for my name; and he shall be my son, and I *will be* his father;

Isa. 43:6. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends [end] of the earth; 7.—*Even*—every one that is called by my name: for [and] I have created him for my glory [whom I have created for my glory], I have formed him [whom I have formed]; yea, I have made him [whom I have made].

Isa. 63:16. Doubtless [For] thou *art* our Father, though Abraham be ignorant of us [knoweth us not], and Israel acknowledge us not [doth not acknowledge us]: thou, O Lord [Jehovah], *art* our Father, our Redeemer; thy name *is* from everlasting [from everlasting is thy name].

Jer. 3:19. But I said, How shall I [I will] put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of [the] nations? and I said, Thou shalt [Ye shall] call me, My father; and shalt not turn away from [following] me.

Hos. 11:1. When Israel *was* a child, then I loved him, and called my son out of Egypt.

Mat. 5:9. Blessed *are* the peacemakers: for they shall be called the children [sons] of God. 45. That ye may be the children [sons] of your Father which [who] is in heaven:

Mat. 13:43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who [He that] hath ears—to hear—, let him hear.

Mat. 23:9. And call no *man* your father upon [on] the earth: for one is your Father, which is [*even* he who is] in heaven.

Lu. 6:35. But love—ye—your enemies, and do [*them*] good, and lend, hoping for nothing again [never despairing]; and your reward shall be great, and ye shall be the children of the Highest [sons of the Most High]: for he is kind unto [toward] the unthankful and—*to* the—evil.

Jno. 1:12. But as many as received him, to them gave he power [the right] to become the sons [children] of God, *even* to them that believe on his name:

Jno. 11:52. And not for that [the] nation only, but that also he should [he might also] gather together in [into] one the children of God that were [are] scattered abroad.

Jno. 20:17. Jesus saith unto [to] her, Touch me not; for I am not yet ascended to my Father [unto the Father]: but go to [unto] my brethren, and say unto [to] them, I ascend unto my Father, and your Father; and —*to*— my God, and your God.

Rom. 8:14. For as many as are led by the Spirit of God, they [these] are—the—sons of God. 15. For ye have not received [received not] the spirit of bondage again to [unto] fear; but ye—have—received the Spirit of adoption, whereby we cry, Abba, Father. 16. The Spirit itself [himself] beareth witness with our spirit, that we are—the—children of God: 17. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together [with *him*]. 19. For the earnest expectation of the creature [creation] waiteth for the manifestation [revealing] of the sons of God. 21. Because the creature [that the creation] itself also shall be delivered from the bondage of corruption into the glorious liberty [liberty of the glory] of the children of God. 29. For whom he did foreknow [foreknew], he also did predestinate [foreordained] *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom. 9:8. That is, They which are the children of the flesh, these *are* not the children of God [it is not the children of the flesh that are children of God]: but the children of the promise are counted [reckoned] for the [a] seed.

II Co. 6:17. Wherefore come [ye] out from among them, and be ye separate, saith the Lord, and touch not the [no] unclean *thing;* and I will receive you, 18. And will be a Father unto you [to you a Father], and ye shall be my [to me] sons and daughters, saith the Lord Almighty.

Gal. 3:26. For ye are all the children [sons] of God by [through] faith in Christ Jesus. 29. And if ye *be* [are] Christ's,

then are ye Abraham's seed,—and—heirs according to—the—promise.

Gal. 4:5. To [that he might] redeem them that were under the law, that we might receive the adoption of sons. 6. And because ye are sons, God—hath—sent forth the Spirit of his Son into your [our] hearts, crying, Abba, Father. 7. Wherefore thou art no more a servant [So that thou art no longer a bondservant], but a son; and if a son, then an heir—of God—through Christ [God].

Eph. 1:5. Having predestined [foreordained] us unto—the—adoption of children [as sons] by [through] Jesus Christ to [unto] himself, according to the good pleasure of his will,

Eph. 3:6. That the Gentiles should be [are] fellow heirs [fellow-heirs], and [fellow-members] of the — same — body, and [fellow-] partakers of his [the] promise in Christ [Jesus] by [through] the gospel:

Eph. 4:6. One God and Father of all, who *is* above [over] all, and through all, and in—you—all.

Eph. 5:1. Be ye therefore followers [imitators] of God, as dear [beloved] children;

Phil. 2:15. That ye may be [become] blameless and harmless, the sons [children] of God, without rebuke [blemish], in the midst of a crooked and perverse nation [generation], among whom ye shine [are seen] as lights in the world;

Heb. 2:10. For it became him, for whom *are* all things, and by [through] whom *are* all things, in bringing many sons unto glory, to make the captain [author] of their salvation perfect through sufferings. 11. For both he that sanctifieth and they who [that] are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

Heb. 12:6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7. If ye endure chastening [It is for chastening that ye endure], God dealeth with you as with sons; for what son is he [there] whom the [his] father chasteneth not?

I Jno. 3:1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons [children] of God [; and *such* we are]: therefore [For this cause] the world knoweth us not, because it knew him not. 2. Beloved, now are we the sons [children] of God, and it doth not yet appear [is not yet made manifest] what we shall be:—but—we know that, when he shall appear [if he shall be manifested], we shall be like him; for we shall see him [even] as he is.

I Jno. 4:4. Ye are of God, [*my*] little children, and have overcome them: because greater is he that is in you, than he that is in the world.

Rev. 21:7. He that overcometh shall inherit all [these] things; and I will be his God, and he shall be my son.

ADULTERY.

Gen. 20:3. But God came to Abimelech in a dream by night [of the night], and said to him, Behold, thou *art but* a dead man, for [because of] the woman which [whom] thou hast taken; for she *is* a man's wife.

Gen. 26:11. And Abimelech charged all *his* [the] people, saying, He that toucheth this man or his wife shall surely be put to death.

Gen. 38:24. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also [moreover], behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

Ex. 22:16. And if a man entice a maid [virgin] that is not betrothed, and lie with her, he shall surely endow [pay a dowry for] her to be his wife. 17. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

Lev. 19:20. And whosoever lieth carnally with a woman, that *is* a bondmaid, betrothed to a husband, and not at all redeemed, nor freedom given her; she [they] shall be scourged [punished]: they shall not be put to death, because she was not free. 21. And he shall bring his trespass offering unto the Lord [Jehovah], unto the door of the tabernacle of the congregation [tent of meeting], *even* a ram for a trespass offering. 22. And the priest shall make—an—atonement for him with the ram of the trespass offering before the Lord [Jehovah] for his sin which he hath done [sinned]; and the sin which he hath done [sinned] shall be forgiven him.

Lev. 20:10. And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's [neighbor's] wife, the adulterer and the adulteress shall surely be put to death.

Lev. 21:9. And the daughter of any priest, if she profane herself by playing the whore [harlot], she profaneth her father: she shall be burnt with fire.

Num. 5:11. And the Lord [Jehovah] spake unto Moses, saying, 12. Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, 13. And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither [and] she be [not] taken *with the manner* [in the act], 14. And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come

upon him, and he be jealous of his wife, and she be not defiled: 15. Then shall the man bring his wife unto the priest, and—he—shall bring her offering [oblation] for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an [a meal-] offering of jealousy, an [a meal-] offering of memorial, bringing iniquity to remembrance. 16. And the priest shall bring her near, and set her before the Lord [Jehovah]: 17. And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water: 18. And the priest shall set the woman before the Lord [Jehovah], and uncover the woman's head [let the hair of the woman's head go loose], and put the [meal-] offering of memorial in her hands, which *is* the jealousy offering [meal-offering of jealousy]: and the priest shall have in his hand the—bitter—water [of bitterness] that causeth the curse: 19. And the priest shall charge her by an oath [cause her to swear], and [shall] say unto the woman, If no man have lain with thee, and if thou hast [have] not gone aside to uncleanness—*with another*—instead of thy husband [being under thy husband], be thou free from this bitter water [water of bitterness] that causeth the curse: 20. But if thou hast [have] gone aside—*to another*—instead of [being under] thy husband, and if thou be defiled, and some man have lain with thee beside thine [besides thy] husband: 21. Then the priest shall charge [cause] the woman [to swear] with an [the] oath of cursing, and the priest shall say unto the woman, The Lord [Jehovah] make thee a curse and an oath among thy people, when the Lord [Jehovah] doth make thy thigh to rot [fall away], and thy belly [body] to swell: 22. And this water that causeth the curse shall go into thy bowels, to [and] make *thy* belly [body] to swell, and *thy* thigh to rot [fall away]. And the woman shall say, Amen, [Amen,]

Deut. 22:22. If a man be found lying with a woman married to a husband, then they shall both of them die,—*both*—the man that lay with the woman, and the woman: so shalt thou put away [the] evil from Israel: 23. If [there be] a damsel *that is* a virgin—be—betrothed unto a husband, and a man find her in the city, and lie with her; 24. Then ye shall bring them both out unto the gate of that city, and ye shall stone them [to death] with stones—that they die—; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's [neighbor's] wife: 25. But if a [the] man find a betrothed damsel [the damsel that is betrothed] in the field, and the man force her, and lie with her; then the man only that lay with her shall die: 26. But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death; for as when a man riseth against his neighbour [neighbor], and slayeth him, even so *is* this matter: 27. For he found her in the field,—*and*—the betrothed damsel cried, and *there was* none to save her. 28. If a man find a damsel *that is* a virgin, which [that] is not betrothed, and lay hold on her, and lie with her, and they be found, 29. Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

Prov. 2:16. To deliver thee from the strange woman, *even* from the stranger [foreigner] *which* [that] flattereth with her words; 18. Her house inclineth unto death, and her paths unto the dead. 19. None that go unto her return again, neither take they hold of [do they attain unto] the paths of life.

Prov. 5:3. The lips of a strange woman drop [honey]—*as* an honeycomb—, and her mouth *is* smoother than oil: 4. But her end [in the end she] is bitter as wormwood, sharp as a two-edged sword.

Prov. 6:24. To keep thee from the evil woman, from the flattery of the tongue of a strange woman [foreigner's tongue]. 25. Lust not after her beauty in thine [thy] heart; neither let her take thee with her eyelids. 26. For by means of a whorish woman [on account of a harlot] *a man is brought* to a piece of bread: and the adulteress will hunt [hunteth] for the precious life. 27. Can a man take fire in his bosom, and his clothes not be burned? 28. Can one go [walk] upon hot coals, and his feet not be burned [scorched]? 29. So he that goeth in to his neighbour's [neighbor's] wife; whosoever toucheth her shall not be innocent [unpunished]. 32. *But* whoso [He that] committeth adultery with a woman lacketh [is void of] understanding: he—*that*—doeth it destroyeth [who would destroy] his own soul. 33. A wound [Wounds] and dishonour [dishonor] shall he get; and his reproach shall not be wiped away.

Prov. 7:5. That they may keep thee from the strange woman, from the stranger [foreigner] *which* [that] flattereth with her words. 6. For at the window of my house I looked [forth] through my casement [lattice], 7. And [I] beheld among the simple ones, I discerned among the youths, a young man void of understanding, 8. Passing through the street near her corner; and he went the way to her house, 9. In the twilight, in the evening [of the day], in the black and dark night [in the middle of the night and in the darkness]: 10. And, behold, there met him a woman *with* the attire of a harlot, and subtle [wily] of heart. 11. (She *is* loud and stubborn [she is clamorous and wilful]; her feet abide not in her house: 12. Now *is*

she [she is] without [in the streets], now in the streets [broad places], and lieth in wait at every corner.) 13. So she caught him, and kissed him, *and* with an impudent face [she] said unto him, 14.—*I have*—[Sacrifices of] peace offerings [are] with me; this day have I paid my vows. 15. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. 16. I have decked [spread] my bed [couch] with coverings [carpets] of tapestry, with carved *works*, with fine linen [with striped cloths of the yarn] of Egypt. 17. I have perfumed my bed with myrrh, aloes, and cinnamon. 18. Come, let us take our fill of love until the morning: let us solace ourselves with loves. 19. For the goodman [man] *is* not at home, he is gone a long journey: 20. He hath taken a bag of money with him, *and* [He] will come home at the day appointed [full moon]. 21. With her much fair speech she caused [causeth] him to yield, with the flattering of her lips she forced [forceth] him [along]. 22. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool [one *in* fetters] to the correction of the stocks [fool]; 23. Till a dart [an arrow] strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

Prov. 9:13. A [The] foolish woman *is* clamorous: *she is* simple, and knoweth nothing. 14. For [And] she sitteth at the door of her house, on a seat in the high places of the city, 15. To call passengers [to them that pass by] who go right on their ways: 16. Whoso *is* simple, let him turn in hither; and *as for* him that wanteth [is void of] understanding, she saith to him, 17. Stolen waters are sweet, and bread *eaten* in secret is pleasant. 18. But he knoweth not that the dead *are* there:—*and*—*that* her guests *are* in the depths of hell [Sheol].

Prov. 23:27. For a whore [harlot] *is* a deep ditch; and a strange [foreign] woman *is* a narrow pit. 28. [Yea,] She —also—lieth in wait as *for* a prey [as a robber], and increaseth the transgressors [treacherous] among men.

Prov. 29:3. He that keepeth company with harlots spendeth [wasteth] *his* substance.

Prov. 30:18. There be [are] three *things which* are too wonderful for me, yea, four which I know not: 19. The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid [maiden]. 20. Such [So] *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

Prov. 31:3. Give not thy strength unto women, nor thy ways to that which destroyeth kings.

Jer. 3:1. If a man put away his wife, and she go from him, and become another man's, shall [will] he return unto her again? shall [will] not that land be greatly polluted?

Jer. 5:7. How shall [can] I pardon thee —for this—? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they—then —committed adultery, and assembled themselves by [in] troops in [at] the harlots' houses. 8. They were *as* fed horses in the morning [roaming at large]: every one neighed after his neighbour's [neighbor's] wife.

Jer. 7:9. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not [that ye have not known]; 10. And come and stand before me in this house, which is called by my name, and say, We are delivered to [that ye may] do all these abominations?

Eze. 23:45. And—the—righteous men, they shall judge them after the manner of adulteresses [with the judgment of adulteresses], and after the manner [and with the judgment] of women that shed blood; because they *are* adulteresses, and blood *is* in their hands. 47. And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. 48. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

Mal. 3:5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against [the] false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger [sojourner] *from his right*, and fear not me, saith the Lord [Jehovah] of hosts.

Mat. 5:28. Whosoever [every one that] looketh on a woman to lust after her hath committed adultery with her already in his heart. 32. Whosoever [every one] shall put [that putteth] away his wife, saving for the cause of fornication, causeth her to commit adultery [maketh her an adulteress]: and whosoever shall marry her that is divorced [when she is put away] committeth adultery. Mk. 10:11, 12; Lu. 16:18.

Mat. 15:19. Out of the heart proceed [come forth] evil thoughts, murders, adulteries, fornications. Mk. 7:21.

Mat. 19:9. And I say unto you, Whosoever shall put away his wife, except—*it be* —for fornication, and shall marry another, committeth adultery: and whoso [he that] marrieth her which is [when she is] put away doth commit [committeth] adultery. Mk. 10:11.

Mk. 10:19. Thou knowest the commandments, [Do not kill,] Do not commit adultery,—Do not kill,—Do not steal, Do not bear false witness, Defraud not [Do not defraud], Honour [Honor] thy father and mother. Jas. 2:11.

Jno. 8:3. And the scribes and [the] Pharisees brought [bring]—unto him—a woman taken in adultery; and when they had set [having set] her in the midst, 4. They say unto him, Master [Teacher], this woman was [hath been] taken in adultery, in the very act. 5. Now [in the law] Moses—in the law—commanded us that such should be stoned [to stone such]:—but—what [then] sayest thou [of her]?

Acts 15:20. We write unto them, that they abstain from [the] pollutions of idols, and *from* fornication,

Rom. 1:28. As they did not like to retain [And even as they refused to have] God in *their* knowledge, God gave them over to [up unto] a reprobate mind, to do those things which are not convenient [fitting]; 29. Being filled with all unrighteousness, —fornication—, wickedness, covetousness, . . . 32. Who, knowing the judgment [ordinance] of God, that they which [that] commit [practise] such things are worthy of death, not only do the same, but have pleasure in them that do them [also consent with them that practise them].

Rom. 7:3. So then if, while *her* [the] husband liveth, she be married [joined] to another man, she shall be called an adulteress: but if her [the] husband be dead [die], she is free from that law; so that she is no adulteress, though she be married [joined] to another man.

I Co. 5:9. I wrote unto you in an [my] epistle not to [to have no] company with fornicators: 10. Yet not altogether [Not at all *meaning*] with the fornicators of this world, or with the covetous, or [and] extortioners, or with idolaters: for then must ye needs go out of the world.

I Co. 6:9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 15. Know ye not that your bodies are—the—members of Christ? shall I then take [away] the members of Christ, and make *them*—the—members of an [a] harlot? God forbid. 16. What? [Or] know ye not that he which [that] is joined to an [a] harlot *is* one body? for two [the twain], saith he, shall be [become] one flesh. 18. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

I Co. 10:8. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

II Co. 12:21.—*And*—lest [again], when I come—again—, my God will [should] humble me among you, and *that* I shall bewail [should mourn] many which have sinned already [heretofore], and have not repented [repented not] of the uncleanness and fornication and lasciviousness which they have committed.

Gal. 5:19. The works of the flesh are manifest, which are *these*;—Adultery,—fornication, uncleanness, lasciviousness, 21. Of—the—which I tell [forewarn] you —before—as I have also told *you* in time past [even as I did forewarn you], that they which do [who practise] such things shall not inherit the kingdom of God.

I Ti. 1:9. Knowing this, that—the—law is not made for a righteous man, but . . . 10. For whoremongers [fornicators], for them that defile themselves with mankind [abusers of themselves], for menstealers, for liars, for perjured persons [false swearers], and if there be any other thing —that is—contrary to [the] sound doctrine.

II Ti. 3:6. For of this sort [these] are they which [that] creep into houses, and lead [take] captive silly women laden with sins, led away with [by] divers lusts,

Heb. 13:4. Marriage *is* honourable in all [Let marriage be had in honor among all], and [*let*] the bed [*be*] undefiled: but whoremongers [for fornicators], and adulterers God will judge.

I Pe. 4:3. The time past—of *our* life—may suffice—us—to have wrought the will [desire] of the Gentiles, when we [and to have] walked in lasciviousness, lusts, . . . 4. Wherein they think it strange that ye run not with *them* to [into] the same excess of riot, speaking evil of *you*.

II Pe. 2:9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust [keep the unrighteous under punishment] unto the day of judgment—to be punished—: 10. But chiefly them that walk after the flesh in the lust of uncleanness [defilement]. 14. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable [enticing unstedfast] souls:

Rev. 21:8. But the fearful, and unbelieving, and—the—abominable, and murderers, and whoremongers [fornicators], and sorcerers, and idolaters, and all liars,—shall have—their part [*shall be*] in the lake which [that] burneth with fire and brimstone; which is the second death.

AFFLICTION.

PURPOSE AND DESIGN: Deut. 8:2. And thou shalt remember all the way which the Lord [Jehovah] thy God [hath] led thee these forty years in the wilderness, to humble [that he might humble] thee,—*and*—to prove thee, to know what *was* in thine [thy] heart, whether thou wouldest keep

his commandments, or no [not], 3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* [thing] that proceedeth out of the mouth of the Lord [Jehovah] doth man live. 4. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. 5. [And] Thou shalt also consider in thine [thy] heart, that, as a man chasteneth his son, *so* the Lord [Jehovah] thy God chasteneth thee.

Deut. 31:17. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall [come upon] them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us?

I Ki. 8:33. When thy people Israel be [are] smitten down before the enemy, because they have sinned against thee, and shall [if they] turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: 47. *Yet* if they shall bethink themselves in the land whither they were [are] carried captives [captive], and repent [turn again], and make supplication unto thee in the land of them that carried them captives [captive], saying, We have sinned, and have done perversely, we have committed wickedness [dealt wickedly]; 48. And *so* [if they] return unto thee with all their heart, and with all their soul, in the land of their enemies, which led [who carried] them—away—captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: 49. Then hear thou their prayer and their supplication in heaven thy dwellingplace, and maintain their cause,

II Ch. 15:4. But when—they—in their trouble [distress they] did turn [turned] unto the Lord [Jehovah the] God of Israel, and sought him, he was found of them.

II Ch. 33:12. And when he was in affliction [distress], he besought the Lord [Jehovah] his God, and humbled himself greatly before the God of his fathers, 13. And [he] prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord [Jehovah] he *was* God.

Job 5:6. Although [For the] affliction cometh not forth of [from] the dust, neither doth trouble spring out of the ground; 7. Yet [but] man is born unto trouble, as the sparks fly upward. 17. Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty: 18. For he maketh sore, and bindeth up: he woundeth, and his hands make whole. 19. He shall [will] deliver thee in six troubles: yea, in seven there shall no evil touch thee. 20. In famine he shall [will] redeem thee from death: and in war from the power of the sword. 21. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. 22. At destruction and famine [dearth] thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. 23. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. 24. And thou shalt know that thy tabernacle [tent] *shall be* [is] in peace; and thou shalt visit thy habitation [fold], and shalt not sin [miss nothing]. 25. Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth. 26. Thou shalt come to *thy* grave in a full age, like as a shock of corn [grain] cometh in in his [its] season. 27. Lo this, we have searched it, so it *is;* hear it, and know thou *it* for thy good.

Job 23:10. But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold.

Job 33:11. He putteth my feet in the stocks, he marketh all my paths. 16. Then he openeth the ears of men, and sealeth their instruction, 17. That he may withdraw man *from his* purpose, and hide pride from man. 18. He keepeth back his soul from the pit, and his life from perishing by the sword. 19. He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain* [with continual strife in his bones]: 20. So that his life abhorreth bread, and his soul dainty meat [food]. 21. His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out. 22. Yea, his soul draweth near unto the grave [pit], and his life to the destroyers. 23. If there be a messenger with him [with him an angel], an interpreter, one among a thousand, to shew [show] unto man his uprightness [what is right for him]; 24. Then he [*God*] is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. 25. His flesh shall be fresher than a child's: he shall return [returneth] to the days of his youth: 26. He shall pray [prayeth] unto God, and he will be favourable [is favorable] unto him: —and he shall see—so that he seeth his face with joy: for [And] he will render [restoreth] unto man his righteousness. 27. He looketh upon [singeth before] men, and *if any* say [and saith], I have sinned, and perverted *that which was* right, and it profited me not; 28. He will deliver his [hath redeemed my] soul from going into the pit, and his [my] life shall see [behold] the light. 29. Lo, all these *things* worketh God [doth God work], oftentimes [twice, *yea* thrice] with [a] man, 30. To bring

back his soul from the pit, to be [That he may be] enlightened with the light of the living.

Job 36:8. And if *they be* bound in fetters, *and* be holden [taken] in [the] cords of affliction; 9. Then he sheweth [showeth] them their work,—and their transgressions—that they have exceeded [behaved themselves proudly]. 10. He openeth also their ear to discipline [instruction], and commandeth that they return from iniquity.

Psa. 66:10. For thou, O God, hast proved us: thou hast tried us, as silver is tried.

Psa. 86:16. O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine [thy] handmaid. 17. Shew [Show] me a token for good; that they which [who] hate me may see *it,* and be ashamed [put to shame]: because thou, Lord [Jehovah], hast holpen [helped] me, and comforted me.

Psa. 89:30. If his children forsake my law, and walk not in my judgments [ordinances]; 31. If they break my statutes, and keep not my commandments; 32. Then will I visit their transgression with the rod, and their iniquity with stripes.

Psa. 90:15. Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

Psa. 94:1. O God [O Jehovah], [thou God] to whom vengeance belongeth, [Thou God to whom vengeance belongeth], shew thyself [shine forth]. 2. Lift up thyself, thou judge of the earth: render a reward to the proud [to the proud *their* desert]. ver. 1-23.

Psa. 102:2. Hide not thy face from me in the day *when* I am in trouble [of my distress]; incline thine ear unto me: in the day *when* I call answer me speedily. 24. O my God, take me not away in the midst of my days:

Psa. 119:50. This *is* my comfort in my affliction: for thy word hath quickened me. 52. I [have] remembered thy judgments [thine ordinances] of old, O Lord [Jehovah]; and have comforted myself. 54. Thy statutes have been my songs in the house of my pilgrimage. 67. Before I was afflicted I went astray: but now have I kept [I observe] thy word. 71. *It is* good for me that I have been afflicted; that I might [may] learn thy statutes.

Prov. 3:11. My son, despise not the chastening of the Lord [Jehovah]; neither be weary of his correction [reproof]: 12. For whom the Lord [Jehovah] loveth he correcteth [reproveth]; even as a father the son *in whom* he delighteth.

Ecc. 7:2. *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart. 3. Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better [glad]. 4. The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

Isa. 1:25. And I will turn my hand upon thee, and purely [thoroughly] purge away thy dross, and [will] take away all thy tin: 26. And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city [town]. 27. Zion shall be redeemed with judgment [justice], and her converts with righteousness.

Isa. 19:20. And it shall be for a sign and for a witness unto the Lord [Jehovah] of hosts in the land of Egypt: for they shall cry unto the Lord [Jehovah] because of—the—oppressors, and he shall [will] send them a saviour, and a great one [defender], and he shall [will] deliver them.

Isa. 26:16. Lord [Jehovah], in trouble have they visited thee; they poured out a prayer *when* thy chastening *was* upon them. 17. Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs: so have we [we have] been in thy sight [before thee], O Lord [Jehovah].

Isa. 48:10. Behold, I have refined thee, but not with [as] silver; I have chosen thee in the furnace of affliction.

Jer. 2:27. For they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will say, Arise, and save us.

Jer. 15:15. O Lord [Jehovah], thou knowest: remember me, and visit me, and revenge [avenge] me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke [reproach].

Jer. 31:19. Surely after that I was turned, I repented, and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Eze. 14:10. And they shall bear—the punishment of—their iniquity: the punishment [iniquity] of the prophet shall be even as the punishment [iniquity] of him that seeketh *unto him;* 11. That the house of Israel may go no more astray from me, neither be polluted [defile themselves] any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God [Jehovah].

Eze. 20:37. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

Hos. 5:15. I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early [earnestly].

Mal. 3:3. And he shall [will] sit *as* a refiner and purifier of silver: and he shall [will] purify the sons of Levi, and purge

[refine] them as gold and silver, that [and] they may [shall] offer unto the Lord [Jehovah] an offering [offerings] in righteousness.

Jno. 9:2. And his disciples asked him, saying, Master [Rabbi], who did sin [sinned], this man, or his parents, that he was [should be] born blind? 3. Jesus answered, Neither hath [did] this man sinned [sin], nor his parents: but that the works of God should be made manifest in him.

Jno. 11:4. When Jesus heard *that* [it], he said, This sickness is not unto death, but for the glory of God, that the Son of God might [may] be glorified thereby.

Jno. 15:2. Every *branch* that beareth fruit, he purgeth [cleanseth] it, that it may bring forth [bear] more fruit.

Acts 14:22. Confirming the souls of the disciples,—*and*—exhorting them to continue in the faith, and that—we must—through much [many] tribulations [we must] enter into the kingdom of God.

Rom. 5:3. And not only *so*, but we glory [also rejoice] in [our] tribulations—also—; knowing that tribulation worketh patience [stedfastness]:

Rom. 8:17. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together [with *him*].

I Co. 11:32. But when we are judged, we are chastened of the Lord, that we should [may] not be condemned with the world.

II Co. 4:8. *We are* troubled [pressed] on every side, yet not distressed [straitened];—*we are*—perplexed, but [yet] not in [unto] despair; 9. Persecuted [pursued], but [yet] not forsaken; cast [smitten] down, but [yet] not destroyed; 10. Always bearing about in the body the dying of—the Lord—Jesus, that the life also of Jesus might [may] be made manifest [manifested] in our body. 16. For which cause [Wherefore] we faint not; but though our outward man perish [is decaying], yet the [our] inward *man* is renewed day by day. 17. For our light affliction, which is—but—for a [the] moment, worketh for us a far more exceeding *and* [more and more exceedingly an] eternal weight of glory;

II Co. 12:7. And lest I should be exalted above measure through the abundance of the revelations [And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch], there was given to me a thorn in the flesh, the [a] messenger of Satan to buffet me, lest I should be exalted above measure [that I should not be exalted overmuch].

II Co. 12:9. And he [hath] said unto me, My grace is sufficient for thee: for my strength [power] is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities [weaknesses], that the power of Christ may rest upon me.

II Thes. 1:5. *Which is* a manifest token of the righteous judgment of God [to the end], that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6. Seeing [If so be that] *it is* a righteous thing with God to recompense tribulation [affliction] to them that trouble [afflict] you;

Heb. 12:6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7. If ye endure chastening [It is for chastening that ye endure;], God dealeth with you as with sons; for what son is he [there] whom the [*his*] father chasteneth not? 8. But if ye be [are] without chastisement [chastening], whereof all are [have been made] partakers, then are ye bastards, and not sons. 9. Furthermore, we—have—had [the] fathers of our flesh which corrected [to chasten] *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10. For they verily [indeed] for a few days chastened *us* after their own pleasure [as seemed good to them]; but he for *our* profit, that *we* might [may] be partakers of his holiness. 11. Now no [All] chastening for the present seemeth [seemeth for the present] to be [not] joyous, but grievous: nevertheless [yet], afterward it yielded [yieldeth]—the—peaceable fruit—of righteousness—unto them which are exercised [that have been] thereby [*even the fruit* of righteousness].

Rev. 2:10. Fear none of those things which thou shalt suffer [Fear not the things which thou art about to suffer]: behold, the devil shall [is about to] cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a [the] crown of life.

Rev. 3:19. As many as I love, I rebuke [reprove] and chasten: be zealous therefore, and repent.

BENEFITS OF: Gen. 22:12. And he said, Lay not thine [thy] hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me. 16. And said, By myself have I sworn, saith the Lord [Jehovah],—for—because thou hast done this thing, and hast not withheld thy son, thine only *son*, 17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven [heavens], and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; 18. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Ex. 9:27. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord [Je-

hovah] *is* righteous, and I and my people *are* wicked. 28. Entreat the Lord [Jehovah] (for *it is* enough) that there be no *more* [for there hath been enough of *these*] mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

Num. 21:7. Therefore [And] the people came to Moses, and said, We have sinned, for [because] we have spoken against the Lord [Jehovah], and against thee; pray unto the Lord [Jehovah], that he take away the serpents from us.

Judg. 10:6. And the children of Israel [again] did [that which was] evil—again—in the sight of the Lord [Jehovah], and served [the] Baalim, and [the] Ashtaroth, and the gods of Syria, and the gods of Zidon [Sidon], and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and [they] forsook the Lord [Jehovah], and served not him. 7. And the anger of the Lord [Jehovah], was hot [kindled] against Israel, and he sold them into the hands [hand] of the Philistines, and into the hands [hand] of the children of Ammon. 8. And—that year—they vexed and oppressed the children of Israel [that year]: eighteen years [*oppressed they*], all the children of Israel that *were* on the other side [that were beyond the] Jordan in the land of the Amorites, which *is* in Gilead. 10. And the children of Israel cried unto the Lord [Jehovah], saying, We have sinned against thee, both [even] because we have forsaken our God, and also [have] served the Baalim.

I Sa. 12:9. And when [But] they forgat the Lord [Jehovah] their God, [and] he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. 10. And they cried unto the Lord [Jehovah], and said, We have sinned because we have forsaken the Lord [Jehovah], and have served [the] Baalim and [the] Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

I Ki. 13:6. And the king answered and said unto the man of God, Intreat [Entreat] now the face [favor] of the Lord [Jehovah] thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord [entreated Jehovah], and the king's hand was restored him again, and became as *it was* before.

II Ch. 15:4. But when—they—in their trouble did turn [distress they turned] unto the Lord [Jehovah the] God of Israel, and sought him, he was found of them.

II Ch. 33:12. And when he was in affliction [distress], he besought the Lord [Jehovah] his God, and humbled himself greatly before the God of his fathers, 13. And [he] prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord [Jehovah] he *was* God.

Ezra 9:13. And after all that is come upon us for our evil deeds, and for our great trespass [guilt], seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this [such a remnant];

Neh. 9:32. Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy [loving kindness], let not all the trouble [travail] seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

Job 34:31. Surely it is meet to be [For hath any] said unto God, I have borne *chastisement*, I will not offend *any more*: 32. *That which* I see not teach thou me: if I have done iniquity, I will do [it] no more.

Job 40:1. Moreover the Lord [Jehovah] answered Job, and said, 2. Shall he that [cavilleth] contend with the Almighty—instruct *him*—? he that reproveth [argueth with] God, let him answer it. 3. Then Job answered the Lord [Jehovah], and said, 4. Behold, I am vile [of small account]; what shall I answer thee? I—will—lay mine [my] hand upon my mouth. 5. Once have I spoken; but [and] I will not answer: yea, twice; but I will proceed no further.

Psa. 18:4. The sorrows [cords] of death compassed me, and the floods of ungodly men [ungodliness] made me afraid. 5. The sorrows of hell compassed me about [The cords of Sheol were round about me]: the snares of death prevented [came upon] me. 6. In my distress I called upon the Lord [Jehovah], and cried unto my God: he heard my voice out of his temple, and my cry—came—before him, [came]—*even*—into his ears.

Psa. 66:10. For thou, O God, hast proved us: thou hast tried us, as silver is tried. 11. Thou broughtest us into the net; thou laidst affliction [layedst a sore burden] upon our loins. 12. Thou hast caused [didst cause] men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy *place*.

Psa. 78:34. When he slew them, then they sought [inquired after] him: and they returned and inquired [sought]—early after—God [earnestly]. 35. And they remembered that God *was* their Rock, and the [most] high God their Redeemer.

Psa. 119:67. Before I was afflicted I went astray: but now have I kept [I observe] thy word. 71. *It is* good for me that I have been afflicted; that I might [may] learn thy statutes.

Isa. 26:16. Lord [Jehovah], in trouble have they visited thee; they poured out a prayer *when* thy chastening *was* upon them.

Jer. 31:18. I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me, and I was chastised, as a bullock [calf] unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the Lord [Jehovah] my God. 19. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Lam. 3:19. Remembering [Remember] mine affliction and my misery, the wormwood and the gall. 20. My soul hath *them* still in remembrance, and is humbled in [bowed down within] me.

Hos. 6:1. Come, and let us return unto the Lord [Jehovah]: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

Jon. 2:1. Then Jonah prayed unto the Lord [Jehovah] his God out of the fish's belly, 2. And [he] said, I cried [called] by reason of mine affliction unto the Lord [Jehovah], and he heard [answered] me; out of the belly of hell [Sheol] cried I, *and* thou heardest my voice. 3. For thou hadst [didst] cast me into the deep [depth], in the midst [heart] of the seas; and the floods compassed me about [flood was round about me]: all thy billows and thy waves [waves and thy billows] passed over me. 4. Then [And] I said, I am cast out of thy sight [from before thine eyes]; yet I will look again toward thy holy temple. 5. The waters compassed me about, *even* to the soul: the depth closed [deep was]—me—round about [me], the weeds were wrapped about my head. 6. I went down to the bottoms of the mountains; the earth with her [its] bars *was* about [*closed* upon] me for ever: yet hast thou brought up my life from corruption [the pit], O Lord [Jehovah] my God. 7. When my soul fainted within me I remembered the Lord [Jehovah]: and my prayer came in unto thee, into thine [thy] holy temple. 8. They that observe [regard] lying vanities forsake their own mercy. 9. But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* [which] I have vowed. Salvation *is* of the Lord [Jehovah]. 10. And the Lord [Jehovah] spake unto the fish, and it vomited out Jonah upon the dry *land.*

Lu. 15:17. And [But] when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish [here] with hunger!

COMFORT IN: Gen. 26:24. And the Lord [Jehovah] appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

Ex. 3:7. And the Lord [Jehovah] said, I have surely seen the affliction of my people which [that] *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey.

Ex. 14:13. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord [Jehovah], which he will shew to [work for] you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. 14. The Lord [Jehovah] shall fight for you, and ye shall hold your peace.

Deut. 33:27. The eternal God *is thy* refuge [dwelling-place], and underneath *are* the everlasting arms: and he—shall—thrust out the enemy from before thee; and shall say [said], Destroy—*them*—.

Job 11:16. Because [For] thou shalt forget *thy* misery, *and* [thou] remember *it* as waters *that* pass [are passed] away: 17. And *thine* age [*thy* life] shall be clearer than the noonday; thou shalt shine forth [though there be darkness], thou shalt [it shall] be as the morning. 18. And thou shalt be secure, because there is hope; yea, thou shalt dig [search] *about thee, and*—thou—shalt take thy rest in safety. 19. Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.

Job 29:25. I chose out their way, and sat [as] chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

Psa. 9:9. The Lord [Jehovah] also will be a refuge [high tower] for the oppressed, a refuge [high tower] in times of trouble. 10. And they that know thy name will put their trust in thee: for thou, Lord [Jehovah], hast not forsaken them that seek thee.

Psa. 23:4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

Psa. 27:5. For in the time [day] of trouble he shall hide me [will keep me secretly] in his pavilion: in the secret [covert] of his tabernacle shall [will] he hide me; he shall set me up [he will lift me up] upon a rock. 6. And now shall mine [my] head be lifted up above mine enemies round about me: therefore will I [and I will] offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord [Jehovah].

Psa. 30:5. For his anger *endureth* [is] *but* [for] a moment; in his favour *is* life [his favor is for a lifetime]: weeping may endure [tarry] for a [the] night, but joy cometh in the morning.

Psa. 31:7. I will be glad and rejoice in thy mercy [lovingkindness]: for thou hast

considered [seen] my trouble [affliction]; thou hast known my soul in adversities;

Psa. 34:4. I sought the Lord [Jehovah], and he heard [answered] me, and delivered me from all my fears. 19. Many *are* the afflictions of the righteous: but the Lord [Jehovah] delivereth him out of them all. 20. He keepeth all his bones: not one of them is broken.

Psa. 42:5. Why art thou cast down, O my soul? and *why* art thou disquieted in [within] me? hope thou in God: for I shall yet praise him *for* the help of his countenance.

Psa. 46:1. God *is* our refuge and strength, a very present help in trouble.

Psa. 50:15. Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Psa. 55:22. Cast thy burden upon the Lord [Jehovah], and he shall [will] sustain thee: he shall [will] never suffer the righteous to be moved.

Psa. 69:20. Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none. 33. For the Lord [Jehovah] heareth the poor [needy], and despiseth not his prisoners.

Psa. 103:13. Like as a father pitieth *his* children, so the Lord [Jehovah] pitieth them that fear him. 14. For he knoweth our frame; he remembereth that we *are* dust.

Psa. 112:4. Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion [merciful], and righteous.

Psa. 140:12. I know that the Lord [Jehovah] will maintain the cause of the afflicted, *and* the right of the poor [justice for the needy].

Psa. 145:14. The Lord [Jehovah] upholdeth all that fall, and raiseth up all *those that be* [are] bowed down.

Psa. 147:3. He healeth the broken in heart, and bindeth up their wounds.

Isa. 25:4. For thou hast been a strength [stronghold] to the poor, a strength [stronghold] to the needy in his distress, a refuge from the storm, a shadow [shade] from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

Isa. 30:19. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will [surely] be very gracious unto thee at the voice of thy cry; when he shall hear—it—, he will answer thee. 20. And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner [be hidden] any more, but thine eyes shall see thy teachers:

Isa. 40:1. Comfort ye, comfort ye my people, saith your God. 2. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for [that] she hath received of the Lord's [Jehovah's] hand double for all her sins. 29. He giveth power to the faint; and to *them* [him] *that have* [hath] no might he increaseth strength.

Isa. 41:10. Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. 13. For I the Lord [Jehovah] thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. 14. Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the Lord [Jehovah], and thy Redeemer, [is] the Holy One of Israel. 17.—*When*—the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the Lord [Jehovah] will hear [answer] them, *I* the God of Israel will not forsake them.

Isa. 43:2. When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Isa. 49:13. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord [Jehovah] hath comforted his people, and will have mercy [compassion] upon his afflicted.

Isa. 50:4. The Lord God [Jehovah] hath given me the tongue of the learned [them that are taught], that I should [may] know how to speak a word [sustain with words] —in season to—*him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned [as they that are taught]. 7. For the Lord God [Jehovah] will help me; therefore shall [have] I not be [been] confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed [put to shame]. 8. *He is* near that justifieth me; who will contend with me? let us stand [up] together: who *is* mine adversary? let him come near to me. 9. Behold, the Lord God [Jehovah] will help me; who *is* he *that* shall condemn me? lo [behold], they all shall wax old as a garment; the moth shall eat them up. 10. Who *is* among you that feareth the Lord [Jehovah], that obeyeth the voice of his servant, [he] that walketh *in* darkness, and hath no light? let him trust in the name of the Lord [Jehovah], and stay [rely] upon his God.

Isa. 51:3. For the Lord [Jehovah] shall comfort [hath comforted] Zion: he will comfort [hath comforted] all her waste places; and—he—will make [hath made] her wilderness like Eden, and her desert like the garden of the Lord [Jehovah]; joy and gladness shall be found therein, thanksgiving and the voice of melody. 12. I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be [art]

afraid of—a—man *that* shall die, and of the son of man *which* [that] shall be made *as* grass;

Isa. 54:4. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and—shalt not remember—the reproach of thy widowhood—any—[shalt thou remember no] more. 11. O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay [set thy] stones with [in] fair colours [colors], and lay thy foundations with sapphires.

Isa. 61:1. The Spirit of the Lord God [Jehovah] *is* upon me; because the Lord [Jehovah] hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; 2. To proclaim the—acceptable—year of the Lord [Jehovah's favor], and the day of vengeance of our God; to comfort all that mourn;

Isa. 66:5. Hear the word of the Lord [Jehovah], ye that tremble at his word; Your brethren that hated [hate] you, that cast you out for my name's sake, said [have said], Let the Lord [Jehovah] be glorified: but he shall appear to [that we may see] your joy, and [but it is] they [that] shall be ashamed [put to shame]. 13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. 14. And—when—ye [shall] see *this* [*it*], [and] your heart shall rejoice, and your bones shall flourish like an herb [the tender grass]: and the hand of the Lord [Jehovah] shall be known toward his servants, and *his* [he will have] indignation toward [against] his enemies.

Jer. 31:13. Then shall the virgin rejoice in the dance, both [and the] young men and [the] old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. 25. For I have satiated the weary soul, and—I have replenished—every sorrowful soul [have I replenished].

Jer. 39:17. But I will deliver thee in that day, saith the Lord [Jehovah]; and thou shalt not be given into the hand of the men of whom thou *art* afraid. 18. For I will surely deliver [save] thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith the Lord [Jehovah].

Lam. 3:31. For the Lord will not cast off for ever: 32. But [For] though he cause grief, yet will he have compassion according to the multitude of his mercies [loving-kindnesses]. 33. For he doth not afflict willingly, nor grieve the children of men. 57. Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not.

Hos. 2:14. Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. 15. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing [make answer] there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

Nah. 1:7. The Lord [Jehovah] *is* good, a strong hold in the day of trouble; and he knoweth them that trust [take refuge] in him.

Zeph. 3:18. I will gather *them that are* sorrowful [that sorrow] for the solemn assembly, *who* are [were] of thee, *to whom* the reproach of it *was* a burden [the burden upon her was a reproach].

Mat. 5:4. Blessed *are* they that mourn: for they shall be comforted. 10. Blessed *are* they which are [that have been] persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11. Blessed are ye, when *men* shall revile [reproach] you, and persecute *you*, and—shall—say all manner of evil against you falsely, for my sake. 12. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which [that] were before you.

Mat. 11:28. Come unto me, all *ye* that labour [labor] and are heavy laden, and I will give you rest.

Mat. 14:27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

Mat. 25:34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35. For I was an hungered [hungry] and ye gave me meat [to eat]: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 40. Inasmuch as ye have done [did] *it* unto one—of the least—of these my brethren, [*even* these least,] ye have done [did] *it* unto me.

Lu. 6:21. Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh. 22. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and—shall—reproach *you*, and cast out your name as evil, for the Son of man's sake. 23. Rejoice—ye—in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like [same] manner did their fathers unto the prophets.

Lu. 7:13. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

Jno. 14:1. Let not your heart be troubled:—ye—believe in God, believe also in me. 16. And I will pray the Father, and

he shall give you another Comforter, that he may abide [be] with you for ever: 18. I will not leave you comfortless [desolate]: I—will—come to [unto] you. 27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid [fearful].

Jno. 15:18. If the world hate [hateth] you, ye know that it [hath] hated me before *it hated* you. 20. Remember the word that I said unto you, The [A] servant is not greater than his lord. If they—have—persecuted me, they will also persecute you; if they—have—kept my saying, they will keep yours also.

Jno. 16:20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice;—and—ye shall be sorrowful, but your sorrow shall be turned into joy. 22. And ye now therefore [therefore now] have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man [one] taketh [away] from you. 33. These things I have [have I] spoken unto you, that in me ye might [may] have peace. In the world ye—shall—have tribulation; but be of good cheer; I have overcome the world.

Acts 12:5. Peter therefore was kept in [the] prison: but prayer was made without ceasing [earnestly] of the church unto God for him.

Acts 23:11. And the night following the Lord stood by him, and said, Be of good cheer,—Paul;—for as thou hast testified of [concerning] me in Jerusalem, so must thou bear witness also at Rome.

Rom. 8:28. And we know that [to them that love God] all things work together for good [*even*]—to them that love God,—to them who [that] are the called according to *his* purpose. 35. Who shall separate us from the love of Christ? *shall* tribulation, or distress [anguish], or persecution, or famine, or nakedness, or peril, or sword? 36. [Even] As it is written, For thy sake we are killed all the day long; we are [were] accounted as sheep for the slaughter. 37. Nay, in all these things we are more than conquerors through him that loved us.

Rom. 12:12. Rejoicing in hope; patient in tribulation; continuing instant [stedfastly] in prayer: 15. Rejoice with them that—do—rejoice, and weep with them that weep.

Rom. 15:4. For whatsoever things were written aforetime were written for our learning, that—we—through patience and [through] comfort of the Scriptures [we] might have hope.

II Co. 1:3. Blessed *be* [the] God, even the [and] Father of our Lord Jesus Christ, the Father of mercies, and—the—God of all comfort; 4. Who comforteth us in all our tribulation [affliction] that we may be able to comfort them which [that] are in any trouble [affliction], by [through] the comfort wherewith we ourselves are comforted of God. 5. For as the sufferings of Christ abound in [unto] us, [even] so our consolation [comfort] also aboundeth by [through] Christ. 7. And our hope of [for] you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation [so also are ye of the comfort].

II Co. 4:8. *We are* troubled [pressed] on every side, yet not distressed [straitened];—*we are*—perplexed, but [yet] not in [unto] despair; 9. Persecuted [pursued], but [yet] not forsaken; cast [smitten] down, but [yet] not destroyed; 10. Always bearing about in the body the dying of—the Lord—Jesus, that the life also of Jesus might [may] be made manifest [manifested] in our body. 16. For which cause [Wherefore] we faint not; but though our outward man perish [is decaying], yet the [our] inward *man* is renewed day by day, 17. For our light affliction, which is—but—for a [the] moment, worketh for us a far more exceeding [more and more exceedingly] *and* [an] eternal weight of glory;

II Co. 7:6. Nevertheless God [he] that comforteth those that are cast down [the lowly, *even* God], comforted us by the coming of Titus;

II Co. 12:9. And he [hath] said unto me, My grace is sufficient for thee: for my strength [power] is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities [weaknesses], that the power of Christ may rest upon me.

II Thes. 2:16. Now, our Lord Jesus Christ himself, and God,—even—our Father, which hath [who] loved us, and hath given [gave] *us* everlasting consolation [eternal comfort] and good hope through grace, 17. Comfort your hearts, and stablish [establish] you [them] in every good word and work [work and word].

II Ti. 2:12. If we suffer [endure], we shall also reign with *him:*

II Ti. 4:17. Notwithstanding [But] the Lord stood with [by] me, and strengthened me; that by [through] me the preaching [message] might be fully known [proclaimed], and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

Heb. 2:14. Forasmuch [Since] then—as—the children are partakers of [sharers in] flesh and blood, he also himself likewise [in like manner] took part [partook] of the same; that through death he might destroy [bring to naught] him that had the power of death, that is, the devil; 15. And [might] deliver [all] them, who through fear of death were all their lifetime subject to bondage. 18. For in that he himself hath suffered being tempted, he is able to succour [succor] them that are tempted.

Heb. 6:18. That by two immutable things, in which *it was* [is] impossible for God to lie, we might [may] have a strong consolation [encouragement], who have fled for refuge to lay hold upon [of] the hope set before us:

Heb. 12:1. Wherefore [Therefore let us also], seeing we—also—are compassed about with so great a cloud of witnesses,—let us—lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, 2. Looking unto Jesus the author and finisher [perfecter] of *our* faith; who for the joy that was set before him endured the cross, despising—the—shame, and is set [hath sat] down at the right hand of the throne of God. 3. For consider him that [hath] endured such contradiction [gainsaying] of sinners against himself, lest [that] ye be wearied [wax not weary] and faint [fainting] in your minds [souls]. 4. Ye have not yet resisted unto blood, striving against sin.

Heb. 13:3. Remember them that are in bonds, as bound with them;—*and*—them which suffer adversity [that are ill treated], as being yourselves also in the body. 5. *Let your* conversation *be* without covetousness [Be ye free from the love of money; — *and be* — content with such things as ye have: for he [himself] hath said, I will never [in no wise] leave thee, nor [neither will I in any wise] forsake thee. 6. So that we may boldly [with good courage we] say, The Lord *is* my helper,—and—I will not fear what man shall [shall man] do unto me. [?]

Jas. 1:12. Blessed *is* the man that endureth temptation; for when he is tried [hath been approved], he shall receive the crown of life, which the Lord—hath—promised to them that love him. 27. Pure religion and undefiled before [our] God and—the—Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself [oneself] unspotted from the world.

Jas. 5:8. Be ye also patient; stablish [establish] your hearts: for the coming of the Lord draweth nigh [is at hand].

I Pe. 4:12. Beloved, think it not strange concerning the fiery trial which is to try [among] you [which cometh upon you to prove you], as though some [a] strange thing happened unto you: 13. But—rejoice,—inasmuch [insomuch] as ye are partakers of Christ's sufferings, [rejoice;] that when his glory shall be revealed [at the revelation of his glory], [also] ye may be glad [rejoice]—also—with exceeding joy. 14. If ye be [are] reproached for the name of Christ, happy [blessed] *are ye;* for [because] the Spirit of glory and [the Spirit] of God resteth upon you.

I Pe. 5:7. Casting all your care [anxiety] upon him; for [because] he careth for you. 9. Knowing that the same afflictions [sufferings] are accomplished in your brethren that [who] are in the world.

Rev. 2:9. I know thy—works, and—tribulation, and [thy] poverty, (but thou art rich) and—*I know*—the blasphemy of them which [that] say they are Jews, and [they] are not, but *are* the [a] synagogue of Satan. 10. Fear none of those [not the] things which thou shalt [art about to] suffer: behold, the devil shall [is about to] cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a [the] crown of life.

DUTY TO AFFLICTED.

Job 6:14. To him that is afflicted [ready to faint] pity [kindness] *should be shewed* [*showed*] from his friend.

Job 22:29. When *men* are cast down [they cast *thee* down],—then—thou shalt say, *There is* lifting up; and [the humble person] he shall [will] save—the humble person—.

Isa. 58:6. *Is* not this the fast that I have chosen? to loose the bands [bonds] of wickedness, to undo the heavy burdens [the bands of the yoke], and to let the oppressed go free, and that ye break every yoke? 7. *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to [of] thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? 10. And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity [darkness], and thy darkness [thine obscurity] *be* as the noonday.

Mat. 25:34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35. For I was an hungered [hungry], and ye gave me meat [to eat]: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; 36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered [hungry], and fed *thee?* or thirsty [athirst], and gave *thee* drink? 38. [And] When saw we thee a stranger, and took *thee* in? or naked and clothed *thee?* 39. Or [And] when saw we thee sick, or in prison, and came unto thee? 40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [did] *it* unto one of—the least of—these my brethren, [*even* these least,] ye have done [did] *it* unto me. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting [the eternal] fire, [which is] prepared for the devil and his angels: 42. For I was an hungered [hungry] and ye gave me no meat [did not give me to eat]:

I was thirsty, and ye gave me no drink: 43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44. Then shall they also answer—him—saying, Lord, when saw we thee an hungered [hungry], or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to [unto] one of the least of these [of these least], ye did *it* not to [unto] me.

Lu. 10:30.—And—Jesus answering [made answer and] said, A certain *man* went [was going] down from Jerusalem to Jericho, and [he] fell among thieves [robbers], which [who both] stripped him —of his raiment—, and wounded [beat] *him,* and departed, leaving *him* half dead. 31. And by chance there came down a certain priest that way [a certain priest was going down that way]: and when he saw him, he passed by on the other side. 32. And likewise [in like manner] a Levite [also], when he was at [came to] the place,—came—and looked *on* [saw] *him,* —and—passed by on the other side. 33. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had [was moved with] compassion—*on him*—, 34. And went [came] to *him,* and bound up his wounds, pouring in [on *them*] oil and wine, and [he] set him on his own beast, and brought him to an inn, and took care of him.

AGRICULTURE.

Gen. 2:15. And the Lord [Jehovah] God took the man, and put him into the garden of Eden to dress it and to keep it.

Gen. 3:19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art,* and unto dust shalt thou return. 23. Therefore the Lord [Jehovah] God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Gen. 4:2. And she again [again she] bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Gen. 9:20. And Noah began *to be* a husbandman, and—he—planted a vineyard:

Lev. 25:2. Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord [Jehovah]. 3. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit [fruits] thereof; 4. But in the seventh year shall be a sabbath of [solemn] rest unto [for] the land, a sabbath for the Lord [unto Jehovah]; thou shalt neither sow thy field, nor prune thy vineyard. *Ex. 23:10, 11.* 5. That which groweth of its own accord [itself] of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed [and the grapes of thy undressed vine thou shalt not gather]:—*for*—it is [shall be] a year of [solemn] rest unto [for] the land. 6. And the sabbath of the land shall be meat [for food] for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth [who sojourn] with thee. 7. And for thy cattle, and for the beast [beasts] that *are* in thy land, shall all the increase thereof be meat [for food].

Deut. 22:9. Thou shalt not sow thy vineyard with divers [two kinds of] seeds:

Prov. 3:9. Honor the Lord [Jehovah] with thy substance, and with the firstfruits of all thine increase: 10. So shall thy barns be filled with plenty, and thy presses [vats] shall burst out [overflow] with new wine.

Prov. 27:23. Be thou diligent to know the state of thy flocks, *and* look well to thy herds: 24. For riches *are* not for ever: and doth the crown *endure* to every generation [unto all generations]? 25. The hay appeareth [is carried] and the tender grass sheweth [showeth] itself, and [the] herbs of the mountains are gathered [in]. 26. The lambs *are* for thy clothing, and the goats *are* the price of the field. 27. And *thou shalt have* [*there will be*] goats' milk enough for thy food, for the food of thy household, and—*for* the—maintenance for thy maidens.

Ecc. 5:9. Moreover the profit of the earth is for all: the king *himself* is served by the field.

Mat. 13:3. And he spake [to them] many things—unto them—in parables, saying, Behold, a [the] sower went forth to sow; 4. And when [as] he sowed, some *seeds* fell by the wayside, and the fowls [birds] came and devoured them—up—: 5. Some [and others] fell upon stony [the rocky] places, where they had not much earth: and forthwith [straightway] they sprung [sprang] up, because they had no deepness of earth: 6. And when the sun was up [risen], they were scorched; and because they had no root, they withered away. 7. And some [others] fell among [upon the] thorns; and the thorns sprung [grew] up, and choked them: 8. But other [and others] fell into [upon the] good ground, and brought forth [yielded] fruit, some an [a] hundredfold, some sixty—fold,—some thirty —fold—.

II Co. 9:6. But this *I say,* He which [that] soweth sparingly shall reap also sparingly; and he which [that] soweth bountifully shall reap also bountifully.

ALMS.

Deut. 15:7. If there be among you [with thee] a poor man—of—one of thy brethren

within any of thy gates in thy land which the Lord [Jehovah] thy God giveth thee, thou shalt not harden thine [thy] heart, nor shut thine [thy] hand from thy poor brother: 8. But thou shalt [surely] open thine [thy] hand—wide—unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth. 11. For the poor shall [will] never cease out of the land: therefore I command thee, saying, Thou shalt [surely] open thine [thy] hand—wide—unto thy brother, to thy poor [needy], and to thy needy [poor], in thy land.

Mat. 5:42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Mat. 6:1. Take heed that ye do not your alms [righteousness] before men, to be seen of them: otherwise [else] ye have no reward of [with] your Father which [who] is in heaven. 2. Therefore when [When therefore] thou doest—*thine*—alms, do not sound [sound not] a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have [received] their reward. 3. But when thou doest alms, let not thy left hand know what thy right hand doeth: 4. That thine alms may be in secret: and thy Father which [who] seeth in secret—himself—shall reward [recompense] thee—openly—.

Lu. 12:33. Sell that [which] ye have, and give alms; provide [make for] yourselves bags [purses] which wax not old, a treasure in the heavens that faileth not, where no thief approacheth [draweth near], neither moth corrupteth [destroyeth].

II Co. 9:6. But this *I say*, He which [that] soweth sparingly shall reap also sparingly; and he which [that] soweth bountifully shall reap also bountifully. 7. Every [*Let* each] man [*do*] according as he purposeth [hath purposed] in his heart—*so let him give*—; not grudgingly, or of necessity: for God loveth a cheerful giver.

Gal. 2:10. Only *they would* that we should remember the poor; the same which I also was forward to do [which very thing I was also zealous to do].

Heb. 6:10. For God *is* not unrighteous to forget your work and—labour of—[the] love, which ye have shewed [showed] toward his name, in that ye—have—ministered to [unto] the saints, and [still] do minister.

AMBITION.

Job 20:6. Though his excellency [height] mount up to the heavens, and his head reach unto the clouds; 7. *Yet* he shall perish for ever like his own dung: they which [that] have seen him shall say, Where *is* he?

Psa. 49:11. Their inward thought *is, that* their houses *shall continue* for ever, *and* their dwellingplaces to all generations; they call *their* lands after their own names. 12. Nevertheless [But] man *being* in honour [honor] abideth not; he is like the beasts *that* perish.

Isa. 5:8. Woe unto them that join house to house, *that* lay field to field, till *there be* no place [room], that they may be placed alone in the midst of the earth [and ye be made to dwell alone in the midst of the land]!

Mat. 4:8. Again the devil taketh him—up—into [unto] an exceeding high mountain, and sheweth [showeth] him all the kingdoms of the world, and the glory of them; 9. And saith [he said] unto him, All these things will I give thee, if thou wilt fall down and worship me. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Mat. 16:26. For what is [shall] a man [be] profited, if he—shall—gain the whole world, and lose his own soul [forfeit his life]? or what shall a man give in exchange for his soul [life]?

Mat. 23:5. But all their works they do—for—to be seen of men: [for] they make broad their phylacteries, and enlarge the borders of their garments. 6. And love the uppermost rooms [chief place] at feasts, and the chief seats in the synagogues. 7. And greetings [the salutations] in the markets [marketplaces], and to be called of men,—Rabbi,—Rabbi. 12. And whosoever shall exalt himself shall be abased [humbled]; and he that [whosoever] shall humble himself shall be exalted.

Mk. 9:33. And he [they] came to Capernaum: and being [when he was] in the house he asked them, What was it that [were] ye disputed [reasoning]—among yourselves—by [on] the way? 34. But they held their peace: for—by the way—they had disputed among themselves [one with another on the way,] who *should be* [*was*] the greatest. 35. And he sat down, and called the twelve, and said [he saith] unto them, If any man desire to be [would be] first, *the same* [he] shall be last of all, and servant of all. 36. And he took a [little] child, and set him in the midst of them: and when he had taken [taking] him in his arms, he said unto them, 37. Whosoever shall receive one of such [little] children in my name, receiveth me; and whosoever shall receive [receiveth] me, receiveth not me, but him that sent me. Mat. 18:1; Lu. 9:46.

Mk. 10:36. And he said unto them, What would ye that I should do for you? 37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other [one] on thy left hand, in thy

glory. 38. But Jesus said unto them, Ye know not what ye ask: can ye [are ye able to] drink—of—the cup that I drink—of—? and [or to] be baptized with the baptism that I am baptized with? 39. And they said unto him, We can [are able].

I Jno. 2:16. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride [vainglory] of life, is not of the Father, but is of the world.

ANARCHY.

Isa. 3:5. And the people shall be oppressed, every one by another, and every one by his neighbour [neighbor]: the child shall behave himself proudly against the ancient [old man] and the base against the honourable [honorable]. 6. When a man shall take hold of his brother of [in] the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand: 7. In that day shall he swear [lift up *his voice*], saying, I will not be a healer; for in my house *is* neither bread nor clothing: [ye shall not] make me—not a—ruler of the people. 8. For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the Lord [Jehovah], to provoke the eyes of his glory.

Rom. 13:1. Let every soul be subject unto [in subjection to] the higher powers. For there is no power but of God: [and] the powers that be are ordained of God. 2. Whosoever therefore [Therefore he that] resisteth the power, resisteth [withstandeth] the ordinance of God: and they that resist [withstand] shall receive to themselves damnation [judgment].

Gal. 5:13. For, brethren, ye [ye, brethren,] have been [were] called unto liberty [for freedom]; only *use* not liberty [your freedom] for an occasion to the flesh, but by love serve one another [through love be servants one to another]. 14. For—all—the [whole] law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour [neighbor] as thyself.

II Pe. 2:10. But chiefly them that walk after the flesh in the lust of uncleanness [defilement], and despise government [dominion]. 18. For when they speak [uttering] great swelling *words* of vanity, they allure through [entice in] the lusts of the flesh, *through much* [by] wantonness [lasciviousness], those that were clean escaped [those who are just escaping] from them who [that] live in error. 19. While they promise [promising] them liberty, [while] they themselves are the servants [bond-servants] of corruption: for of whom a man is overcome, of the same is he [also] brought in [into] bondage.

Jude :8. Likewise [Yet in like manner] also these *filthy* dreamers [these also in their dreamings] defile the flesh, despise [and set at nought] dominion, and speak evil of [rail at] dignities. 9. Yet [But] Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation [judgment], but said, The Lord rebuke thee. 10. But these speak evil of those [rail at whatsoever] things—which—they know not: but [and] what they know [understand] naturally, as brute beasts [like the creatures without reason], in those [these] things they corrupt themselves [are they destroyed]. 11. Woe unto them! for they have gone [went] in the way of Cain, and ran greedily after [riotously in] the error of Balaam for reward [hire], and perished in the gainsaying of Core [Korah].

ANGER.

Gen. 4:6. And the Lord [Jehovah] said unto Cain, Why art thou wroth? and why is thy countenance fallen?

Gen. 49:7. Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel.

Prov. 12:16. A fool's wrath [vexation] is presently known: but a prudent *man* covereth [concealeth] shame.

Prov. 14:17. *He that is* soon angry dealeth [will deal] foolishly: 29. *He that is* slow to wrath [anger] *is* of great understanding: but *he that is* hasty of spirit exalteth folly.

Prov. 15:1. A soft answer turneth away wrath: but [a] grievous words stir [word stirreth] up anger. 18. A wrathful man stirreth up strife [contention]: but he *that is* slow to anger appeaseth strife.

Prov. 16:14. The wrath of a king *is as* messengers of death: but a wise man will pacify it. 29. A violent man [man of violence] enticeth his neighbour [neighbor], and leadeth him into the [in a] way *that is* not good. 32. *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.

Prov. 17:14. The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with [before there is quarrelling].

Prov. 19:11. The discretion of a man deferreth his [maketh him slow to] anger; and *it is* his glory to pass over a transgression. 12. The king's wrath *is* as the roaring of a lion; but his favour [favor] *is* as dew upon the grass. 19. A man of great wrath shall suffer punishment [bear the penalty]: for if thou deliver *him*,—yet—thou must do it [yet] again.

Prov. 21:24. Proud *and* haughty [man,] scorner [scoffer] *is* his name, who dealeth [He worketh] in proud wrath [the arrogance of pride].

Prov. 22:24. Make no friendship with an angry man [a man that is given to anger] and with a furious [wrathful] man thou shalt not go. 25. Lest thou learn his ways, and get a snare to thy soul.

Prov. 25:28. He that *hath* no rule over his own spirit [whose spirit is without re-

straint] *is like* a city *that is* broken down, *and* without walls.

Prov. 27:3. A stone *is* heavy, and the sand weighty; but a fool's wrath [vexation] *is* heavier than them [they] both. 4. Wrath *is* cruel, and anger *is* outrageous [overwhelming]; but who *is* able to stand before envy [jealousy]?

Prov. 29:8. Scornful men [Scoffers] bring [set] a city into [in] a snare [flame]: but wise *men* turn away wrath. 9. *If* a wise man contendeth [hath a controversy] with a foolish man, whether he rage [be angry] or laugh, *there is* [will be] no rest. 22. An angry man stirreth up strife, and a furious [wrathful] man aboundeth in transgression.

Prov. 30:33. Surely [For] the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

Ecc. 7:9. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

Amos 1:11. Thus saith the Lord [Jehovah]; For three transgressions of Edom, and [yea,] for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

Mat. 5:22. But I say unto you, That whosoever [every one who] is angry with his brother—without a cause—shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but [and] whosoever shall say, Thou fool, shall be in danger of [the] hell [of] fire.

II Co. 12:20. For I fear, . . . lest [by any means] *there* [should] *be* debates [strife], envyings [jealousy], wraths, strifes [factions], backbitings, whisperings, swellings, tumults:

Eph. 4:26. Be ye angry, and sin not: let not the sun go down upon your wrath: 31. Let all bitterness, and wrath, and anger, and clamour [clamor], and evil speaking [railing], be put away from you with all malice:

Col. 3:8. But now [do] ye also put off all these [put them all away]: anger, wrath, malice,

I Ti. 2:8. I will [desire] therefore that men pray [in] every where [place], lifting up holy hands, without wrath and doubting [disputing].

Tit. 1:7. For a [the] bishop must be blameless, as the steward of God [God's steward]; not selfwilled, not soon angry, not given to wine [no brawler], no striker, not given to [greedy of] filthy lucre;

Jas. 1:19. Wherefore [Ye know *this*], my beloved brethren, [But] let every man be swift to hear, slow to speak, slow to wrath: 20. For the wrath of man worketh not the righteousness of God.

OF GOD: Ex. 22:24. And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

Ex. 33:5. For the Lord [And Jehovah]—had—said unto Moses, Say unto the children of Israel, Ye *are* a stiffnecked people: I will come [if I go] up into the midst of thee in a [for one] moment, and [I shall] consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

Num. 11:1. And [when] the Lord [Jehovah] heard *it;*—and—his anger was kindled; and the fire of the Lord [Jehovah] burnt among them, and consumed [devoured]—*them that were*—in the uttermost parts [part] of the camp. 10. Then [And] Moses heard the people weep [weeping] throughout their families, every man in [at] the door of his tent: and the anger of the Lord [Jehovah] was kindled greatly; 33.—And—while the flesh *was* yet between their teeth, ere it was chewed, the wrath [anger] of the Lord [Jehovah] was kindled against the people, and the Lord [Jehovah] smote the people with a very great plague.

Num. 32:10. And the Lord's [Jehovah's] anger was kindled the same time [in that day] and he sware, saying, 11. Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto [and] Isaac, and unto Jacob: because they have not wholly followed me: 13. And the Lord's [Jehovah's] anger was kindled against Israel, and he made them wander [to and fro] in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord [Jehovah], was consumed.

Deut. 6:14. Ye shall not go after other gods, of the gods of the people which [that] *are* round about you; 15.—(—For the Lord [Jehovah] thy God [in the midst of thee] *is* a jealous God—among you)—lest the anger of the Lord [Jehovah] thy God be kindled against thee, and [he] destroy thee from off the face of the earth.

Deut. 9:13. Furthermore the Lord [Jehovah] spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people: 14. Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they. 18. And I fell down before the Lord [Jehovah], as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly [that which was evil] in the sight of the Lord [Jehovah], to provoke him to anger. 19. For I was afraid of the anger and hot displeasure, wherewith the Lord [Jehovah] was wroth against you to destroy you. But the Lord [Jehovah] hearkened unto me—at—that

time also, 20. And the Lord [Jehovah] was very angry with Aaron to have destroyed [destroy] him: and I prayed for Aaron also [at] the same time.

Josh. 23:16. When ye—have—transgressed [transgress] the covenant of the Lord [Jehovah] your God, which he commanded you, and have gone [go] and served [serve] other gods, and bowed yourself [bow down yourselves] to them; then shall [will] the anger of the Lord [Jehovah] be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

I Ki. 11:9. And the Lord [Jehovah] was angry with Solomon, because his heart was turned from the Lord [Jehovah the] God of Israel, which [who] had appeared unto him twice.

I Ki. 16:7. And also [moreover] by the—hand of the—prophet Jehu the son of Hanani came the word of the Lord [Jehovah] against Baasha, and against his house, even for [both because] all the evil that he did in the sight of the Lord [Jehovah], in provoking [to provoke] him to anger with the work of his hands,

II Ki. 13:3. And the anger of the Lord [Jehovah] was kindled against Israel, and he delivered them into the hand of Hazael king of Syria.

II Ki. 17:18. Therefore the Lord [Jehovah] was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

II Ki. 22:13. Great *is* the wrath of the Lord [Jehovah] that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

II Ki. 23:26. Notwithstanding, the Lord [Jehovah] turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah,

Psa. 7:11. God judgeth the righteous [is a righteous judge], and God is angry *with the wicked* [Yea, a God that hath indignation] every day.

Psa. 103:8. The Lord [Jehovah] *is* merciful and gracious, slow to anger, and plenteous [abundant] in mercy [lovingkindness]. 9. He will not always chide: neither will he keep *his anger* for ever.

Psa. 106:23. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*. 29. Thus they provoked *him* to anger with their inventions [doings]: and the plague brake in upon them. 32. They angered *him* also at the waters of strife [Meribah], so that it went ill with Moses for their sakes:

Isa. 13:9. Behold the day of the Lord [Jehovah] cometh, cruel—both—with wrath and fierce anger, to lay [make] the land desolate [a desolation]: and he shall destroy [to destroy] the sinners thereof out of it. 13. Therefore I will shake [make] the heavens [to tremble] and the earth shall remove [be shaken] out of her [its] place, in the wrath of the Lord [Jehovah] of hosts, and in the day of his fierce anger.

Isa. 66:15. For, behold, the Lord [Jehovah] will come with fire, and—with—his chariots [shall be] like a [the] whirlwind, to render his anger with fury [fierceness], and his rebuke with flames of fire.

Jer. 3:12. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord [Jehovah];—*and*—I will not cause mine [look in] anger—to fall—upon you: for I *am* merciful, saith the Lord [Jehovah],—*and*—I will not keep *anger* for ever.

Jer. 42:18. For thus saith the Lord [Jehovah] of hosts, the God of Israel; As mine anger and my fury [wrath] hath been poured forth upon the inhabitants of Jerusalem; so shall my fury [wrath] be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

Dan. 9:16. O Lord, according to all thy righteousness,—I beseech thee,—let thine anger and thy fury [wrath, I pray thee,] be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* [round] about us.

Hos. 11:9. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city [come in wrath].

Rom. 1:18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold [hinder] the truth in unrighteousness.

Rom. 2:5. But after thy hardness and impenitent heart treasurest up unto [for] thyself wrath against [in] the day of wrath and revelation of the righteous judgment of God;

Eph. 5:6. Let no man deceive you with vain [empty] words: for because of these things cometh the wrath of God upon the children [sons] of disobedience.

Rev. 6:16. And said [they say] to the mountains and [to the] rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17. For the great day of his [their] wrath is come; and who shall be [is] able to stand?

APOSTASY.

Deut. 32:15. He forsook God *which* [who] made him, and lightly esteemed the Rock of his salvation.

Jer. 17:5. Cursed *be* [is] the man [that trusteth in man and maketh flesh his arm and] whose heart departeth from the Lord

[Jehovah]. 6. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness,—*in*—a salt land and not inhabited.

Eze. 3:20. When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness [righteous deeds] which he hath done shall not be remembered; but his blood will I require at thine [thy] hand.

Eze. 18:24. But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness [None of his righteous deeds] that he hath done shall—not—be mentioned [remembered]: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. 26. When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them [therein]; for [in] his iniquity that he hath done shall he die.

Eze. 33:12. Therefore, [And] thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: [and] as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the [he that is] righteous be able to live for his *righteousness* [thereby] in the day that he sinneth. 13. When I—shall—say to the righteous, *that* he shall surely live; *if* he trust to his—own—righteousness, and commit iniquity, all his righteousness [none of his righteous deeds] shall—not—be remembered; but for [in] his iniquity that he hath committed, he shall die for it [therein shall he die]. 18. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby [therein].

Mat. 13:20. But [And] he that received the seed [was sown] into stony [upon the rocky] places, the same [this] is he that heareth the word, and anon [straightway] with joy receiveth it; 21. Yet hath he not root in himself, but dureth [endureth] for a while: for [and] when tribulation or persecution ariseth because of the word, by and by he is offended [straightway he stumbleth].

Lu. 11:24. —When—the unclean spirit [when he] is gone out of a [the] man,—he—walketh [passeth] through dry [waterless] places, seeking rest; and finding none, he saith, I will return [turn back] unto my house whence I came out. 25. And when he cometh [is come], he findeth *it* swept and garnished. 26. Then goeth he, and taketh *to him* seven other spirits more wicked [evil] than himself; and they enter in, and dwell there: and the last *state* of that man is [becometh] worse than the first.

Jno. 15:6. If a man abide not in me, he is cast forth as a branch, and is withered; and men [they] gather them, and cast *them* into the fire, and they are burned.

II Thes. 2:3. Let no man deceive [beguile] you by [in] any means [wise]: for *that day shall not come* [*it will not be*], except there come a falling away [the falling away come] first, and that [the] man of sin be revealed, the son of perdition; 11. And for this cause God shall send [sendeth] them strong delusion [a working of error], that they should believe a lie: 12. That they all might be damned [judged] who believe not the truth, but had pleasure in unrighteousness.

I Ti. 4:1. Now [But] the Spirit speaketh [saith] expressly, that in—the—latter times some shall depart [fall away] from the faith, giving heed to seducing spirits, and doctrines of devils [demons]; 2. Speaking lies in hypocrisy [Through the hypocrisy of men that speak lies]; having their conscience seared [branded in their own conscience as] with a hot iron;

II Ti. 3:1. This know also [But know this], that in the last days perilous [grievous] times shall come. 2. For men shall be lovers of—their own—selves [self], covetous [lovers of money], boasters [boastful], proud [haughty], blasphemers [railers], disobedient to parents, unthankful, unholy, 3. Without natural affection, trucebreakers [implacable], false accusers [slanderers], incontinent [without self-control], fierce, despisers of those that are good [no lovers of good], 4. Traitors, heady [headstrong], highminded [puffed up], lovers of pleasures more [pleasure rather] than lovers of God; 5. Having [Holding] a form of godliness, but denying [having denied] the power thereof: from such [these also] turn away. 6. For of this sort [these] are they which [that] creep into houses, and lead [take] captive silly women laden with sins, led away with [by] divers lusts, 7. Ever learning, and never able to come to the knowledge of the truth.

II Ti. 4:3. For the time will come when they will not endure [the] sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears [having itching ears, will heap to themselves teachers after their own lusts]; 4. And—they—shall [will] turn away *their* ears from the truth, and shall be turned [turn aside] unto fables.

Heb. 6:4. For *it is* impossible for [as touching] those who were once enlightened, and—have—tasted of the heavenly gift, and were made partakers of the Holy Ghost [Spirit], 5. And—have—tasted the good word of God, and the powers of the world [age] to come. 6. If they shall fall

away [And *then* fell away, it is impossible], to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. 7. For the earth [land] which drinketh in [hath drunk] the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed [for whose sake it is also tilled], receiveth blessing from God: 8. But that which [if it] beareth thorns and briers [thistles, it] *is* rejected, and—*is*—nigh unto cursing [a curse]; whose end *is* to be burned.

Heb. 10:26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more [a] sacrifice for sins, 27. But a certain fearful looking for [expectation] of judgment and fiery indignation [a fierceness of fire], which shall devour the adversaries. 28. He [A man] that despised [hath set at naught] Moses' law died [dieth] without mercy [compassion] under [on *the word of*] two or three witnesses: 29. Of how much sorer punishment, suppose [think] ye, shall he be thought [judged] worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

II Pe. 2:1. But there were [arose] false prophets also among the people, even as [as among you also] there shall be false teachers—among you—, who privily shall [shall privily] bring in damnable [destructive] heresies, even denying [denying even] the Lord [Master] that bought them, and bring [bringing] upon themselves swift destruction. 15. Which have forsaken [Forsaking] the right way, and are gone [they went] astray, following [having followed] the way of Balaam *the son* of Bosor [Beor], who loved the wages of unrighteousness [hire of wrong-doing]; 17. These are wells [springs] without water, clouds [and mists] that are carried with a tempest [driven by a storm]; to [for] whom the mist [blackness] of darkness is [hath been] reserved—for ever—. 20. For if after they have escaped the pollutions [defilements] of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end [last state] is [become] worse with them than the beginning [first]. 21. For it had been [were] better for them not to have known the way of righteousness, than, after they have known [knowing] *it*, to turn [back] from the holy commandment delivered unto them. 22. But it is [It has] happened unto them according to the true proverb, The dog *is* turned [turning] to his own vomit again; and the sow that was [had] washed to—her—wallowing in the mire.

II Pe. 3:17. Ye therefore, beloved, seeing [knowing] ye know *these things* before, beware lest ye also, being led [carried] away with the error of the wicked, fall from your own stedfastness.

Jude :4. For there are certain men crept in unawares [privily], [*even* they] who were—before—of old ordained [written of beforehand] to [unto] this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the [our] only [Master and]—Lord God, and our—Lord Jesus Christ. 5. I will therefore [Now I desire to] put you in remembrance, though ye once knew [know] this [all things once for all],—how—that the Lord, having saved the [a] people out of the land of Egypt, afterward destroyed them that believed not. 6. And—the—angels which [that] kept not their first estate [own principality], but left their own [proper] habitation, he hath reserved [kept] in everlasting chains [bonds] under darkness unto the judgment of the great day.

ASSAULT AND BATTERY. See "LAWS OF THE BIBLE."

ATHEISM.

Psa. 10:4. The wicked, through [in] the pride of his countenance, [*saith*] will not seek *after God* [He will not require it]: God *is* not in all his thoughts [All his thoughts are, There is no God]. 5. His ways are always grievous [His ways are firm at all times]; thy judgments *are* far above out of his sight: *as for* all his enemies [adversaries], he puffeth at them. 6. He hath said [saith] in his heart, I shall not be moved: for [to all generations] *I shall* never [not] *be* in adversity.

Psa. 14:1. The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.

ATONEMENT.

Lev. 9:7. And Moses said unto Aaron, Go [Draw near] unto the altar, and offer thy sin offering, and thy burnt offering, and make—an—atonement for thyself, and for the people: and offer the offering [oblation] of the people, and make—an—atonement for them; as the Lord [Jehovah] commanded.

Num. 15:22. And if ye have erred [when ye shall err], and not observed [observe] all these commandments, which the Lord [Jehovah] hath spoken unto Moses, 23. *Even* all that the Lord [Jehovah] hath commanded you by—the hand of—Moses, from the day that the Lord [Jehovah] commanded [gave commandment]—*Moses*—, and henceforward [onward] among [throughout] your generations; 24. Then it shall be, if *aught* be committed by ignorance [if it be done unwittingly] without the knowledge of the congregation, that all the congregation shall offer one

young bullock for a burnt offering, for a sweet savour unto the Lord [Jehovah], with his meat [the meal-] offering [thereof], and his [the] drink offering [thereof], according to the manner [ordinance], and one kid of the goat [he-goat] for a sin offering. 25. And the priest shall make—an—atonement for all the congregation of the children of Israel, and it [they] shall be forgiven—them—; for it *is* ignorance [was an error]: and they shall bring [have brought] their offering [oblation], a sacrifice [an offering] made by fire unto the Lord [Jehovah], and their sin offering before the Lord [Jehovah], for their ignorance [error]: 27. And if any soul [one person] sin through ignorance [unwittingly] then he shall bring [offer] a she goat of the first year [a year old] for a sin offering. 28. And the priest shall make—an—atonement for the soul that sinneth ignorantly [erreth] when he sinneth by ignorance [unwittingly] before the Lord [Jehovah], to make—an—atonement for him; and it [he] shall be forgiven—him—.

Isa. 53:4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. 6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord [Jehovah] hath laid on him the iniquity of us all. 7. He was oppressed, and [yet when] he was afflicted,—yet—he opened not his mouth: —he is brought—as a lamb [that is led] to the slaughter, and as a sheep [that] before her [its] shearers is dumb, so he openeth [opened] not his mouth. 10. Yet it pleased the Lord [Jehovah] to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord [Jehovah] shall prosper in his hand. 11. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge [the knowledge of himself] shall my righteous servant justify many; for [And] he shall bear their iniquities. 12. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he—hath—poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Zech. 13:1. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Mat. 26:28. For this is my blood of the new testament [covenant], which is shed [poured out] for many for [unto]—the—remission of sins.

Lu. 24:46. And [he] said unto them, Thus it is written, and thus it behoved Christ to [that the Christ should] suffer, and—to—rise [again] from the dead the third day: 47. And that repentance and remission of sins should be preached in his name among [unto] all [the] nations, beginning at [from] Jerusalem.

Jno. 1:29. The next day John [On the morrow he] seeth Jesus coming unto him, and saith, Behold the Lamb of God, which [that] taketh away the sin of the world.

Jno. 6:51. The bread that [which] I will give is my flesh,—which I will give—for the life of the world.

Jno. 11:49. And [But a certain] one of them,—*named*—Caiaphas, being—the—high priest that—same—year, said unto them, Ye know nothing at all, 50. Nor consider [do ye take account] that it is expedient for us [you], that one man should die for the people, and that the whole nation perish not. 51. And [Now] this spake he [he said] not of himself: but being high priest that year, he prophesied that Jesus should die for that [the] nation.

Acts 17:2. And Paul, as his manner [custom] was, went in unto them, and [for] three sabbath days reasoned with them out of [from] the scriptures, 3. Opening and alleging, that Christ must needs have suffered [it behooved the Christ to suffer], and risen [to rise] again from the dead; and that this Jesus, whom [*said he,*] I preach [proclaim] unto you, is [the] Christ.

Rom. 3:24. Being justified freely by his grace through the redemption that is in Christ Jesus: 25. Whom God—hath—set forth *to be* a propitiation through faith in his blood, to declare [show] his righteousness for the remission [because of the passing over] of the sins that are past [done aforetime] through [in] the forbearance of God; 26. To declare [for the showing], *I say,*—at this time—[of] his righteousness [at this present season]: that he might [himself] be just, and the justifier of him which believeth [that hath faith] in Jesus.

Rom. 4:25. Who was delivered [up] for our offences [trespasses], and was raised —again—for our justification.

Rom. 5:1. Therefore being [Being therefore] justified by faith, we have peace with God through our Lord Jesus Christ: 2. By [through] whom also we have [had our] access by faith into this grace wherein we stand, and [we] rejoice in hope of the glory of God. 6. For when [while] we were yet without strength [weak], in due time [season] Christ died for the ungodly. 7. For scarcely for a righteous man will one die: yet [for] peradventure for a [the] good man some [one] would even dare to die. 8. But God commendeth his [own] love toward us, in that, while we were yet sinners, Christ died for us. 9. Much more then, being now justified by his blood, we

shall [shall we] be saved from [the] wrath [*of God*] through him. 10. For if, when [while] we were enemies, we were reconciled to God by [through] the death of his Son, much more, being reconciled, we shall [shall we] be saved by his life. 11. And not only *so*, but we also joy [rejoice] in God through our Lord Jesus Christ, by [through] whom we have now received the atonement [reconciliation]. 15. But not as the offence [trespass], so also *is* the free gift. For if through [by] the offence [trespass] of [the] one many be dead, much more [did] the grace of God, and the gift of [by the] grace, *which is* by one man [of the one man], Jesus Christ,—hath —abounded unto many. 16. And not as *it was* by [through] one that sinned, *so is* the gift: for the judgment *was* by [*came* of] one to [unto] condemnation, but the free gift *is* [*came*] of many offences [trespasses] unto justification. 17. For if by one man's offence [the trespass of the one] death reigned by [through the] one; much more they which [shall they that] receive [the] abundance of grace and of the gift of righteousness—shall—reign in life by [through the] one, [*even*] Jesus Christ. 18. Therefore as by the offence [So then as through one trespass] of one [*the*] *judgment came* upon [unto] all men to condemnation; even so by the righteousness of one [through one act of righteousness] *the free gift came* upon [unto] all men unto [to] justification of life. 19. For as by [through the] one man's disobedience [the] many were made sinners, [even] so by [through] the obedience of [the] one shall [the] many be made righteous. 20. Moreover [And] the law entered [came in besides], that the offence [trespass] might abound. But where sin abounded, grace did—much more—abound [more exceedingly]: 21. That as sin—hath—reigned unto [in] death, even so might grace reign through righteousness, unto eternal life by [through] Jesus Christ our Lord.

I Co. 1:17. For Christ sent me not to baptize, but to preach the gospel: not with [in] wisdom of words, lest the cross of Christ should be made of none effect [void]. 18. For the preaching [word] of the cross is to them that perish foolishness; but unto us which [who] are saved it is the power of God. 23. But we preach Christ crucified, unto—the—Jews a stumblingblock, and unto the Greeks [Gentiles] foolishness; 24. But unto them which [that] are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

I Co. 15:3. For I delivered unto you first of all that which I also [also I] received, —how—that Christ died for our sins according to the scriptures;

II Co. 5:18. And [But] all things *are* of God, who—hath—reconciled us to himself by Jesus Christ [through Christ], and hath given to [gave unto] us the ministry of reconciliation; 19. To wit, that God was in Christ, reconciling the world unto himself, not imputing [reckoning unto them] their trespasses—unto them—; and hath [having] committed unto us the word of reconciliation.

Gal. 1:3. Grace—*be*—to you, and peace, from God the Father, and—*from*—our Lord Jesus Christ, 4. Who gave himself for our sins, that he might deliver us from [out of] this present evil world, according to the will of [our] God and—our—Father.

Gal. 4:4. But when the fulness of the time was come [came], God sent forth his Son, made [born] of a woman, made [born] under the law, 5. To [That he might] redeem them that were under the law, that we might receive the adoption of sons.

Eph. 1:7. In whom we have [our] redemption through his blood, the forgiveness of sins [our trespasses], according to the riches of his grace.

Eph. 2:13. But now in Christ Jesus ye who sometimes [that once] were far off are made nigh by [in] the blood of Christ. 14. For he is our peace, who—hath—made both one, and hath broken [brake] down the middle wall of partition—*between us*—; 15. Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make [that he might create] in himself of twain [the two] one new man, *so* making peace; 16. And—that he—might reconcile [them] both unto God in one body by [through] the cross, having slain the enmity thereby: 17. And [he] came and preached peace to you which [that] were afar [far] off, and [peace] to them that were nigh. 18. For through him we both have [our] access by [in] one Spirit unto the Father.

Eph. 5:2. Walk in love, [even] as Christ also hath loved us [you], and hath given [gave] himself [up] for us an offering and a sacrifice to God for a sweet-smelling savour [for an odor of a sweet smell].

I Thes. 5:9. For God hath not appointed us [appointed us not] to [unto] wrath, but to obtain [unto the obtaining of] salvation by [through] our Lord Jesus Christ, 10. Who died for us, that, whether we wake or sleep, we should live together with him.

I Ti. 2:5. For *there is* one God,—and—one mediator [also] between God and men, the man [*himself* man,] Christ Jesus; 6. Who gave himself a ransom for all, to be testified in due time [the testimony *to be borne* in its own time].

Tit. 2:14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people [a people for his own possession], zealous of good works.

Heb. 2:9. That—he—by the grace of God [he] should taste death for every *man*, 17. Wherefore in all things it behoved [behooved] him to be made like unto *his* brethren, that he might be [become] a merciful and faithful high priest in things *pertaining* to God, to make reconciliation [propitiation] for the sins of the people.

Heb. 9:12. Neither by [nor yet through] the blood of goats and calves, but by [through] his own blood—he—entered in once [for all] into the holy place, having obtained eternal redemption—*for us*—. 13. For if the blood of bulls and of goats [of goats and bulls], and the ashes of an heifer sprinkling the unclean [them that have been defiled], sanctifieth to the purifying [sanctify unto the cleanness] of the flesh: 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to [blemish unto] God, purge [cleanse] your conscience from dead works to serve the living God? 15. And for this cause he is the mediator of the [a] new testament [covenant], that by means of death [that a death having taken place], for the redemption of the transgressions *that were* under the first testament [covenant], they which are [that have been] called might [may] receive the promise of [the] eternal inheritance. 25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year [year by year] with blood of others [not his own]. 26. For then [else] must he often have suffered since the foundation of the world: but now once in [at] the end of the world [ages] hath he appeared [been manifested] to put away sin by the sacrifice of himself.

Heb. 13:12. Wherefore Jesus also, that he might sanctify the people with [through] his own blood, suffered without the gate. 20. Now the God of peace, that [who] brought again from the dead—our Lord Jesus,—that [the] great shepherd of the sheep, through [with] the blood of the everlasting [an eternal] covenant [*even* our Lord Jesus],

I Pe. 1:18. Forasmuch that ye know [knowing] that ye were not redeemed [redeemed not] with corruptible things, *as* silver and [or] gold, from your vain conversation *received* by tradition [manner of life handed down] from your fathers; 19. But with the precious blood—of Christ—as of a lamb without blemish and without spot [*even the blood* of Christ]: 20. Who—verily—was foreordained [foreknown indeed] before the foundation of the world, but was manifest in these last [manifested at the end of the] times for you [your sake],

I Pe. 2:24. Who his own self bare our sins in his—own—body on [upon] the tree, that we, being dead [having died] to [unto] sins, should [might] live unto righteousness: by whose stripes ye were healed.

I Pe. 3:18. For [Because] Christ also—hath once—suffered for sins [once], the just [righteous] for the unjust [unrighteous], that he might bring us to God, being put to death in the flesh, but quickened by [made alive in] the Spirit.

I Jno. 1:7. The blood of Jesus—Christ—his Son cleanseth us from all sin.

I Jno. 2:2. He is the propitiation for our sins: and not for ours only, but also for—*the sins of*—the whole world.

I Jno. 3:5. Ye know that he was manifested to take away—our—sins; and in him is no sin.

I Jno. 4:10. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* a propitiation for our sins.

I Jno. 5:6. This is he that came by water and blood, *even* Jesus Christ; not by [with the] water only, but by [with the] water and [with the] blood.

Rev. 1:5. Unto him that loved [loveth] us, and washed [loosed] us from our sins in [by] his—own—blood,

Rev. 5:9. And they sung [sing] a new song, saying, Thou art worthy [Worthy art thou] to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed [didst purchase]—us—to [unto] God by [with] thy blood out [*men*] of every kindred [tribe], and tongue, and people, and nation;

Rev. 7:14. And he said to me, These are they which came [that come] out of [the] great tribulation, and have [they] washed their robes, and made them white in the blood of the Lamb.

Rev. 12:11. And they overcame him by [because of] the blood of the Lamb, and by [because of] the word of their testimony; and they loved not their lives [life even] unto the death.

AVARICE.

Ecc. 5:10. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also [also is] vanity. 11. When goods increase, they are increased that eat them: and what good [advantage] *is there* to the owners [owner] thereof, saving [save] the beholding *of them* with their [his] eyes?

Eze. 7:19. They shall cast their silver in the streets, and their gold shall be removed [as an unclean thing]: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord [Jehovah]: they shall not satisfy their souls, neither fill their bowels: because it is [hath been] the stumbling-block of their iniquity.

Eze. 28:5. By thy great wisdom *and* by thy traffick [traffic] hast thou increased thy riches, and thine [thy] heart is lifted up because of thy riches.

I Ti. 6:5. Perverse disputings [wranglings] of men of corrupt minds [corrupted

in mind], and destitute [bereft] of the truth, supposing that gain is godliness [godliness is a way of gain]—: from such withdraw thyself—. 10. For the love of money is the [a] root of all [kinds of] evil: which—while—some coveted [reaching] after, they have erred [have been led astray] from the faith, and [have] pierced themselves through with many sorrows.

Lu. 12:15. And he said unto them, Take heed, and beware of [keep yourselves from all] covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17. And he thought [reasoned] within himself, saying, What shall I do, because I have no room [not] where to bestow my fruits? 18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits [grain] and my goods. 19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink,—*and*—be merry. 20. But God said unto him, *Thou* fool [foolish one], this night [is] thy soul—shall be—required of thee:—then whose shall those things be,—[and the things] which thou hast provided [prepared, whose shall they be]? 21. So *is* he that layeth up treasure for himself, and is not rich toward God.

I Jno. 3:17. But whoso hath this world's good, and seeth [beholdeth] his brother have [in] need, and shutteth up his—bowels *of—compassion* from him, how dwelleth [doth] the love of God [abide] in him?

BACKBITING.

Psa. 15:1. Lord [Jehovah], who shall abide [sojourn] in thy tabernacle? who shall dwell in thy holy hill? 2. He that walketh uprightly, and worketh righteousness, and speaketh—the—truth in his heart. 3. *He that* backbiteth [slandereth] not with his tongue, nor doeth evil to his neighbour [friend], nor taketh up a reproach against his neighbour [neighbor].

Prov. 25:23. The north wind driveth away [bringeth forth] rain: so *doth*—an angry countenance—a backbiting tongue [an angry countenance].

Rom. 1:28. And even as they did not like to retain [refused to have] God in *their* knowledge, God gave them over to [up unto] a reprobate mind, to do those things which are not convenient [fitting]; 30. Backbiters, haters of [hateful to] God, despiteful [insolent],

II Co. 12:20. For I fear, lest, [by any means], when I come, I shall not [should] find you [not] such as I would, and *that* I shall [should myself] be found unto [of] you such as ye would not: lest [by any means] *there* be debates, envyings, wraths, strifes [*should be* strife, jealousy, wraths, factions], backbitings, whisperings, swellings, tumults:

BACKSLIDING.

Deut. 4:9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen [saw], and lest they depart from thy heart all the days of thy life:

Deut. 8:11. Beware that [lest] thou forget—not—the Lord [Jehovah] thy God, in not keeping his commandments, and his judgments [ordinances], and his statutes, which I command thee this day: 12. Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;* 13. And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, [and all that thou hast is multiplied]. 14. Then thine [thy] heart be lifted up, and thou forget the Lord [Jehovah] thy God, which [who] brought thee forth out of the land of Egypt, from [out of] the house of bondage;

Deut. 29:18. Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord [Jehovah] our God, . . . lest there should be among you a root that beareth gall and wormwood.

Josh. 24:27. And Joshua said . . . Behold, this stone shall be a witness unto [against] us; for it hath heard all the words of the Lord [Jehovah] which he spake unto us; it shall be therefore a witness unto [against] you, lest ye deny your God.

II Ch. 15:2. And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord [Jehovah] *is* with you, while ye be [are] with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. 3. Now for a long season Israel *hath been* [was] without the true God, and without a teaching priest, and without law. 4. But when—they—in their trouble did turn [distress they turned] unto the Lord [Jehovah the] God of Israel, and sought him, he was found of them.

II Ch. 30:9. For if ye turn again unto the Lord [Jehovah], your brethren and your children *shall find* compassion before them that lead them captive, so that they [and] shall come again into this land: for the Lord [Jehovah] your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

Ezra 8:22. The hand of our God *is* upon all them—for good—that seek him [for good]; but his power and his wrath *is* against all them that forsake him.

Job 22:23. If thou return to the Almighty, thou shalt be built up, [If] thou shalt put away iniquity [unrighteousness] far from thy tabernacles [tents]. 24.

Then shalt thou lay up gold as [And lay thou thy treasure in the] dust, and the *gold* of Ophir as [among] the stones of the brooks. 25. Yea, [And] the Almighty shall [will] be thy defence [treasure], and thou shalt have plenty of silver [precious silver unto thee]. 26. For then shalt thou—have thy—delight [thyself] in the Almighty, and shalt lift up thy face unto God. 27. Thou shalt make thy prayer unto him, and he shall [will] hear thee, and thou shalt pay thy vows. 28. Thou shalt also decree a thing, and it shall be established unto thee: and—the—light shall shine upon thy ways. 29. When *men* are cast down [they cast thee down],—then—thou shalt say, *There is* lifting up; and [the humble person] he shall [will] save—the humble person—. 30. He shall [will] deliver the island of the innocent [*even* him that is not innocent]: and it is [Yea, he shall be] delivered by the pureness [cleanness] of thine [thy] hands.

Job 34:26. He striketh them as wicked men in the open sight of others; 27. Because they turned back [aside] from [following] him, and would not consider [have regard to] any of his ways:

Psa. 44:20. If we have forgotten the name of our God, or stretched out [spread forth] our hands to a strange god; 21. Shall [Will] not God search this out? for he knoweth the secrets of the heart.

Psa. 73:27. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring [play the harlot, departing] from thee.

Psa. 125:5. As for such as turn aside unto their crooked ways, the Lord shall [Jehovah will] lead them forth with the workers of iniquity.

Prov. 14:14. The backslider in heart shall be filled with his own ways:

Isa. 29:24. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine [receive instruction].

Isa. 31:6. Turn ye unto *him from* whom —the children of Israel—[ye] have deeply revolted [O children of Israel]. 7. For in that day every man [they] shall cast away [every man] his idols of silver, and his idols of gold, which your own hands have made unto you *for* a sin.

Jer. 2:19. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and [a] bitter, that thou hast forsaken the Lord [Jehovah] thy God, and that my fear *is* not in thee, saith the Lord God [Jehovah] of hosts.

Jer. 3:22. Return, ye backsliding children,—*and*—I will heal your backslidings.

Jer. 4:1. If thou wilt return, O Israel, saith the Lord [Jehovah], [if thou wilt] return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove [be removed]. 2. And thou shalt swear, The Lord [As Jehovah] liveth, in truth, in judgment [justice], and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. 14. O Jerusalem, wash thine [thy] heart from wickedness, that thou mayest be saved. How long shall thy vain [thine evil] thoughts lodge within thee?

Jer. 6:16. Thus saith the Lord [Jehovah], Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls.

Jer. 17:13. O Lord [Jehovah], the hope of Israel, all that forsake thee shall be ashamed [put to shame],—*and*—they that depart from me shall be written in the earth, because they have forsaken the Lord [Jehovah], the fountain of living waters.

Eze. 3:20. Again, When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness [righteous deeds] which he hath done shall not be remembered; but his blood will I require at thine [thy] hand.

Eze. 18:26. When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them [therein]; for [in] his iniquity that he hath done shall he die.

Eze. 23:35. Therefore thus saith the Lord God [Jehovah]; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

Hos. 3:5. Afterward shall the children of Israel return, and seek the Lord [Jehovah] their God, and David their king; and shall [come with] fear the [unto] Lord [Jehovah] and [to] his goodness in the latter days.

Hos. 6:1. Come, and let us return unto the Lord [Jehovah]: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2. After two days will he revive us: in [on] the third day he will raise us up, and we shall live in his sight [before him]. 3. Then shall we [And let us] know, *if* we [let us] follow on to know the Lord [Jehovah]: his going forth is prepared [sure] as the morning; and he shall [will] come unto us as the rain, as the latter—*and* former—rain unto [that watereth] the earth.

Hos. 11:2. *As* they [The more *the prophets*] called them, so [the more] they went from them: 7. And my people are bent to [on] backsliding from me: though they called them to the most [*him that is* on] High, none at all would [will] exalt *him*.

Hos. 14:1. O Israel, return unto the Lord [Jehovah] thy God; for thou hast fallen by thine iniquity.

Mat. 5:13. If the salt have lost his [its] savour [savor], wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and—to be—trodden under foot of men.

Mat. 23:37. O Jerusalem, Jerusalem,—*thou*—that killest [killeth] the prophets, and stonest [stoneth] them which [that] are sent unto thee [her!], how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

Mat. 24:12. Because iniquity shall abound [be multiplied], the love of [the] many shall wax cold.

Mk. 8:38. Whosoever—therefore—shall be ashamed of me and of my words in this adulterous and sinful generation;—of him also shall—the Son of man [also shall] be ashamed [of him], when he cometh in the glory of his Father with the holy angels.

Lu. 9:62. No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Jno. 6:67. — Then said — Jesus [said therefore] unto the twelve, Will ye also go away?

Jno. 15:6. If a man abide not in me, he is cast forth as a branch, and is withered; and men [they] gather them, and cast *them* into the fire, and they are burned.

Gal. 4:9. But now,—after—that ye have known [come to know] God, or rather are [to be] known of [by] God, how turn ye [back] again to the weak and beggarly elements [rudiments], whereunto ye desire —again—to be in bondage [over again]? 10. Ye observe days, and months, and times [seasons], and years. 11. I am afraid of you, lest [by any means] I have bestowed upon you labour [labor upon you] in vain.

I Ti. 1:19. Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck [thrust from them made shipwreck concerning the faith]:

I Ti. 5:15. Some are already [already some are] turned aside after Satan.

I Ti. 6:10. The love of money is the [a] root of all [kinds of] evil: which —while—some coveted [reaching] after, —they—have erred [been led astray] from the faith, and [have] pierced themselves through with many sorrows. 20. O Timothy, keep [guard] that which is committed to thy trust [unto *thee*], avoiding [turning away from the] profane—*and* vain—babblings, and oppositions of science [the knowledge which is] falsely so called: 21. Which some professing have erred concerning the faith.

II Ti. 2:12. If we [shall] deny *him*, he also will deny us:

II Ti. 4:10. For Demas hath forsaken [forsook] me, having loved this present world.

Heb. 3:12. Take heed, brethren, lest [haply] there [shall] be in any [one] of you an evil heart of unbelief, in departing [falling away] from the living God. 13. But exhort one another daily [day by day], while [so long as] it is called To day; lest any [one] of you be hardened through [by] the deceitfulness of sin.

Heb. 4:1. Let us therefore fear [fear therefore], lest [haply], a promise being left—*us*—of entering into his rest, any [one] of you should seem to [have] come short of it. 11. Let us labour therefore [therefore give diligence] to enter into that rest, lest any [that no] man fall after the same example of unbelief [disobedience].

Heb. 6:4. *It is* impossible for [For as touching] those who were once enlightened, and—have—tasted of the heavenly gift, and were made partakers of the Holy Ghost [Spirit], 5. And—have—tasted the good word of God, and the powers of the world [age] to come, 6. If they shall fall [and then fell] away, [it is impossible] to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

Heb. 10:26. If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more [a] sacrifice for sins, 27. But a certain fearful looking for [expectation] of judgment and fiery indignation [a fierceness of fire], which shall devour the adversaries. 28. He [A man] that despised [hath set at naught] Moses' law died [dieth] without mercy [compassion] under [on *the word of*] two or three witnesses: 29. Of how much sorer punishment, suppose [think] ye, shall he be thought [judged] worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 38. If *any man* draw [he shrink] back, my soul shall have [hath] no pleasure in him. 39. But we are not of them who draw [that shrink] back unto perdition;

II Pe. 1:9. He that lacketh these things is blind, and cannot see afar off [seeing only what is near], and hath [having] forgotten that he was purged [the cleansing] from his old sins.

II Pe. 2:20. For if after they have escaped the pollutions [defilements] of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end [last state] is [become] worse with them than the beginning [first]. 21. For it had been [were] better for them not to have known the way of righteousness, than, after they have known [knowing] *it*, to turn [back] from the holy commandment delivered unto them.

Rev. 2:4. I have *somewhat* [this] against thee, because [that] thou hast left [didst leave] thy first love. 5. Remember there-

fore—from—whence thou art fallen, and repent, and do the first works; or else I—will—come unto [to] thee—quickly—, and will remove [move] thy candlestick out of his [its] place, except thou repent. 21. I gave her space [time] to [that she should] repent—of her fornication—; and she repented not [willeth not to repent of her fornication]. 22. Behold, I—will—cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds [her works]. 23. And I will kill her children with death.

Rev. 3:2. Be [thou] watchful, and strengthen [establish] the things which [that] remain, that are [which were] ready to die: for I have—not—found thy works perfect [no works of thine perfected] before [my] God. 3. Remember therefore how thou hast received and heard [didst hear], and hold fast [keep *it*], and repent. If therefore thou shalt not watch, I will come—on thee—as a thief, and thou shalt not know what hour I will come upon thee.

Rev. 3:8. I know thy works: behold, I have set before thee an open door [a door opened], and no man [which none] can shut—it—: for [that] thou hast a little strength [power], and hast kept [didst keep] my word, and hast not denied [didst not deny] my name. 15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16. So—then—because thou art lukewarm, and neither cold nor hot [hot nor cold], I will spue [spew] thee out of my mouth. 17. Because thou sayest, I am rich, and increased with goods [have gotten riches], and have need of nothing; and knowest not that thou art wretched [the wretched one], and miserable, and poor, and blind, and naked: 18. I counsel thee to buy of me gold tried in the [refined by] fire, that thou mayest be [become] rich; and white raiment [garments], that thou mayest be clothed [clothe thyself], and *that* the shame of thy nakedness do not appear [be not made manifest]; and [eyesalve to] anoint thine eyes—with eyesalve—, that thou mayest see. 19. As many as I love, I rebuke [reprove] and chasten: be zealous therefore, and repent. 20. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21. To him [He] that overcometh will I grant [I will give to him] to sit [down] with me in my throne,—even—as I also overcame, and am set [sat] down with my Father in his throne.

BAPTISM.

Mat. 3:5. Then went out to [unto] him Jerusalem, and all Judea [Judæa], and all the region round about [the] Jordan. 6. And [they] were baptized of him in [the river] Jordan, confessing their sins. 11. I indeed baptize you with [in] water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with [in] the Holy Ghost [Spirit], and *with* [*in*] fire: 13. Then cometh Jesus from Galilee to [the] Jordan unto John, to be baptized of him. 14. But John forbade [would have hindered] him, saying, I have need to be baptized of thee, and comest thou to me? 15. And [But] Jesus answering said unto him, Suffer *it—to be so*—now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16. And Jesus, when he was baptized, went up straightway out of [from] the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like [as] a dove, and lighting [coming] upon him: 17. And lo a voice from [out of the] heaven, saying, This is my beloved Son, in whom I am well pleased.

Mat. 21:25. The baptism of John, whence was it? from heaven, or of [from] men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why [then] did ye not—then—believe him?

Mat. 28:19. Go ye therefore, and teach [make disciples of] all [the] nations, baptizing them in [into] the name of the Father, and of the Son, and of the Holy Ghost [Spirit]:

Mk. 1:4. John did baptize [came, who baptized] in the wilderness, and preach [preached] the baptism of repentance for [unto]—the—remission of sins. 5. And there went out unto him all the land [country] of Judea [Judæa], and [all] they of Jerusalem, and [they] were—all—baptized of him in the river—of—Jordan, confessing their sins. 8. I—indeed have—baptized you with [in] water: but he shall baptize you with [in] the Holy Ghost [Spirit].

Mk. 16:16. He that believeth and is baptized shall be saved; but he that believeth [disbelieveth]—not—shall be damned [condemned].

Lu. 3:3. And he came into all the country [region round] about [the] Jordan, preaching the baptism of repentance for the [unto] remission of sins; 7. Then said he [He said therefore] to the multitude [multitudes] that came forth [went out] to be baptized of him, O generation [Ye offspring] of vipers, who—hath—warned you to flee from the wrath to come? 12. Then [And there] came also publicans to be baptized, and [they] said unto him, Master [Teacher], what shall [must] we do? 16. John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh [but there cometh he that is mightier than I], the latchet of whose shoes I am not worthy to unloose: he shall baptize you with [in] the Holy Ghost [Spirit] and with [in] fire:

21. Now [it came to pass,] when all the people were baptized,—it came to pass,—that Jesus also being [having been] baptized, and praying, the heaven was opened, 22. And the Holy Ghost [Spirit] descended in a bodily shape [form] like [as] a dove upon him, and a voice came from [out of] heaven,—which said,—Thou art my beloved Son; in thee I am well pleased.

Lu. 7:29. And all the people that [when they] heard—*him*—, and the publicans, justified God, being baptized with the baptism of John. 30. But the Pharisees and [the] lawyers rejected [for themselves] the counsel of God—against themselves—being not baptized of him.

Jno. 1:25. And they asked him, and said unto him, Why [then] baptizest thou—then—, if thou be not that [art not the] Christ, nor Elias [neither Elijah], neither that [the] Prophet? 26. John answered them, saying, I baptize with [in] water: but there [in the midst of you] standeth one—among you,—whom ye know not; 27. [*even*] He it is, who coming [that cometh] after me is—preferred before me—[the latchet of] whose shoe's [shoes]—latchet—I am not worthy to unloose. 28. These things were done in Bethabara [Bethany] beyond [the] Jordan, where John was baptizing. 29. The next day [On the morrow] John [he] seeth Jesus coming unto him, and saith, Behold the Lamb of God, which [that] taketh away the sin of the world! 30. This is he of whom I said, After me cometh a man which is preferred [who is become] before me; for he was before me. 31. And I knew him not: but that he should be made manifest to Israel, therefore am I come [for this cause came I] baptizing with [in] water. 32. And John bare record [witness], saying, I saw [have beheld] the Spirit descending from [as a dove out of] heaven—like a dove—, and it abode upon him. 33. And I knew him not: but he that sent me to baptize with [in] water, the same [he] said unto me, Upon whom [whomsoever] thou shalt see the Spirit descending, and remaining [abiding] on [upon] him, the same is he which [that] baptizeth with [in] the Holy Ghost [Spirit].

Jno. 3:5. Jesus answered, Verily, verily, I say unto thee, Except a man [one] be born of water and—*of*—the Spirit, he cannot enter into the kingdom of God. 22. After these things came Jesus and his disciples into the land of Judea [Judæa]; and there he tarried with them, and baptized. 23. And John also was baptizing in Enon [Ænon] near to Salim, because there was much water there: and they came, and were baptized. 26. And they came unto John, and said unto [to] him, Rabbi, he that was with thee beyond [the] Jordan, to whom thou barest [hast borne] witness, behold, the same baptizeth, and all *men* come to him.

Jno. 4:1. When therefore the Lord knew how [that] the Pharisees had heard that Jesus made [was making] and baptized [baptizing] more disciples than John, 2. (Though [although] Jesus himself baptized not, but his disciples,)

Jno. 10:40. And [he] went away again beyond [the] Jordan into the place where John [was] at [the] first baptized [baptizing]; and there he abode.

Acts 1:5. For John truly [indeed] baptized with water; but ye shall be baptized with [in] the Holy Ghost [Spirit] not many days hence. 22. Beginning from the baptism of John, unto that same [the] day that he was taken [received] up from us, [of these] must one be ordained to be [become] a witness with us of his resurrection.

Acts 2:38. Then [And] Peter said unto them, Repent [ye], and be baptized every one of you in the name of Jesus Christ for [unto] the remission of [your] sins, and ye shall receive the gift of the Holy Ghost [Spirit]. 41. Then they [They then] that—gladly—received his word were baptized: and [there were added *unto them*] the same [in that] day—there were added *unto them*—about three thousand souls.

Acts 8:12. But when they believed Philip preaching the things [good tidings] concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. 13. Then [And] Simon [also] himself believed—also—: and when he was [being] baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done [beholding signs and great miracles wrought, he was amazed]. 36. And as they went on *their* [the] way, they came unto a certain water: and the eunuch said, See [Behold], *here is* water; what doth hinder me to be baptized? —37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.— 38. And he commanded the chariot to stand still: and they [both] went down—both—into the water, both Philip and the eunuch; and he baptized him. 39. And when they were come up [came up] out of the water, the Spirit of the Lord caught away Philip, that [and] the eunuch saw him no more: and [for] he went on his way rejoicing.

Acts 9:18. And immediately [straightway] there fell from his eyes as it had been [were] scales: and he received [his] sight—forthwith—, and [he] arose, and was baptized.

Acts 10:37. That word [saying],—*I say*,—ye [yourselves] know, which was published throughout all Judea [Judæa], and began [beginning] from Galilee, after the baptism which John preached; 47. Can any man forbid [the] water, that these should not be baptized, which [who] have

received the Holy Ghost [Spirit] as well as we? 48. And he commanded them to be baptized in the name of the Lord [Jesus Christ]. Then prayed they him to tarry certain days.

Acts 11:16. Then remembered I [And I remembered] the word of the Lord, how —that—he said, John indeed baptized with water; but ye shall be baptized with [in] the Holy Ghost [Spirit].

Acts 13:24. When John had first preached before his coming the baptism of repentance to all the people of Israel.

Acts 16:15. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us. 33. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway [immediately].

Acts 18:25. This man was [had been] instructed in the way of the Lord; and being fervent in—the—spirit, he spake and taught diligently [accurately] the things of the Lord [concerning Jesus], knowing only the baptism of John.

Acts 19:3. And he said—unto them—, Unto [Into] what then were ye baptized? And they said, Unto [Into] John's baptism. 4. Then said Paul [And Paul said], John—verily—baptized with the baptism of repentance, saying unto the people, that they should believe on him which [that] should come after him, that is, on—Christ —Jesus. 5. When they heard *this*, they were baptized in the name of the Lord Jesus.

Acts 22:16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the [his] name—of the Lord—.

Rom. 6:3. Know ye not, that so many of us as [Or are ye ignorant that all we who] were baptized into Jesus Christ [Christ Jesus] were baptized into his death? 4. Therefore we are buried [We were buried therefore] with him by [through] baptism unto [into] death: that like as Christ was raised—up—from the dead by [through] the glory of the Father,—even—so we also should [might] walk in newness of life.

I Co. 1:13. Is Christ divided? was Paul crucified for you? or were ye baptized in [into] the name of Paul? 14. I thank God that I baptized none of you, but [save] Crispus and Gaius; 15. Lest any [man] should say that I had [ye were] baptized in mine own [into my] name. 16. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. 17. For Christ sent me not to baptize, but to preach the gospel: not with [in] wisdom of words, lest the cross of Christ should be made of none effect [void].

I Co. 6:11. And such were some of you: but ye are [were] washed, but ye are [were] sanctified, but ye are [were] justified in the name of the Lord Jesus [Christ], and by [in] the Spirit of our God.

I Co. 12:13. For by [in] one Spirit are [were] we all baptized into one body, whether — *we be* — Jews or Gentiles [Greeks], whether—*we be*—bond or free; and have been [were] all made to drink into [of] one Spirit.

Gal. 3:27. For as many of you as have been [were] baptized into Christ have [did] put on Christ.

Eph. 4:4. *There is* one body, and one Spirit, even as [also] ye are [were] called in one hope of your calling; 5. One Lord, one faith, one baptism, 6. One God and Father of all, who *is* above [over] all, and through all, and in—you—all.

Eph. 5:26. That he might sanctify [it] and cleanse [having cleansed] it with [by] the washing of water by [with] the word.

Col. 2:12. [Having been] Buried with him in baptism, wherein also ye are risen [ye were also raised] with *him* through—the—faith of the operation [in the working] of God, who—hath—raised him from the dead.

Tit. 3:5. Not by works of [*done* in] righteousness which we have done [did ourselves], but according to his mercy he saved us, by [through] the washing of regeneration, and renewing of the Holy Ghost [Spirit];

Heb. 10:22. Let us draw near with a true heart in full assurance [fulness] of faith, having our hearts sprinkled from an evil conscience, and [having] our bodies [body] washed with pure water.

I Pe. 3:20. Which sometime [that aforetime] were disobedient, when—once—the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by [through] water. 21. The like figure whereunto [Which also after a true likeness]—*even* baptism — doth — also— now save us [you, *even* baptism], (not the putting away of the filth of the flesh, but the answer [interrogation] of a good conscience toward God,) by [through] the resurrection of Jesus Christ:

BENEDICTIONS.

Num. 6:23. On this wise ye shall bless the children of Israel, saying [ye shall say] unto them, 24. The Lord [Jehovah] bless thee, and keep thee: 25. The Lord [Jehovah] make his face [to] shine upon thee, and be gracious unto thee: 26. The Lord [Jehovah] lift up his countenance upon thee, and give thee peace.

Rom. 1:7. To all that be [are] in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Rom. 15:5. Now the God of patience and consolation [of comfort] grant you to be likeminded [of the same mind] one toward [with] another according to Christ Jesus: 6. That—ye may—with one mind [accord]—*and*—[ye may with] one mouth glorify God, even the [and] Father of our Lord Jesus Christ. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through [in] the power of the Holy Ghost [Spirit]. 33. Now the God of peace *be* with you all.—Amen.—

Rom. 16:20. The grace of our Lord Jesus Christ *be* with you.—Amen.—

I Co. 1:3. Grace—*be*—unto [to] you, and peace, from God our Father, and—*from*—the Lord Jesus Christ.

II Co. 13:14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost [Spirit], *be* with you all.—Amen.—

Gal. 6:16. And as many as [shall] walk according to [by] this rule, peace *be* on [upon] them, and mercy—, and—upon the Israel of God. 18. —Brethren,—the grace of our Lord Jesus Christ *be* with your spirit [brethren]. Amen.

Eph. 6:23. Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24. Grace *be* with all them that love our Lord Jesus Christ in sincerity [with *a love* incorruptible]. —Amen.—

II Thes. 3:16. Now the Lord of peace himself give you peace always [at all times] by all means [in all ways]. The Lord *be* with you all. 18. The grace of our Lord Jesus Christ *be* with you all. —Amen.—

I Ti. 1:2. Grace, mercy,—*and*—peace, from God our [the] Father and Jesus Christ our Lord.

I Ti. 6:21. Grace *be* with thee.

II Ti. 4:22. The Lord—Jesus Christ—*be* with thy spirit. Grace *be* with you. —Amen.—

Tit. 3:15. Grace *be* with you all. —Amen.—

Heb. 13:20. Now the God of peace, that [who] brought again from the dead—our Lord Jesus,—that [the] great shepherd of the sheep, through [with] the blood of the everlasting [an eternal] covenant, [*even* our Lord Jesus,] 21. Make you perfect in every good work [thing] to do his will, working in you [us] that which is well-pleasing in his sight, through Jesus Christ; to whom *be* [the] glory for ever and ever. Amen. 25. Grace *be* with you all. Amen.

I Pe. 1:2. Grace unto [to] you, and peace, be multiplied.

I Pe. 5:10. But [And] the God of all grace, who—hath—called us [you] unto his eternal glory by [in] Christ—Jesus—, after that ye have suffered a [little] while, make you [shall himself] perfect, stablish [establish], strengthen—, settle—*you*. 11. To him *be*—glory and—dominion for ever and ever. Amen. 14. Peace *be* with [unto] you all that are in Christ—Jesus. Amen—.

II Pe. 1:2. Grace [to you] and peace be multiplied—unto you—through [in] the knowledge of God, and of Jesus our Lord, 3. According as [Seeing that] his divine power hath given [granted] unto us all things that *pertain* unto life and godliness, through the knowledge of him that—hath —called us to [by his own] glory and virtue: 4. Whereby are given [he hath granted] unto us exceeding great and precious [his precious and exceeding great] promises: that by [through] these ye might be [may become] partakers of the divine nature, having escaped [from] the corruption that is in the world through [by] lust.

II Jno. :3. Grace—be with you—, mercy, —*and*—peace [shall be with us], from God the Father, and from—the Lord—Jesus Christ, the Son of the Father, in truth and love.

Jude :2. Mercy unto you, and peace, and love, be multiplied.

BENEFICENCE.

Psa. 41:1. Blessed *is* he that considereth the poor: the Lord [Jehovah] will deliver him in time [the day] of trouble [evil].

Psa. 112:9. He hath dispersed, he hath given to the poor [needy]; his righteousness endureth for ever; his horn shall be exalted with honour [honor].

Prov. 3:27. Withhold not good from them to whom it is due, when it is in the power of thine [thy] hand to do *it*. 28. Say not unto thy neighbour [neighbor], Go, and come again, and to morrow I will give; when thou hast it by thee.

Prov. 11:25. The liberal soul shall be made fat: and he that watereth shall be watered also himself.

Prov. 22:9. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

Prov. 25:21. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: 22. For thou shalt [wilt] heap coals of fire upon his head, and the Lord shall [Jehovah will] reward thee.

Prov. 28:27. He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

Isa. 58:6. *Is* not this the fast that I have chosen? to loose the bands [bonds] of wickedness, to undo the heavy burdens [bands of the yoke], and to let the oppressed go free, and that ye break every yoke? 7. *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to [of] thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine

own flesh? 10. And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity [darkness], and thy darkness [thine obscurity] *be* as the noon day: 11. And the Lord shall [Jehovah will] guide thee continually, and satisfy thy soul in drought [dry places], and make fat [strong] thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Eze. 18:5. But if a man be just, and do that which is lawful and right, . . . 7. And hath not oppressed [wronged] any, *but* hath restored to the debtor his pledge, hath spoiled none [taken naught] by violence [robbery], hath given his bread to the hungry, and hath covered the naked with a garment; 8. He *that* hath not given forth upon usury [interest], neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment [justice] between man and man, 9. Hath walked in my statutes, and hath kept my judgments [mine ordinances] to deal truly; he *is* just, he shall surely live, saith the Lord God [Jehovah].

Mat. 5:42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Mk. 9:41. For whosoever shall give you a cup of water to drink—in my name—, because ye belong to Christ [are Christ's], verily I say unto you, he shall not [in no wise] lose his reward.

Lu. 3:11. He that hath two coats, let him impart to him that hath none; and he that hath meat [food], let him do likewise.

Lu. 11:41. But—rather—give [for] alms of such things as ye have [those things which are within]; and, behold, all things are clean unto you.

Acts 11:29. Then [And] the disciples, every man according to his ability, determined to send relief unto the brethren which [that] dwelt in Judea [Judæa]: 30. Which also they did, and sent [sending] it to the elders by the hands [hand] of Barnabas and Saul.

Rom. 15:25. But now [*I say,*] I go unto Jerusalem to minister [ministering] unto the saints. 26. For it hath pleased them [been the good pleasure] of Macedonia and Achaia to make a certain contribution for the poor [among the] saints which [that] are at Jerusalem. 27. [Yea,] It hath pleased them verily [been their good pleasure]; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is [they owe it *to them*] also to minister unto them in carnal things.

I Ti. 5:8. But if any provide [provideth] not for his own, and especially [specially] —for those of—his own house [household], he hath denied the faith, and is worse than an infidel [unbeliever]. 16. If any—man or—woman that believeth have [hath] widows, let them [her] relieve them, and let not the church be charged [burdened]; that it may relieve them that are widows indeed.

I Ti. 6:18. That they do good, that they be rich in good works, [that they be] ready to distribute, willing to communicate;

Heb. 6:10. For God *is* not unrighteous to forget your work and—labour of—[the] love, which ye—have—shewed [showed] toward his name, in that ye—have—ministered to the saints, and [still] do minister.

Heb. 13:16. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Jas. 2:15. If a brother or sister be naked, and destitute [in lack of] of daily food, 16. And one of you say unto them, Depart [Go] in peace, be *ye* warmed and filled: notwithstanding [and yet] ye give them not those [the] things—which are—needful to the body; what *doth it* profit?

I Jno. 3:17. But whoso hath this [the] world's good [goods], and seeth [beholdeth] his brother have [in] need, and shutteth up his—bowels *of—compassion* from him, how dwelleth [doth] the love of God [abide] in him?

See *ALMS; LIBERALITY.*

BENEVOLENT.

See *ALMS; BENEFICENCE.*

BEREAVEMENT.

Ex. 12:29. And it came to pass—, that —at midnight the Lord [that Jehovah] smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle. 30. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for *there was* not a house where *there was* not one dead.

Ruth 1:3. And Elimelech Naomi's husband died: and she was left, and her two sons. 4. And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelt there about ten years. 5. And Mahlon and Chilion died—also—both of them; and the woman was left of her two sons [children] and [of] her husband.

II Sa. 12:22. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell [knoweth] *whether* God [Jehovah] will [not] be gracious to me, that the child may live? 23. But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall [will] not return to me.

Job 1:18. While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's

house: 19. And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. 20. Then Job arose, and rent his mantle [robe], and shaved his head, and fell down upon the ground, and worshipped, 21. And [he] said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord [Jehovah] gave, and the Lord [Jehovah] hath taken away; blessed be the name of the Lord [Jehovah].

Ecc. 7:2. *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart. 3. Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better [glad]. 4. The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

See *AFFLICTION*.

BETRAYAL.

Mat. 20:18. Behold, we go up to Jerusalem; and the Son of man shall be betrayed [delivered] unto the chief priests and—unto the—scribes, and they shall condemn him to death.

Mat. 24:10. And then shall many be offended [stumble] and shall betray [deliver up] one another, and shall hate one another.

Mat. 26:14. Then one of the twelve, [who was] called Judas Iscariot, went unto the chief priests, 15. And said—*unto them*—, What will ye give [are ye willing to give] me, and I will deliver him unto you? And they covenanted with [weighed unto] him—for—thirty pieces of silver. 16. And from that time he sought opportunity to betray [deliver] him [*unto them*]. 45. Then cometh he to his [the] disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Mk. 14:10. And Judas Iscariot, [he that was] one of the twelve, went [away] unto the chief priests, to betray [that he might deliver] him unto them. 11. And [they,] when they heard *it*,—they—were glad, and promised to give him money. And he sought how he might conveniently betray him [deliver him *unto them*].

Lu. 22:47. —And—while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and [he] drew near unto Jesus to kiss him. 48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

Jno. 13:21. When Jesus had thus said, he was troubled in [the] spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

Jno. 18:2. And [Now] Judas also, which [who] betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples. 3. Judas then, having received a band *of men* [*soldiers*] and officers from the chief priests and [the] Pharisees, cometh thither with lanterns and torches and weapons. 4. Jesus therefore, knowing all [the] things that should come [were coming] upon him, went forth, and said [saith] unto them, Whom seek ye? 5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which [who] betrayed him, stood [was standing] with them.

BIGOTRY.

Isa. 65:5. Which [that] say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day.

Mk. 2:16. And—when—the scribes and [of the] Pharisees [when they] saw him eat [that he was eating] with publicans and sinners [the sinners and publicans],—they—said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

Lu. 9:49. And John answered and said, Master, we saw one casting out devils [demons] in thy name; and we forbad [forbade] him, because he followeth [followed] not with us. 50. And [But] Jesus said to [unto] him, Forbid *him* not; for he that is not against us [you] is for us [you].

Lu. 18:9. And he spake [also] this parable unto certain which [who] trusted in themselves that they were righteous, and despised others [set all others at nought]: 10. Two men went up into the temple to pray; the one a Pharisee and the other a publican. 11. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men *are* [the rest of men], extortioners, unjust, adulterers, or even as this publican. 12. I fast twice in the week, I give tithes of all that I possess [get]. 13. And [But] the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote—upon—his breast, saying, God be [thou] merciful to me a sinner. 14. I tell [say unto] you, this man went down to his house justified *rather* than the other; for every one that exalteth himself shall be abased [humbled]; and [but] he that humbleth himself shall be exalted.

Acts 26:9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 10. Which thing [And this] I also did in Jerusalem: and [I both shut up] many of the saints—did I shut up—in prison [prisons], having received authority from the chief priests; and when they were put to death, I gave my voice [vote] against *them*.

Rom. 3:9. What then? are we better *than they?* No, in no wise: for we—have—before proved [laid to the charge] both [of] Jews and Gentiles [Greeks], that they are all under sin; 10. As it is written, There is none righteous, no, not one:

BLASPHEMY.

Ex. 20:7. Thou shalt not take the name of the Lord [Jehovah] thy God in vain; for the Lord [Jehovah] will not hold him guiltless that taketh his name in vain.

Lev. 19:12. Ye shall not swear by my name falsely, neither shalt thou [and] profane the name of thy God:

II Ki. 19:22. Whom hast thou reproached [defied] and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel.

Job 40:2. Shall he that [cavilleth] contendeth [contend] with the Almighty—instruct *him?*—he that reproveth [argueth with] God, let him answer it.

Psa. 5:1. Give ear to my words, O Lord [Jehovah]; consider my meditation. 2. Hearken unto the voice of my cry, my King, and my God: for unto thee will [do] I pray.

Psa. 10:11. He hath said [saith] in his heart, God hath forgotten: he hideth his face; he will never see *it*. 13. Wherefore doth the wicked contemn God? he hath said [and say] in his heart, Thou wilt not require *it*.

Psa. 50:21. These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an* [a] *one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

Psa. 73:9. They [have] set their mouth against [in] the heavens, and their tongue walketh through the earth. 11. And they say, How doth God know? and is there knowledge in the Most High?

Psa. 74:18. Remember this, *that* the enemy hath reproached, O Lord [Jehovah], and *that* the [a] foolish people have [hath] blasphemed thy name.

Psa. 78:19. Yea, they spake against God; they said, Can God furnish [prepare] a table in the wilderness? 20. Behold, he smote the rock, [so] that—the—waters gushed out, and—the—streams overflowed; can he give bread also? can [Will] he provide flesh for his people?

Psa. 139:20. For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

Prov. 30:8. Remove far from me vanity [falsehood] and lies: give me neither poverty nor riches; feed me with [the] food convenient [that is needful] for me: 9. Lest I be full, and deny *thee*, and say, Who *is* the Lord [Jehovah]? or lest I be poor, and steal, and take [use profanely] the name of my God—*in vain*—.

Isa. 8:21. When they shall be hungry, they shall fret themselves, and curse [by] their king and [by] their God, and look [turn their faces] upward. 22. And—*they shall be* driven to—[into thick] darkness [they shall be driven away].

Isa. 29:15. Woe unto them that seek [hide] deep—to hide—their counsel from the Lord [Jehovah] and their [whose] works are in the dark, and they say, Who seeth us? and who knoweth us? 16. Surely your turning of [Ye turn] things upside down shall be esteemed as the potter's clay [! Shall the potter be esteemed as clay;]: for shall the work [that the thing made should] say of him that made it, He made me not? or—shall—the thing framed [formed] say of him that framed [formed] it, He had [hath] no understanding?

Isa. 52:5. Now therefore, what have [do] I here, saith the Lord [Jehovah], [seeing] that my people is taken away for nought? they that rule over them make them to [do] howl, saith the Lord [Jehovah]; and my name continually every [all the] day *is* blasphemed.

Isa. 65:7. Your [own] iniquities and the iniquities of your fathers together, saith the Lord [Jehovah], which [that] have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I [first] measure their—former—work into their bosom.

Jer. 4:10. Then said I, Ah, Lord God [Jehovah]! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul [life].

Eze. 35:12. I [Jehovah] have heard all thy blasphemies [revilings] which thou hast spoken. 13. Ye have boasted [magnified yourselves] against me [with your mouth], and have multiplied your words against me: I have heard *them* [it].

Hos. 7:13. Woe unto them! for they have fled [wandered] from me: destruction unto them! because [for] they have transgressed [trespassed] against me: though I have redeemed [would redeem] them, yet they have spoken lies against me.

Zeph. 1:12. And it shall come to pass at that time *that* I will search Jerusalem with candles [lamps], and [I will] punish the men that are settled on their lees: that say in their heart, The Lord [Jehovah] will not do good, neither will he do evil.

Zech. 5:3. This *is* the curse that goeth forth over the face of the whole earth [land]: for every one that stealeth shall be cut off—*as*—on this [the one] side according to it; and every one that sweareth shall be cut off—*as*—on that [the other] side according to it. 4. I will bring it [cause it to go] forth, saith the Lord [Jehovah] of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and

it shall remain [abide] in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

Mal. 3:13. Your words have been stout against me, saith the Lord [Jehovah]. Yet ye say, What have we spoken—*so much*—against thee? 14. Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance [charge], and that we have walked mournfully before the Lord [Jehovah] of hosts?

Mat. 12:31. Wherefore [Therefore] I say unto you, All manner of [Every] sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the—*Holy*—Ghost [Spirit] shall not be forgiven—unto men—: 32. And whosoever speaketh [shall speak] a word against the Son of man, it shall be forgiven him: but whosoever speaketh [shall speak] against the Holy Ghost [Spirit] it shall not be forgiven him, neither in this world, neither [nor] in the *world* [that which is] to come.

Mat. 26:65. Then the high priest rent his clothes [garments], saying, He hath spoken blasphemy; what further need have we of witness? behold, now ye have heard his [the] blasphemy.

Mk. 7:21. For from within, out of the heart of men,—proceed—evil thoughts [proceed], adulteries, fornications, murders [fornications, thefts, murders, adulteries], 22. — Thefts, — covetousness [covetings], wickedness [wickednesses], deceit, lasciviousness, an evil eye, blasphemy [railing], pride, foolishness: 23. All these evil things come [proceed] from within, and defile the man.

Jno. 19:7. The Jews answered him, We have a law, and by our [that] law he ought to die, because he made himself the Son of God.

Rom. 2:24. The name of God is blasphemed among the Gentiles through [because of] you, [even] as it is written,

Heb. 10:29. Of how much sorer punishment, suppose [think] ye, shall he be thought [judged] worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Jas. 2:7. Do not they blaspheme that worthy [the honorable] name by—the—which ye are called?

Jas. 3:10. Out of the same mouth proceedeth [cometh forth] blessing and cursing. My brethren, these things ought not so to be.

Jas. 5:12. Above all things, my brethren, swear not, neither by [the] heaven, neither [nor] by the earth, neither [nor] by any other oath: but let your yea be yea; and *your* nay, nay; lest [that] ye fall [not] into condemnation [under judgment].

II Pe. 3:3. Knowing this first, that—there shall come—in the last days scoffers [mockers shall come with mockery], walking after their own lusts, 4 And saying, Where is the promise of his coming? for since [from the day that] the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

Rev. 13:1. And I [he] stood upon the sand of the sea, and [I] saw a beast rise [coming] up out of the sea, . . . and upon his heads the name [names] of blasphemy. 6. He opened his mouth in blasphemy [for blasphemies] against God, to blaspheme his name, and his tabernacle, and [*even*] them that dwell in heaven.

Rev. 16:9. Men were scorched with great heat, and [they] blasphemed the name of God, which [who] hath [the] power over these plagues:

BLESSING.

TEMPORAL: Gen. 9:1. God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. 3. Every moving thing that liveth shall be meat [food] for you;—even—as the green herb have I given you all—things—.

Gen. 22:17. In blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven [heavens], and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies.

Gen. 28:20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21. So that I come again to my father's house in peace; then shall the Lord [Jehovah will be] be my God:

Ex. 23:22. If thou shalt indeed obey [hearken unto] his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

Ex. 34:24. Neither shall any man desire thy land, when thou shalt go [goest] up to appear before the Lord [Jehovah] thy God thrice [three times] in the year.

Lev. 25:20. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: 21. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for [the] three years. 22. And ye shall sow the eighth year, and eat—*yet*—of old fruit [the fruits, the old store;] until the ninth year; until her [its] fruits come in ye shall eat—*of*—the old *store*.

Deut. 2:7. The Lord [Jehovah] thy God hath blessed thee in all the works [work] of thy hand: he knoweth [hath known] thy walking through this great wilderness: these forty years the Lord [Jehovah] thy God *hath been* with thee; thou hast lacked nothing.

Deut. 7:13. He will love thee, and bless thee, and multiply thee: he will also bless

the fruit of thy womb [body], and the fruit of thy land [ground], thy corn [grain], and thy [new] wine, and thine oil, the increase of thy kine [cattle], and the flocks of thy sheep [young of thy flock], in the land which he sware unto thy fathers to give thee. 14. Thou shalt be blessed above all people [peoples]: there shall not be male or female barren among you, or among your cattle. 15. And the Lord [Jehovah] will take away from thee all sickness, and—will put—none of the evil diseases of Egypt,—which thou knowest,—[will he put] upon thee;

Deut. 8:3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* [-thing] that proceedeth out of the mouth of the Lord [Jehovah] doth man live. 4. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. 5. [And] Thou shalt also consider in thine [thy] heart, that, as a man chasteneth his son, *so* the Lord [Jehovah] thy God chasteneth thee. 6. Therefore [And] thou shalt keep the commandments of the Lord [Jehovah] thy God, to walk in his ways, and to fear him. 7. For the Lord [Jehovah] thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of [springs, flowing forth in] valleys and hills; 8. A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive [olive-trees], and honey; 9. A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass [copper].

Deut. 10:18. He doth execute the judgment [justice] of [for] the fatherless and widow, and loveth the stranger [sojourner], in giving him food and raiment.

Deut. 15:4. For the Lord shall greatly [Jehovah will surely] bless thee in the land which the Lord [Jehovah] thy God giveth thee *for* an inheritance to possess it: 6. For the Lord [Jehovah] thy God blesseth [will bless] thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign [rule] over many nations, but they shall not reign [rule] over thee.

Deut. 28:7. The Lord shall [Jehovah will] cause thine enemies that rise up against thee to be smitten before thy face [thee]: they shall come out against thee one way, and [shall] flee before thee seven ways. 8. The Lord shall [Jehovah will] command the blessing upon thee in thy storehouses [barns], and in all that thou settest thine [puttest thy] hand unto; and he shall [will] bless thee in the land which the Lord [Jehovah] thy God giveth thee.

Josh. 1:8. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein [thereon] day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

I Ch. 29:12. Both riches and honour [honor] *come* of thee, and thou reignest [rulest] over all; and in thine [thy] hand *is* power and might; and in thine [thy] hand *it is* to make great, and to give strength unto all. 14. All things *come* of thee, and of thine own have we given thee. 16. O Lord [Jehovah] our God, all this store that we have prepared to build thee an [a] house for thine [thy] holy name *cometh* of thine [thy] hand, and *is* all thine own.

II Ch. 1:12. Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour [honor], such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

Job 5:10. Who giveth rain upon the earth, and sendeth waters upon the fields:

Job 22:18. He filled their houses with good *things:*

Psa. 21:3. Thou preventest [meetest] him with the blessings of goodness: thou settest a crown of pure [fine] gold on his head. 4. He asked life of thee,—*and*—thou gavest *it* him, *even* length of days for ever and ever. 5. His glory *is* great in thy salvation: honour [Honor] and majesty hast [dost] thou laid [lay] upon him.

Psa. 23:1. The Lord [Jehovah] *is* my shepherd; I shall not want. 5. Thou preparest a table before me in the presence of mine enemies: thou anointest [hast anointed] my head with oil; my cup runneth over.

Psa. 65:8. Thou makest the outgoings of the morning and evening to rejoice. 9. Thou visitest the earth, and waterest it: thou greatly enrichest it — with — the [; The] river of God—, *which*—is full of water: thou preparest [providest] them corn [grain] when thou hast so provided [prepared the earth]—for it—. 10. Thou waterest the ridges [its furrows]—thereof—abundantly: thou settlest the furrows [ridges] thereof: thou makest it soft with showers: thou blessest the springing thereof. 11. Thou crownest the year with thy goodness; and thy paths drop fatness.

Psa. 85:12. Yea, the Lord shall [Jehovah will] give *that which is* good; and our land shall yield her [its] increase.

Psa. 91:1. He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. 2. I will say of the Lord [Jehovah], *He is* my refuge and my fortress: my God; in him [whom]—will—I trust. 3. Surely [For] he shall [will] deliver thee from the snare of the fowler, *and* from the noisome [deadly]

pestilence. 4. He shall [will] cover thee with his feathers [pinions], and under his wings shalt thou trust [take refuge]: his truth *shall be thy* [is a] shield and [a] buckler. 5. Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day; 6. —*Nor*—for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday. 7. A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee. 8. Only with thine eyes shalt thou behold and see the reward of the wicked. 9. Because [For] thou hast made the Lord, *which is* my refuge [O Jehovah, art my refuge!], *even* the most [Thou hast made the Most] High, thy habitation; 10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling [tent]. 11. For he shall [will] give his angels charge over thee, to keep thee in all thy ways.

Psa. 107:35. He turneth the wilderness into a standing [pool of] water, and [a] dry ground [land] into watersprings. 36. And there he maketh the hungry to dwell, that they may prepare a city for [of] habitation; 37. And sow—the—fields, and plant vineyards, which may yield [and get them] fruits of increase. 38. He blesseth them also, so that they are multiplied greatly; and [he] suffereth not their cattle to decrease.

Psa. 145:15. The eyes of all wait upon [for] thee; and thou givest them their meat [food] in due season. 16. Thou openest thine [thy] hand, and satisfiest the desire of every living thing.

Psa. 146:5. Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the Lord [Jehovah] his God: 6. Which [Who] made heaven, and earth, the sea, and all that therein [in them] *is:* which [Who] keepeth truth for ever: 7. Which [Who] executeth judgment [justice] for the oppressed: which [Who] giveth food to the hungry. The Lord [Jehovah] looseth the prisoners: 8. The Lord [Jehovah] openeth *the eyes of* the blind: the Lord [Jehovah] raiseth [up] them that are bowed down: the Lord [Jehovah] loveth the righteous: 9. The Lord [Jehovah] preserveth the strangers [sojourners]; he relieveth [upholdeth] the fatherless and widow: but the way of the wicked he turneth upside down.

Prov. 30:8. Give me neither poverty nor riches; feed me with [the] food convenient [that is needful] for me:

Isa. 1:19. If ye be willing and obedient, ye shall eat the good of the land.

Isa. 48:21. They thirsted not *when* he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

Eze. 36:30. I will multiply the fruit of the tree, and the increase of the field, that ye shall [may] receive no more [the] reproach of famine among the heathen [nations]. 36. Then the heathen [nations] that are left round about you shall know that I the Lord build [Jehovah, have builded] the ruined *places, and* plant [planted] that that [which] was desolate: I the Lord [Jehovah] have spoken *it,* and I will do *it.* 38. As the—holy—flock [for sacrifices], as the flock of Jerusalem in her solemn [appointed] feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the Lord [Jehovah].

Joel 2:21. Fear not, O land; be glad and rejoice: for the Lord will do [Jehovah hath done] great things. 23. Be glad then, ye children of Zion, and rejoice in the Lord [Jehovah] your God: for he hath given [giveth] you the former rain moderately [in just measure], and he will cause [causeth] to come down for you the rain, the former rain, and the latter rain in the first *month.* 26. Ye shall eat in plenty, and be satisfied, and [shall] praise the name of the Lord [Jehovah] your God, that hath dealt wondrously with you: and my people shall never be ashamed [put to shame].

Mal. 3:10. Bring ye all the tithes [the whole tithe] into the storehouse, that there may be meat [food] in mine [my] house, and prove me now herewith, saith the Lord [Jehovah] of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it.* 12. All nations shall call you blessed [happy]: for ye shall be a delightsome land, saith the Lord [Jehovah] of hosts.

Mat. 5:45. That ye may be the children [sons] of your Father which [who] is in heaven: for he maketh his sun to rise on the evil and—on—the good, and sendeth rain on the just and—on—the unjust.

Mat. 6:26. Behold the fowls [birds] of the air [heaven]: for they sow not, neither do they reap, nor gather into barns; yet [and] your heavenly Father feedeth them. Are ye not [not ye of] much better [more value] than they? 30. Wherefore [But], if God [doth] so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? 31. Therefore take no thought [Be not therefore anxious], saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32. (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33. But seek ye first the [his] kingdom—of God—, and his righteousness; and all these things shall be added unto you.

Lu. 12:22. And he said unto his disciples, Therefore I say unto you, Take no thought [Be not anxious] for your life, what ye shall eat; neither [nor yet] for the [your]

body, what ye shall put on. 23. [For] The life is more than meat [the food], and the body—*is more*—than the raiment. 24. Consider the ravens: for [that] they neither sow nor [sow not, neither] reap; which neither have storehouse [have no store-chamber] nor barn; and God feedeth them: [of] how much more [value] are ye —better—than the fowls [birds]? 25. And which of you with taking thought [by being anxious] can add [a cubit] to his stature [unto the measure of his life]—one cubit—?

II Co. 9:8. And God *is* able to make all grace abound toward [unto] you; that ye, always having [having always] all sufficiency in all *things* [everything], may abound to [unto] every good work: 9. (As it is written, He hath dispersed [scattered] abroad; he hath given to the poor: his righteousness remaineth [abideth] for ever.)

Phil. 4:19. But [And] my God shall supply all your need [every need of yours] according to his riches in glory by [in] Christ Jesus.

SPIRITUAL: Ex. 15:2. The Lord [Jehovah] *is* my strength and song, and he is become my salvation:

Deut. 33:25. Thy shoes [bars] *shall be* iron and brass; and as thy days, *so shall* thy strength *be*. 27. The eternal God *is thy* refuge [dwelling-place] and underneath *are* the everlasting arms: and he —shall—thrust out the enemy from before thee; and shall say [said], Destroy—*them*—.

I Sa. 2:4. The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

Neh. 8:10. *This* day *is* holy unto our Lord: neither be ye sorry [grieved]; for the joy of the Lord [Jehovah] is your strength.

Psa. 18:1. I—will—love thee, O Lord [Jehovah], my strength. 2. The Lord [Jehovah] *is* my rock, and my fortress, and my deliverer; my God, my strength [rock], in whom I will trust [take refuge]; my buckler [shield], and the horn of my salvation,—*and*—my high tower. 28. Thou wilt light my candle [lamp]: the Lord [Jehovah] my God will enlighten [lighten] my darkness. 32. *It is* [The] God that girdeth me with strength, and maketh my way perfect. 35. Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great. 36. Thou hast enlarged my steps under me, that [and] my feet did not slip [have not slipped].

Psa. 23:2. He maketh me to lie down in green pastures: he leadeth me beside—the —still waters. 3. He restoreth my soul: he leadeth [guideth] me in the paths of righteousness for his name's sake.

Psa. 27:14. Wait on [for] the Lord [Jehovah]: be of good courage [be strong], and he shall strengthen thine heart [let thy heart take courage]: wait, I say, on the Lord [Yea, wait thou for Jehovah].

Psa. 28:8. The Lord [Jehovah] *is* their strength, and he *is* the saving strength of [a stronghold of salvation to] his anointed.

Psa. 31:24. Be of good courage [strong], and he shall strengthen your heart [let your heart take courage], all ye that hope in the Lord [Jehovah].

Psa. 37:6. He shall bring forth [will make] thy righteousness [to go forth] as the light, and thy judgment [justice] as the noonday. 17. The Lord [Jehovah] upholdeth the righteous. 24. Though he fall, he shall not be utterly cast down: for the Lord [Jehovah] upholdeth *him with* his hand. 39. The salvation of the righteous *is* of the Lord [Jehovah]: *he is* their strength [stronghold] in the time of trouble.

Psa. 55:22. Cast thy burden upon the Lord [Jehovah], and he shall [will] sustain thee: he shall [will] never suffer the righteous to be moved.

Psa. 63:8. My soul followeth hard after thee: thy right hand upholdeth me.

Psa. 73:23. I *am* continually with thee: thou hast holden—*me* by—my right hand. 26. My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever.

Psa. 84:5. Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them* [highways *to Zion*]. 11. The Lord [Jehovah] God *is* a sun and [a] shield: the Lord [Jehovah] will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

Psa. 89:17. Thou *art* the glory of their strength: and in thy favour [favor] our horn shall be exalted.

Psa. 92:12. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. 13. Those that be [They are] planted in the house of the Lord [Jehovah; They] shall flourish in the courts of our God. 14. They shall still bring forth fruit in old age; they shall be fat [full of sap] and flourishing [green];

Psa. 138:3. In the day when [that] I cried [called] thou answeredst me, *and* strengthenedst [Thou didst encourage] me *with* strength in my soul. 8. The Lord [Jehovah] will perfect *that which* concerneth me: thy mercy [lovingkindness], O Lord [Jehovah], *endureth* for ever; forsake not the works of thine own hands.

Psa. 146:5. Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the Lord [Jehovah] his God:

Prov. 10:29. The way of the Lord [Jehovah] *is* strength [a stronghold] to the upright:

Isa. 40:11. He shall [will] feed his flock like a shepherd: he shall [will] gather the lambs with [in] his arm, and carry *them* in his bosom, *and* shall [will] gently lead those that are with [have their] young. 29. He giveth power to the faint; and to *them that have* [hath] no might he increaseth strength. 31. They that wait upon the Lord [for Jehovah] shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary;—*and*—they shall walk, and not faint.

Isa. 44:3. I will pour water upon him that is thirsty, and floods [streams] upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

Jno. 1:16. Of his fulness have all we [we all] received, and grace for grace.

Acts 20:32. And now,—brethren,—I commend you to God, and to the word of his grace, which is able to build you up, and to give you an [the] inheritance among all them which [that] are sanctified.

I Co. 15:10. By the grace of God I am what I am: and his grace which *was bestowed* upon me was not in [found] vain; but I laboured [labored] more abundantly than they all: yet not I, but the grace of God which was with me.

II Co. 5:5. He that—hath—wrought us for the selfsame [this very] thing *is* God, who—also hath—given [gave] unto us the earnest of the Spirit.

II Co. 9:8. God *is* able to make all grace abound toward [unto] you; that ye, always having [having always] all sufficiency in all *things* [everything], may abound to [unto] every good work:

Eph. 3:20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Phil. 2:13. It is God which [who] worketh in you both to will and to do of [work for] *his* good pleasure.

Jas. 1:17. Every good gift and every perfect gift is from above, and cometh [coming] down from the Father of lights, with whom is [can be] no variableness [variation], neither shadow of [that is cast by] turning.

II Pe. 1:2. Grace [to you] and peace be multiplied—unto you—through [in] the knowledge of God, and of Jesus our Lord, 3. [seeing that his] divine power hath given [granted] unto us all things that *pertain* unto life and godliness, through the knowledge of him that—hath—called us to [by his own] glory and virtue: 4. Whereby are given [he hath granted] unto us exceeding great and precious [his precious and exceeding great] promises: that by [through] these ye might be [may become] partakers of the divine nature, having escaped [from] the corruption that is in the world through [by] lust.

I Jno. 1:9. If we confess our sins, he is faithful and just [righteous] to forgive us *our* sins, and to cleanse us from all unrighteousness.

BLINDNESS, *SPIRITUAL.*

Ex. 5:2. And Pharaoh said, Who *is* the Lord [Jehovah], that I should obey [hearken unto] his voice to let Israel go? I know not the Lord [Jehovah], neither will I [and moreover I will not] let Israel go.

Deut. 29:4. Yet the Lord [but Jehovah] hath not given you an [a] heart to perceive [know], and eyes to see, and ears to hear, unto this day.

Deut. 32:28. For they *are* a nation void of counsel, neither *is there any* [And there is no] understanding in them. 29. O [Oh] that they were wise, *that* they understood this, *that* they would consider their latter end!

Judg. 16:20. And he wist [But he knew] not that the Lord [Jehovah] was departed from him.

Psa. 10:5. Thy judgments *are* far above out of his sight: 6. He hath said [saith] in his heart, I shall not be moved: for [To all generations] *I shall* never [not] *be* in adversity.

Psa. 14:1. The fool hath said in his heart, *There is* no God. 4. Have all the workers of iniquity no knowledge?

Psa. 73:22. So foolish [brutish] *was* I, and ignorant: I was *as* a beast before thee.

Psa. 79:6. Pour out thy wrath upon the heathen [nations] that have not known thee [know thee not], and upon the kingdoms that have not called [call not] upon thy name.

Psa. 82:5. They know not, neither will [do] they understand; they walk on [to and fro] in darkness:

Psa. 92:6. A brutish man knoweth not; neither doth a fool understand this.

Psa. 94:7. They say, The Lord shall [Jehovah will] not see, neither shall [will] the God of Jacob regard [consider]—*it*—. 8. Understand [Consider], ye brutish among the people: and *ye* fools, when will ye be wise?

Psa. 95:10. It *is* a people that do err in their heart, and they have not known my ways:

Psa. 119:18. Open thou mine eyes, that I may behold wondrous things out of thy law.

Prov. 4:19. The way of the wicked *is* as darkness: they know not at what they stumble.

Prov. 10:21. Fools [the foolish] die for want of wisdom [lack of understanding].

Prov. 14:12. There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

Prov. 28:5. Evil men understand not judgment [justice]: but they that seek the Lord [Jehovah] understand all *things*.

Isa. 5:13. Therefore my people are gone into captivity, because *they have* no [for lack of] knowledge: 20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Isa. 6:9. Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert [turn again], and be healed.

Isa. 9:2. The people that walked in darkness have seen a great light: they that dwell [dwelt] in the land of the shadow of death, upon them hath the light shined.

Isa. 26:10. Let favour [favor] be shewed [showed] to the wicked, *yet* will he not learn righteousness; in the land of uprightness will he deal unjustly [wrongfully], and will not behold the majesty of the Lord [Jehovah]. 11. Lord [Jehovah],—*when*—thy hand is lifted up, they will not see [yet they see not]:

Isa. 27:11. It *is* a people of no understanding: therefore he that made them will not have mercy on [compassion upon] them, and he that formed them will shew [show] them no favour [favor].

Isa. 28:13. But [Therefore shall] the word of the Lord was [Jehovah be] unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little,—*and*—there a little; that they might [may] go, and fall backward, and be broken, and snared, and taken. 15. Because ye have said, We have made a covenant with death, and with hell [Sheol] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

Isa. 44:18. They have not known nor understood [know not, neither do they consider]: for he hath shut their eyes, that they cannot see; *and* their hearts that they cannot understand. 19. And none considereth in his heart [calleth to mind], neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it:* and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? 20. He feedeth on ashes: a deceived heart hath turned him aside, that [and] he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

Isa. 60:2. Darkness shall cover the earth, and gross darkness the people [peoples]:

Jer. 9:3. They proceed from evil to evil, and they know not me, saith the Lord [Jehovah]. 6. Through deceit they refuse to know me, saith the Lord [Jehovah].

Jer. 16:10. And it shall come to pass, when thou shalt shew these [show this] people all these words, and they shall say unto thee, Wherefore hath the Lord [Jehovah] pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the Lord [Jehovah] our God?

Dan. 12:10. None of the wicked shall understand; but the [they that are] wise shall understand.

Mic. 4:12. They know not the thoughts of the Lord [Jehovah], neither understand they his counsel.

Mat. 5:15. Neither do men light a candle [lamp], and put it under a bushel, but on a candlestick [the stand]; and it giveth light [shineth] unto all that are in the house. 16. [Even so] Let your light—so—shine before men, that they may see your good works, and glorify your Father which [who] is in heaven.

Mat. 6:23. If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that [the] darkness!

Mat. 15:14. They be blind leaders of the blind [They are blind guides]. And if the blind lead [guide] the blind, both shall fall into the ditch [a pit].

Mat. 16:3. —O *ye* hypocrites,—you can [Ye know how to] discern the face of the sky [heaven]; but can ye [ye can] not *discern* the signs of the times?

Mat. 22:29. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Mk. 4:11. And he said unto them, Unto you—it—is given—to know—the mystery of the kingdom of God: but unto them that are without, all—*these*—things are done in parables: 12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time [haply] they should be converted [turn again], and *their* sins [it] should be forgiven them.

Mk. 7:18. And he saith unto them, Are ye so without understanding also? Do ye not perceive [Perceive ye not] that whatsoever — thing — from without entereth [goeth] into the man *it* cannot defile him;

Lu. 11:52. Woe unto you, lawyers! for ye have taken [took] away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered.

Lu. 19:42. If thou hadst known—, even thou, at least—in this—thy—day, [even thou] the things *which belong* unto—thy—peace! but now they are hid from thine eyes.

Lu. 23:34. Then said Jesus [And Jesus said], Father, forgive them; for they know not what they do.

Jno. 1:5. The light shineth in [the] darkness; and the darkness comprehended [apprehended] it not. 10. He was in the world, and the world was made by [through] him, and the world knew him not.

Jno. 3:4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the [a] second time into his mother's womb, and be born? 7. Marvel not that I said unto thee, Ye must be born again [anew]. 19. This is the condemnation [judgment], that [the] light is come into the world, and men loved [the] darkness rather than [the] light, because [for] their deeds [works] were evil. 20. Every one that doeth evil hateth the light,—neither cometh to the light,—lest his deeds [works] should be reproved. 31. He that is of the earth is earthly [of the earth], and—speaketh—of the earth [he speaketh]:

Jno. 4:10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 22. Ye worship ye know not what [that which ye know not]:

Jno. 7:28. Then cried Jesus [Jesus therefore cried] in the temple as he taught [teaching and], saying, Ye both know me, and—ye—know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

Jno. 8:12. Then spake Jesus again [Again therefore Jesus spake] unto them, saying, I am the light of the world: he that followeth me shall not walk in [the] darkness, but shall have the light of life. 15. Ye judge after the flesh; I judge no man. 19. Ye neither know [know neither] me, nor my Father: if ye had known [knew] me, ye should have known [would know] my Father also. 27. They understood [perceived] not that he spake to them of the Father. 33. They answered [unto] him, We be [are] Abraham's seed, and were [have] never [yet been] in bondage to any man: how sayest thou, Ye shall be made free? 42. Jesus said unto them, if God were your Father, ye would love me: for I proceeded [came] forth and came [am come] from God; neither came I [for neither have I come] of myself, but he sent me. 43. Why do ye not understand my speech? *even* because ye cannot hear my word. 52. Then said the Jews [The Jews said] unto him, Now we know that thou hast a devil [demon]. Abraham is dead [died], and the prophets; and thou sayest, If a man keep my saying [word], he shall never taste of death.

Jno. 15:21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

Jno. 16:2. They shall put you out of the synagogues: yea, the time [hour] cometh, that whosoever killeth you will [shall] think that he doeth God service [offereth service unto God]. 3. These things will they do—unto you—, because they have not known the Father, nor me.

Acts 17:23. For as I passed by [along], and beheld [observed the objects of] your devotions [worship], I found [also] an altar with this inscription, TO THE [AN] UNKNOWN GOD. Whom [What] therefore ye ignorantly worship [worship in ignorance], him [this] declare I [I set forth] unto you.

Acts 19:2. We have [did] not so much as heard [hear] whether there be any Holy Ghost [the Holy Spirit was given].

I Co. 1:18. The preaching [word] of the cross is to them that perish foolishness; 20. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this [the] world? 21. The world by [through its] wisdom knew not God,

II Co. 4:3. If our gospel be hid [is veiled], it is hid to [veiled in] them that are lost [perish]: 4. In whom the god of this world hath blinded the minds of them which believe not [the unbelieving], lest [that] the light of the—glorious—gospel of [the glory of] Christ, who is the image of God, should shine unto them [not drawn *upon them*].

Eph. 4:18. Having the understanding darkened [Being darkened in their understanding], — being — alienated from the life of God through [because of] the ignorance that is in them, because of the blindness [hardening] of their heart:

Col. 1:13. Who—hath—delivered us from [out of] the power of darkness, and —hath—translated *us* into the kingdom of his dear Son [the Son of his love]:

I Thes. 5:4. But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5. Ye are all the children [sons] of light, and the children [sons] of the day: we are not of the night, nor of darkness. 6. Therefore [So then] let us not sleep, as *do* others [the rest]; but let us watch and be sober. 7. For they that sleep sleep in the night; and they that be [are] drunken are drunken in the night.

II Ti. 3:7. Ever learning, and never able to come to the knowledge of the truth. 13. Evil men and seducers [impostors] shall wax worse and worse, deceiving, and being deceived.

Tit. 1:16. They profess that they know God; but in [by their] works they deny *him,*

I Jno. 1:6. If we say that we have fellowship with him, and walk in [the] darkness, we lie, and do not the truth: 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

I Jno. 2:4. He that saith, I know him, and keepeth not his commandments, is a

liar, and the truth is not in him. 9. He that saith he is in the light, and hateth his brother, is in [the] darkness even until now. 11. But he that hateth his brother is in [the] darkness, and walketh in [the] darkness, and knoweth not whither he goeth, because that [the] darkness hath blinded his eyes.

BOASTING.

Psa. 52:1. Why boastest thou thyself in mischief, O mighty man? the goodness [lovingkindness] of God *endureth* continually.

Psa. 94:4. *How long* shall they utter *and* speak hard things [They prate, they speak arrogantly]?—*and*—all the workers of iniquity boast themselves?

Rom. 3:27. Where *is* boasting [then is the glorying]—then—? It is excluded. By what [manner of] law? of works? Nay: but by the [a] law of faith. *vs.* 1-31.

Rom. 11:17. And if some of the branches be [were] broken off, and thou, being a wild olive—tree—, wert graffed [wast grafted] in among them, and with them partakest [didst become partaker with them] of the root—and—[of the] fatness of the olive tree; 18. Boast [Glory] not against [over] the branches. But if thou boast [gloriest], [it is not that] thou bearest—not—the root, but the root thee. 19. Thou wilt say then,—The—branches were broken off, that I might be graffed [grafted] in. 20. Well; because of [by their] unbelief they were broken off, and thou standest by [thy] faith. Be not high-minded, but fear: 21. For if God spared not the natural branches,—*take heed*—lest he also spare not [neither will he spare] thee.

I Co. 1:29. That no flesh should glory in his presence [before God]. *vs.* 17-31.

I Co. 4:6. And [Now] these things, brethren, I have in a figure transferred to myself and—*to*—Apollos for your sakes; that [in us] ye might learn—in us—not to think *of men* above [*go* beyond] that [the things] which is [are] written, that no one of you be puffed up for [the] one against another [the other]. 7. For who maketh thee to differ—*from another*—? and what hast thou that thou didst not receive? now [but] if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

II Co. 10:12. For we dare not make ourselves of the number, or compare [are not bold to number or compare] ourselves with some [certain of them] that commend themselves: but they [themselves,] measuring themselves by themselves, and comparing themselves among [with] themselves, are not wise [without understanding]. 13. But we will not boast of things [glory] without [beyond] *our* measure, but according to the measure of the rule [province] which God hath distributed [apportioned] to us, a measure to reach even unto you. 14. For we stretch not ourselves beyond *our measure* [overmuch], as though we reached not unto you: for we are come [came even] as far as to [unto] you—also—in—*preaching*—the gospel of Christ: 15. Not boasting [glorying] of things without [beyond] *our* measure, *that is,* of [in] other men's labours [labors]; but having hope, when [that as] your faith is increased [groweth],—that—we shall be enlarged by [magnified in] you according to our rule [province] abundantly [*unto further* abundance],

Eph. 2:8. For by grace are [have] ye [been] saved through faith; and that not of yourselves: *it is* the gift of God: 9. Not of works, lest any man should boast [that no man should glory]. 10. For we are his workmanship, created in Christ Jesus unto [for] good works, which God hath before ordained [afore prepared] that we should walk in them.

BOLDNESS.

(Of the Righteous.)

Prov. 14:26. In the fear of the Lord [Jehovah] *is* strong confidence: and his children shall have a place of refuge.

Prov. 28:1. The wicked flee when no man pursueth: but the righteous are bold as a lion.

Eph. 3:12. In whom we have boldness and access with [in] confidence by the [through our] faith of [in] him.

Heb. 4:16. Let us therefore come boldly [draw near with boldness] unto the throne of grace, that we may obtain [receive] mercy, and [may] find grace to help [*us*] in time of need.

Heb. 10:19. Having therefore, brethren, boldness to enter into the holiest [holy place] by the blood of Jesus,

Heb. 13:6. So that we may boldly [with good courage we] say, The Lord *is* my helper,—and—I will not fear what man shall [What shall man] do unto me. [?]

I Jno. 2:28. And now, [*my*] little children, abide in him; that, when [if] he shall appear [be manifested], we may have confidence [boldness], and not be ashamed before him at his coming.

I Jno. 4:17. Herein is—our—love made perfect [with us], that we may have boldness in the day of judgment: because as he is, [even] so are we in this world.

See *COURAGE.*

BORROWING.

Ex. 11:2. Speak now in the ears of the people, and let [them ask] every man—borrow—of his neighbour [neighbor], and every woman of her neighbour [neighbor], jewels of silver, and jewels of gold.

Ex. 12:35. And the children of Israel did according to the word of Moses; and they borrowed [asked] of the Egyptians jewels of silver, and jewels of gold, and raiment:

Ex. 22:14. And if a man borrow *ought* [aught] of his neighbour [neighbor], and it be hurt, or die, the owner thereof *being* not [not being] with it, he shall surely make *it* good [restitution]. 15. —But—if the owner thereof *be* with it, he shall not make *it* good: if it *be* an [a] hired *thing*, it came for his [its] hire.

Neh. 5:1. And [Then] there was [arose] a great cry of the people and of their wives against their brethren the Jews. 2. For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them* [let us get grain], that we may eat, and live. 3. *Some* also there were that said, We have mortgaged [are mortgaging] our lands [fields], [our] vineyards, and [our] houses, that we might buy corn [let us get grain], because of the dearth. 4. There were also that said, We have borrowed money for the king's tribute,—*and that—upon* our lands [fields] and [our] vineyards. 5. Yet now our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto [into] bondage *already:* neither *is it* in our power *to redeem them* [help it]; for other men have our lands [fields] and [our] vineyards. 6. And I was very angry when I heard their cry and these words. 7. Then I consulted with myself, and I rebuked [contended with] the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set [held] a great assembly against them. 8. And I said unto them, We after our ability have redeemed our brethren the Jews, which [that] were sold into the heathen [nations]; and will [would] ye even sell your brethren? or shall [and should] they be sold unto us? Then held they their peace, and found nothing *to answer* [never a word]. 9. Also I said, It [The thing that ye do] *is* not good—that ye do—: ought ye not to walk in the fear of our God because of the reproach of the heathen [nations] our enemies? 10. [And] I likewise,—*and*—my brethren, and my servants, might exact of [do lend] them money and corn [grain]: I pray you, let us leave off this usury. 11. Restore, I pray you, to them, even this day, their lands [fields], their vineyards, their olive-yards, and their houses, also the hundredth *part* of the money, and of the corn [grain], the [new] wine, and the oil, that ye exact of them. 12. Then said they, We will restore *them*, and will require nothing of them; so will we do [even] as thou sayest. Then I called the priests, and took an oath of them, that they should [would] do according to this promise. 13. Also I shook [out] my lap, and said, So God shake out every man from his house, and from his labour [labor], that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation [assembly] said, Amen, and praised the Lord [Jehovah]. And the people did according to this promise.

Psa. 37:21. The wicked borroweth, and payeth not again:

Prov. 22:7. The rich ruleth over the poor, and the borrower *is* servant to the lender.

Mat. 5:42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

BRIBERY. See "LAWS OF THE BIBLE."

CALL TO RELIGIOUS DUTY.

Gen. 12:1. Now the Lord [Jehovah]—had—said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a [the] land that I will shew [show] thee: 2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be [be thou] a blessing: 3. And I will bless them that bless thee, and—curse—him that curseth thee [will I curse]: and in thee shall all [the] families of the earth be blessed.

Ex. 28:1. And take thou [bring thou near] unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Deut. 31:14. And the Lord [Jehovah] said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle [tent] of —the—congregation [meeting], that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation [tent of meeting]. 23. And he gave Joshua the son of Nun a charge, and said, Be strong and of—a—good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

Josh. 1:1. Now [it came to pass] after the death of Moses the servant of the Lord [Jehovah],—it came to pass,—that the Lord [Jehovah] spake unto Joshua the son of Nun, Moses' minister, saying, 2. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel. 3. Every place that the sole of your foot shall tread upon, that have I given unto you [to you have I given it], as I said [spake] unto Moses. 4. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast [border]. 5. There shall not any man be able to stand before thee all the days of

thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee. 6. Be strong and of—a—good courage: for unto this people shalt thou divide for an inheritance [thou shalt cause this people to inherit] the land, which I sware unto their fathers to give them. 7. Only be—thou—strong and very courageous, that thou mayest [to] observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper [have good success] whithersoever thou goest. 8. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein [thereon] day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. 9. Have not I commanded thee? Be strong and of—a—good courage; be not afraid [affrighted], neither be thou dismayed: for the Lord [Jehovah] thy God *is* with thee whithersoever thou goest.

Judg. 6:11. And—there came—an [the] angel of the Lord [Jehovah came], and sat under an [the] oak which *was* in Ophrah, that *pertained* unto Joash the Abi-ezrite: and his son Gideon threshed [was beating out] wheat by [in] the winepress, to hide *it* from the Midianites. 12. And the angel of the Lord [Jehovah] appeared unto him, and said unto him, The Lord [Jehovah] *is* with thee, thou mighty man of valour [valor]. 13. And Gideon said unto him, O my Lord, if the Lord be [Jehovah is] with us, why then is all this befallen us? and where *be* [are] all his miracles [wondrous works] which our fathers told us of, saying, Did not the Lord [Jehovah] bring us up from Egypt? but now the Lord [Jehovah] hath forsaken us [cast us off], and delivered us into the hands of the Midianites [Midian]. 14. And the Lord [Jehovah] looked upon him, and said, Go in this thy might, and—thou shalt—save Israel from the hand of the Midianites [Midian]: have not I sent thee?

I Sa. 3:4. That the Lord [Jehovah] called Samuel: and he answered [said], Here *am* I. 5. And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. 6. And the Lord [Jehovah] called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call [calledst] me. And he answered, I called not, my son; lie down again. 7. Now Samuel did not yet know the Lord [Jehovah], neither was the word of the Lord [Jehovah] yet revealed unto him. 8. And the Lord [Jehovah] called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call [calledst] me. And Eli perceived that the Lord [Jehovah] had called the child. 9. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord [Jehovah]; for thy servant heareth. So Samuel went and lay down in his place. 10. And the Lord [Jehovah] came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered [said], Speak; for thy servant heareth.

I Ch. 28:6. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father. 10. Take heed now; for the Lord [Jehovah] hath chosen thee to build an [a] house for the sanctuary: be strong, and do *it*.

Amos 7:14. Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* an herdman [a herdsman] and a gatherer [dresser] of sycomore fruit [-trees]: 15. And the Lord [Jehovah] took me as I followed [from following] the flock, and the Lord [Jehovah] said unto me, Go, prophesy unto my people Israel.

Mat. 4:18. And—Jesus,—walking by the sea of Galilee, [he] saw two brethren, Simon [who is] called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19. And he saith unto them, Follow [Come ye after] me, and I will make you fishers of men. 20. And they straightway left *their* nets, and followed him.

Mk. 2:14. And as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of custom [place of toll], and said [he saith] unto him, Follow me. And he arose and followed him.

Mk. 10:21. Then [And] Jesus beholding [looking upon] him loved him, and said unto him, One thing thou lackest: go—thy way,—sell whatsoever thou hast, and give to the poor, and [that] thou shalt have treasure in heaven: and come,—take up the cross, and—follow me. 22. And he was sad [But his countenance fell] at that [the] saying, and [he] went away grieved [sorrowful]: for he [was one that] had great possessions.

Jno. 15:16. Ye have not chosen [did not choose] me, but I—have—chosen [chose] you, and ordained [appointed] you, that ye should go and bring forth [bear] fruit, and *that* your fruit should remain [abide].

Acts 9:4. And he fell to [upon] the earth, and heard a voice saying unto him, Saul, Saul, why persecutes thou me? 5. And he said, Who art thou, Lord? And the Lord [he] said, I am Jesus whom thou persecutest:—*it is* hard for thee to kick against the pricks.— 6. —And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him,—Arise, and go [enter] into the

city, and it shall be told thee what thou must do. 15. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16. For I will shew [show] him how great [many] things he must suffer for my name's sake.

Rom. 1:1. Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God.

I Thes. 2:11. As ye know how we exhorted and comforted and charged every [dealt with each] one of you, as a father *doth* his [with his own] children. 12. [To the end] That ye would [should] walk worthy [worthily] of God, who hath called [calleth] you unto [into] his [own] kingdom and glory.

II Thes. 2:13. But we are bound to give thanks—always—to God [always] for you, brethren beloved of the Lord, because [for that] God hath from the beginning chosen you to [chose you from the beginning unto] salvation through [in] sanctification of the Spirit and belief of the truth: 14. Whereunto he called you by [through] our gospel, to the obtaining of the glory of our Lord Jesus Christ.

II Ti. 1:9. Who—hath—saved us, and called *us* with an [a] holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began [times eternal],

Heb. 3:1. Wherefore, holy brethren, partakers of the [a] heavenly calling, consider the Apostle and High Priest of our profession [confession],—Christ—[*even*] Jesus; 2. Who was faithful to him that appointed him, as also [was] Moses—*was faithful*—in all his house. 7. Wherefore [even] as the Holy Ghost [Spirit] saith, To day if ye will [shall] hear his voice, 8. Harden not your hearts, as in the provocation, [Like as] in the day of temptation [the trial] in the wilderness:

I Pe. 5:10. But [And] the God of all grace, who—hath—called us [you] unto his eternal glory by [in] Christ—Jesus,—after that ye have suffered a [little] while,—make you—[shall himself] perfect, stablish [establish], strengthen,—settle—*you.*

II Pe. 1:3. According as [Seeing that] his divine power hath given [granted] unto us all things that *pertain* unto life and godliness, through the knowledge of him that—hath—called us to [by his own] glory and virtue: 10. Wherefore—the rather,—brethren, give [the more] diligence to make your calling and election sure: for if ye do these things, ye shall never fall [stumble].

Rev. 17:14. These shall—make—war with [against] the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they [*also shall overcome*] that are with him—*are*—called, and chosen, and faithful.

CELIBACY.

Mat. 9:10. His disciples say unto him, If the case of the man be [is] so with *his* wife, it is not good [expedient] to marry. 11. But he said unto them, All *men* cannot [Not all men can] receive this saying, save [but] *they* to whom it is given. 12. For there are—some—eunuchs, which [that] were so born from *their* mother's womb: and there are—some—eunuchs which [that] were made eunuchs of [by] men: and there be [are] eunuchs, which have [that] made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

I Co. 7:1. Now concerning the things whereof ye wrote—unto me—: *It is* good for a man not to touch a woman. 2. Nevertheless, *to avoid* fornication [But, because of fornications], let every [each] man have his own wife, and let every [each] woman have her own husband. 7. For [Yet] I would that all men were even as I myself. But every [Howbeit each] man hath his proper [own] gift of [from] God, one after this manner, and another after that. 8. I say—therefore—to the unmarried and [to] widows, It is good for them if they abide even as I. 9. But if they cannot contain [have not continency], let them marry: for it is better to marry than to burn.

I Ti. 4:1. Now [But] the Spirit speaketh [saith] expressly, that in—the—latter [later] times some shall depart [fall away] from the faith, giving heed to seducing spirits, and doctrines of devils [demons]; 2. Speaking lies in hypocrisy [through the hypocrisy of men that speak lies]; having [branded in] their conscience—seared—[as] with a hot iron; 3. Forbidding to marry, *and commanding* to abstain from meats, which God—hath—created to be received with thanksgiving of [by] them which [that] believe and know the truth.

Rev. 14:1. And I looked [saw], and, lo [behold], a Lamb stood [standing] on the mount Sion [Zion], and with him an [a] hundred [and] forty *and* four thousand, having his Father's name [and the name of his Father] written in [on] their foreheads. 4. These are they which [that] were not defiled with women; for they are virgins. These are they which [that] follow the Lamb whithersoever he goeth. These were redeemed [purchased] from among men, *being* [*to be*] the firstfruits unto God and to [unto] the Lamb.

CHARITY.

Prov. 21:13. Whoso stoppeth his ears at the cry of the poor, he also shall cry—himself—, but shall not be heard.

Prov. 22:2. The rich and poor meet together: the Lord [Jehovah] *is* the maker of them all. 9. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

Prov. 29:14. The king that faithfully judgeth the poor, his throne shall be established for ever.

Zech. 7:10. Oppress not the widow, nor the fatherless, the stranger [sojourner], nor the poor.

Mat. 5:42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Mat. 19:21. Jesus said unto him, If thou wilt [wouldest] be perfect, go—*and*—sell that [which] thou hast, and give to the poor, and thou shalt have treasure in heaven: and come—*and*—follow me.

Mat. 25:42. I was an hungered [hungry], and ye gave me no meat [did not give me to eat]: I was thirsty, and ye gave me no drink: 45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to [unto] one of the least of these [these least], ye did *it* not to [unto] me.

Lu. 6:35. Do [*them*] good, and lend, hoping for nothing again [never despairing]; and your reward shall be great, and ye shall be the children [sons] of the Highest [Most High]: for he is kind unto [toward] the unthankful and—*to* the—evil.

See *POOR*.

CHARACTER.

Psa. 57:7. My heart is fixed, O God, my heart is fixed: I will sing [yea]—and—give praise [I will sing praises].

Psa. 112:7. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord [Jehovah]. 8. His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies [adversaries].

Prov. 13:1. A wise son *heareth* his father's instruction: but a scorner [scoffer] heareth not rebuke. 2. A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors [treacherous] *shall eat* violence. 3. He that keepeth [guardeth] his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction. 4. The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat. 5. A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame. 6. Righteousness keepeth [guardeth] *him that is* upright in the way: but wickedness overthroweth the sinner.

Prov. 22:1. A *good* name *is* rather to be chosen than great riches, *and* loving favour [favor] rather than silver and gold.

Prov. 24:21. My son, fear thou the Lord [Jehovah] and the king: *and* meddle [company] not with them that are given to change: 22. For their calamity shall rise suddenly; and—who knoweth—the ruin of [destruction from] them both? [,]

Isa. 3:9. The shew [show] of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded [done] evil unto themselves.

Mat. 10:22. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end [the same] shall be saved.

Mat. 13:19. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked [evil] *one*, and catcheth [snatcheth] away that which was [hath been] sown in his heart. This is he which received seed [that was sown] by the way side.

II Thes. 2:15. Therefore [So then], brethren, stand fast, and hold the traditions which ye have been [were] taught, whether by word or our [by] epistle [of others].

II Thes. 3:3. But the Lord is faithful, who shall stablish [establish] you, and keep *you* from evil [guard you from the evil *one*].

II Ti. 3:1. This know also [But know this], that in the last days perilous [grievous] times shall come. 2. For men shall be lovers of—their own—selves [self], covetous [lovers of money], boasters [boastful], proud [haughty], blasphemers [railers], disobedient to parents, unthankful, unholy, 3. Without natural affection, trucebreakers [implacable], false accusers [slanderers], incontinent [without self-control], fierce, despisers of those that are [no lovers of] good, 5. Having [holding] a form of godliness, but denying [having denied] the power thereof: from such [these also] turn away.

Jas. 1:25. But whoso [he that] looketh into the perfect law [, the *law*] of liberty, and [*so*] continueth—*therein*, he—being not a forgetful hearer [hearer that forgetteth], but a doer of the work [that worketh], this man shall be blessed in his deed [doing].

CHASTISEMENT.

Lev. 26:28. Then I will walk contrary unto you—also—in fury [wrath]; and I [also],—even I,—will chastise you seven times for your sins.

II Sa. 7:14. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15. But my mercy [lovingkindness] shall not depart—away—from him, as I took *it* from Saul, whom I put away before thee.

Job 5:17. Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty.

Job 33:19. He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain* [and with continual strife in his bones]:

Psa. 73:14. For all the day long have I been plagued, and chastened every morning.

Psa. 89:32. Then will I visit their transgression with the rod, and their iniquity with stripes.

Psa. 94:12. Blessed *is* the man whom thou chastenest, O Lord [Jehovah], and teachest him out of thy law; 13. That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

Psa. 118:18. The Lord [Jehovah] hath chastened me sore: but he hath not given me over unto death.

Psa. 119:67. Before I was afflicted I went astray: but now have I kept [I observe] thy word. 75. I know, O Lord [Jehovah], that thy judgments *are* right [righteous], and *that* thou in faithfulness [in faithfulness thou] hast afflicted me.

Prov. 3:11. My son, despise not the chastening of the Lord [Jehovah], neither be weary of his correction [reproof]: 12. For whom the Lord [Jehovah] loveth he correcteth [reproveth]; even as a father the son *in whom* he delighteth.

Isa. 26:16. Lord [Jehovah], in trouble have they visited me, they poured out a prayer *when* thy chastening *was* upon them.

Isa. 53:4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

Jer. 46:28. Fear thou not [not thou], O Jacob my servant, saith the Lord [Jehovah]: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but [I will] correct thee in measure; yet will I not [and will in no wise] leave thee—wholly—unpunished.

Lam. 1:5. Her adversaries are the chief [become the head], her enemies prosper; for the Lord [Jehovah] hath afflicted her for the multitude of her transgressions: her [young] children are gone into captivity before the enemy [adversary].

Hos. 7:12. When they shall go, I will spread my net upon them; I will bring them down as the fowls [birds] of the heaven; I will chastise them, as their congregation hath heard.

Hag. 2:17. I smote you with blasting and with mildew and with hail in all the labours [work] of your hands; yet ye *turned* not to me, saith the Lord [Jehovah].

Heb. 12:5. And ye have forgotten the exhortation which speaketh unto [reasoneth with] you as unto children [with sons], My son, despise not thou [regard not lightly] the chastening of the Lord, nor faint when thou art rebuked [reproved] of him: 6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7. If ye endure chastening [It is for chastening that ye endure], God dealeth with you as with sons; for what son is he [there] whom the [*his*] father chasteneth not? 8. But if ye be [are] without chastisement [chastening], whereof all are [have been made] partakers, then are ye bastards, and not sons. 11. Now no [All] chastening [seemeth] for the present—seemeth—to be [not] joyous, but grievous: nevertheless [yet] afterward it yieldeth—the—peaceable fruit—of righteousness—unto them which are [that have been] exercised thereby [*even the fruit* of righteousness].

Rev. 3:19. As many as I love, I rebuke [reprove] and chasten: be zealous therefore, and repent.

CHASTITY.

Ex. 20:14. Thou shalt not commit adultery.

Job 31:1. I made a covenant with mine eyes; why [how] then should I think [look] upon a maid [virgin]?

Prov. 5:15. Drink waters out of thine own cistern, and running waters out of thine own well. 16. Let thy fountains [Should thy springs] be dispersed abroad, *and* rivers of waters [streams of water], in the streets. 17. Let them be only thine own [for thyself alone], and not strangers' [for strangers] with thee. 18. Let thy fountain be blessed; and rejoice with [in] the wife of thy youth. 19. —*Let her be—as* the [As a] loving hind and [a] pleasant roe [doe], let her breasts satisfy thee at all times; and be thou ravished always with her love.

Prov. 6:24. To keep thee from the evil woman, from the flattery of the [foreigner's] tongue—of a strange woman—. 25. Lust not after her beauty in thine [thy] heart; neither let her take thee with her eyelids.

Prov. 7:1. My son, keep my words, and lay up my commandments with thee. 2. Keep my commandments, and live; and my law as the apple of thine eye. 3. Bind them upon thy fingers, write them upon the table [tablet] of thine heart. 4. Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman: 5. That they may keep thee from the strange woman, from the stranger *which* [foreigner that] flattereth with her words.

Prov. 31:3. Give not thy strength unto women, nor thy ways to that which destroyeth kings.

Mat. 5:28. But I say unto you, That whosoever [everyone that] looketh on a woman to lust after her hath committed adultery with her already in his heart.

Acts 15:20. But that we write unto them, that they abstain from [the] pollutions of *idols*, and *from* fornication,

I Co. 7:1. Now concerning the things whereof ye wrote—unto me—: *It is* good for [a] man not to touch a woman. 2. Nevertheless, *to avoid* fornication [But because of fornications], let every [each] man have his own wife, and let every [each] woman have her own husband. 7. For [Yet] I would that all men were even as I myself. But every [Howbeit each] man hath his proper [own] gift of [from] God, one after this manner, and another after that. 8. [But] I say—therefore—to the unmarried and widows, It is good for them if they abide even as I. 9. But if they cannot contain [have not continency], let them marry: for it is better to marry than to burn. 25. Now concerning virgins I have no commandment of the Lord: yet [but] I give my judgment, as one that hath obtained mercy of the Lord to be faithful [trustworthy].

Eph. 5:3. But fornication, and all uncleanness, or covetousness, let it not [even] be—once—named among you, as becometh saints;

Col. 3:5. Mortify [Put to death] therefore your members which are upon the earth; fornication, uncleanness, inordinate affection [passion], evil concupiscence [desire], and covetousness, which is idolatry.

I Thes. 4:3. For this is the will of God, *even* your sanctification, that ye—should—abstain from fornication:

See *ADULTERY*.

CHEERFULNESS.

See *CONTENTMENT*.

CHILDREN.

Gen. 17:16. And I will bless her, and [moreover I will] give thee a son—also—of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her. 20. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

Gen. 28:3. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude [company] of people [peoples].

Gen. 29:32. And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the Lord [Because Jehovah] hath looked upon my affliction; [for] now—therefore—my husband will love me. 33. And she conceived again, and bare a son; and said, Because the Lord [Jehovah] hath heard that I *was* [am] hated, he hath therefore given me this *son* also; and she called his name Simeon. 34. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born [borne] him three sons: therefore was his name called Levi. 35. And she conceived again, and bare a son: and she said, Now [This time] will I praise the Lord [Jehovah]: therefore she called his name Judah: and [she] left [off] bearing.

Gen. 30:1. And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and [she] said unto Jacob, Give me children, or else I die.

Ex. 22:22. Ye shall not afflict any widow, or fatherless child. 23. If thou afflict them in any wise [at all], and they cry at all unto me, I will surely hear their cry; 24. And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

Psa. 107:38. He blesseth them also, so that they are multiplied greatly; and [he] suffereth not their cattle to decrease. 41. Yet setteth he the poor [needy] on high from affliction, and maketh *him* families like a flock.

Psa. 113:9. He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the Lord [Jehovah].

Psa. 127:3. Lo, children *are* an [a] heritage of the Lord [Jehovah]: *and* the fruit of the womb *is his* reward.

Psa. 148:12. Young men, and maidens [virgins]; old men, and children: 13. Let them praise the name of the Lord [Jehovah]:

Prov. 17:6. Children's children *are* the crown of old men; and the glory of children *are* their fathers.

Jer. 20:15. Cursed *be* the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

IN RELATION TO GOD: Deut. 14:29. The stranger [sojourner], and the fatherless, and the widow, which [that] *are* within thy gates, shall come, and shall eat and be satisfied; that the Lord [Jehovah] thy God may bless thee in all the work of thine [thy] hand which thou doest.

Job 29:12. I delivered the poor that cried,—and—the fatherless [also],—and *him—that had* none to help him.

Psa. 10:14. Thou art [hast been] the helper of the fatherless. 17. Thou wilt cause thine ear to hear: 18. To judge the fatherless and the oppressed, that—the—man [who is] of the earth may [be terrible] no more—oppress—.

Psa. 27:10. When my father and my mother forsake me, then the Lord [Jehovah] will take me up.

Psa. 68:5. A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

Psa. 146:9. The Lord [Jehovah] . . . relieveth [upholdeth] the fatherless and widow:

Jer. 49:11. Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

Hos. 14:3. In thee the fatherless findeth mercy.

Mat. 18:2. And Jesus [he] called [to him] a little child—unto him—, and set him in the midst of them, 3. And said, Verily I say unto you, Except ye be converted [turn], and become as little children, ye shall not [in no wise] enter into the kingdom of heaven. 4. Whosoever therefore shall humble himself as this little child, the same is [the] greatest in the kingdom of heaven. 5. And whoso shall receive one such little child in my name receiveth me. 6. But whoso shall offend [cause] one of these little ones which [that] believe in [on] me [to stumble], it were better [is profitable] for him that a [great] millstone were [should be] hanged about his neck, and *that* he were drowned [should be sunk] in the depth of the sea.

Mk. 9:36. And he took a [little] child, and set him in the midst of them: and when he had taken [and taking] him in his arms, he said unto them, 37. Whosoever shall receive one of such [little] children in my name, receiveth me: and whosoever shall receive [receiveth] me, receiveth not me, but him that sent me.

DUTIES TO PARENTS: Ex. 20:12. Honour [Honor] thy father and thy mother: that thy days may be long upon [in] the land which the Lord [Jehovah] thy God giveth thee.

Ex. 21:15. And he that smiteth his father, or his mother, shall be surely put to death. 17. And he that curseth his father or his mother, shall surely be put to death.

Lev. 19:3. Ye shall fear every man his mother, and his father, 32. Thou shalt rise up before the hoary head, and honour [honor] the face of the old man,

Deut. 5:16. Honour [Honor] thy father and thy mother, as the Lord [Jehovah] thy God—hath—commanded thee; that thy days may be prolonged [long], and that it may go well with thee, in the land which the Lord [Jehovah] thy God giveth thee.

Deut. 21:18. If a man have a stubborn and rebellious son, which [that] will not obey the voice of his father, or the voice of his mother, and—*that*,—when they have chastened [though they chasten] him, will not hearken unto them: 19. Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; 20. And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard. 21. And all the men of his city shall stone him [to death] with stones—, that he die—: so shalt thou put [away the] evil—away—from among you [the midst of thee]; and all Israel shall hear, and fear.

Deut. 27:16. Cursed *be* he that setteth light by his father or his mother: and all the people shall say, Amen.

Prov. 1:8. My son, hear the instruction of thy father, and forsake not the law of thy mother: 9. For they *shall be* an ornament [a chaplet] of grace unto thy head, and chains about thy neck.

Prov. 4:1. Hear, ye children [my sons], the instruction of a father, and attend to know understanding. 2. For I give you good doctrine, forsake ye not my law. 3. For I was my father's son [a son unto my father], tender and only *beloved* in the sight of my mother. 4. [And] He taught me—also—, and said unto me, Let thine [thy] heart retain my words: keep my commandments, and live. 10. Hear, O my son, and receive my sayings; and the years of thy life shall be many. 11. I have taught thee in the way of wisdom; I have led thee in right paths [paths of uprightness]. 20. My son, attend to my words; incline thine ear unto my sayings. 21. Let them not depart from thine eyes, keep them in the midst of thine [thy] heart. 22. For they *are* life unto those that find them, and health to all their flesh.

Prov. 6:20. My son, keep thy father's commandment [the commandment of thy father], and forsake not the law of thy mother: 21. Bind them continually upon thine [thy] heart,—*and*—tie them about thy neck. 22. When thou goest [walkest], it shall lead thee; when thou sleepest, it shall keep [watch over] thee; and *when* thou awakest, it shall talk with thee. 23. For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life: 24. To keep thee from the evil woman, from the flattery of the [foreigner's] tongue—of a strange woman —. 25. Lust not after her beauty in thine [thy] heart: neither let her take thee with her eyelids.

Prov. 10:1. A wise son maketh a glad father:

Prov. 13:1. A wise son *heareth* his father's instruction:

Prov. 15:5. He that regardeth reproof is prudent [getteth prudence]. 20. A wise son maketh a glad father:

Prov. 19:26. He that wasteth [doeth violence to] *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

Prov. 20:20. Whoso curseth his father or his mother, his lamp shall be put out in obscure [blackness of] darkness.

Prov. 22:15. Foolishness *is* bound [up] in the heart of a child; *but* the rod of correction shall drive it far from him.

Prov. 23:22. Hearken unto thy father that begat thee, and despise not thy mother when she is old.

Prov. 28:7. Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men* [gluttons] shameth his father. 24. Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer.

Prov. 30:11. *There is* a generation *that* curseth [curse] their father, and doth not bless [bless not] their mother. 17. The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

Eze. 22:7. In thee have they set light by father and mother:

Mat. 15:4. For God commanded [said], —saying,—Honour [Honor] thy father and [thy] mother. And, He that curseth [speaketh evil of] father or mother, let him die the death.

Eph. 6:1. Children, obey your parents in the Lord: for this is right.

Col. 3:20. Children, obey *your* parents in all things: for this is well pleasing unto [in] the Lord.

I Ti. 5:4. But if any widow have children or nephews [grandchildren], let them learn first to shew [show] piety at home [towards their own family], and to requite their parents: for that [this] is—good and —acceptable before [in the sight of] God.

CHRISTIANS.

Acts 11:26. And [that] the disciples were called Christians first in Antioch.

Acts 26:28. Then [And] Agrippa said unto Paul, Almost thou persuadest me to be a Christian [With but little persuasion thou wouldest fain make me a Christian].

I Pe. 4:16. Yet [But] if *any* [*a*] *man suffer* as a Christian, let him not be ashamed; but let him glorify God on [in] this behalf [name].

See *RIGHTEOUSNESS.*

CHURCH.

Ex. 30:26. And thou shalt anoint [therewith] the tabernacle of the congregation [tent of meeting]—therewith—, and the ark of the testimony, 27. And the table and all his [the] vessels [thereof], and the candlestick and his [the] vessels [thereof], and the altar of incense, 28. And the altar of burnt offering with all his [the] vessels [thereof], and the laver and his foot [the base thereof]. 29. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

Lev. 8:10. And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them. 11. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his [its] vessels, both [and] the laver and his foot [its base], to sanctify them.

Lev. 16:33. And he shall make—an—atonement for the holy sanctuary,

Lev. 19:30. Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the Lord [Jehovah].

I Ki. 9:3. And the Lord [Jehovah] said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine [my] heart shall be there perpetually.

Psa. 84:1. How amiable *are* thy tabernacles, O Lord [Jehovah] of hosts! 2. My soul longeth, yea, even fainteth for the courts of the Lord [Jehovah]: my heart and my flesh crieth [cry] out for [unto] the living God. 3. Yea, the sparrow hath found an [her a] house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord [Jehovah] of hosts, my King, and my God. 4. Blessed *are* they that dwell in thy house: they will be still praising thee. 5. Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways [highways *to Zion*]—*of them*—. 6. —*Who*—passing through the valley of Baca [Weeping they] make it a well [place of springs]; 7. They go from strength to strength, *every one of them*—in Zion—appeareth before God [in Zion]. 8. O Lord [Jehovah] God of hosts, hear my prayer: give ear, O God of Jacob. 9. Behold, O God our shield, and look upon the face of thine anointed. 10. For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

Psa. 110:2. The Lord shall [Jehovah will] send [forth] the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Psa. 111:1. I will praise the Lord [give thanks unto Jehovah] with *my* whole heart, in the assembly [council] of the upright, and *in* the congregation.

Psa. 114:2. Judah was [became] his sanctuary,—*and*—Israel his dominion.

Psa. 125:1. They that trust in the Lord [Jehovah] *shall be* [are] as mount Zion, *which* cannot be removed [moved], *but* abideth for ever.

Psa. 132:13. For the Lord [Jehovah] hath chosen Zion; he hath desired *it* for his habitation. 14. This *is* my rest [resting-place] for ever: here will I dwell; for I have desired it. 15. I will abun-

dantly bless her provision: I will satisfy her poor with bread. 16.—I will also clothe—her priests [also will I clothe] with salvation: and her saints shall shout aloud for joy.

Psa. 133:1. Behold, how good and how pleasant *it is* for brethren to dwell together in unity! 2. *It is* like the precious ointment [oil] upon the head, that ran down upon the beard, *even* Aaron's beard: that went [came] down to [upon] the skirts [skirt] of his garments; 3. As [Like] the dew of Hermon,—*and as the dew*—that descended [cometh down] upon the mountains of Zion: for there the Lord [Jehovah] commanded the blessing, *even* life for evermore.

Psa. 134:1. Behold, bless ye the Lord [Jehovah], all *ye* servants of the Lord [Jehovah], which [that] by night stand in the house of the Lord [Jehovah]. 2. Lift up your hands *in* [to] the sanctuary, and bless [ye] the Lord [Jehovah].

Isa. 14:32. What [then] shall *one*—then — answer the messengers of the nation? That the Lord [Jehovah] hath founded Zion, and the poor of his people shall trust in it [in her shall the afflicted of his people take refuge].

Isa. 28:5. In that day shall the Lord [will Jehovah] of hosts be for [become] a crown of glory, and—for—a diadem of beauty, unto the residue of his people, 16. Therefore thus saith the Lord God [Jehovah], Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone,* a sure foundation: he that believeth shall not make [be in] haste.

Eze. 43:7. And he said unto me, Son of man, [*this is*] the place of my throne, and the place of the soles of my feet, where I [will] dwell in the midst of the children of Israel for ever, and—my holy name, shall —the house of Israel [shall] no more defile [my holy name], *neither* they, nor their kings, by their whoredom, nor [and] by the carcases [dead bodies] of their kings in their high places.

Mat. 13:16. But blessed *are* your eyes, for they see: and your ears, for they hear. 17. For verily I say unto you, That many prophets and righteous *men*—have—desired to see *those* [the] *things* which ye see, and have not seen *them* [saw them not]; and to hear *those* [the] *things* which ye hear, and have not heard *them* [heard them not]. 31. The kingdom of heaven is like to [unto] a grain of mustard seed, which a man took, and sowed in his field: 32. Which indeed is the least of [less than] all seeds: but when it is grown, it is the greatest among [greater than the] herbs, and becometh a tree, so that the birds of the air [heaven] come and lodge in the branches thereof. 33. The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole [it] was [all] leavened.

Mat. 16:15. He saith unto them, But whom [who] say ye that I am? 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona [Bar-Jonah]: for flesh and blood hath not revealed *it* unto thee, but my Father which [who] is in heaven. 18. And I say—also —unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell [Hades] shall not prevail against it.

Jno. 10:16. Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there [they] shall be [become] one fold [flock], —*and*—one shepherd.

Jno. 17:11. Holy Father, keep through thine own [them in thy] name those whom [which] thou hast given me, that they may be one, [even] as we *are.* 21. That they all may [may all] be one; [even] as thou, Father, *art* in me, and I in thee, that they also may be—one—in us: that the world may believe that thou hast sent [didst send] me. 22. And the glory which thou gavest [hast given] me I have given [unto] them; that they may be one, even as we are one: 23. I in them, and thou in me, that they may be made perfect in [perfected into] one;—and—that the world may know that thou hast sent [didst send] me, and hast loved [lovedst] them, [even] as thou hast loved [lovedst] me.

Acts 20:28. Take heed—therefore—unto yourselves, and to all the flock, over the [in] which the Holy Ghost [Spirit] hath made you overseers [bishops], to feed the church of God [the Lord], which he—hath—purchased with his own blood.

Rom. 12:4. As we have many members in one body, and all [the] members have not the same office: 5. So we, *being* [who are] many, are one body in Christ, and every one [severally] members one of another.

I Co. 10:17. We *being* [seeing that we who are] many are one bread,—*and*—one body: for we—are—all partakers [partake] of that [the] one bread.

I Co. 12:3. There are differences [diversities] of administrations [ministrations], but [and] the same Lord. 13. For by [in] one Spirit are [were] we all baptized into one body, whether—*we be*—Jews or Gentiles [Greeks], whether—*we be*—bond or free; and have been [were] all made to drink into [of] one Spirit. 26. And whether one member suffer [suffereth], all the members suffer with it; or one member be honoured [is honored], all the members rejoice with it. 27. Now ye are the body of Christ, and members in particular [severally members thereof].

Gal. 3:26. Ye are all—the—children [sons] of God by [through] faith in Christ Jesus. 27. For as many of you as have been [were] baptized into Christ have [did] put on Christ. 28. There is [can be] neither Jew nor Greek, there is [can be] neither bond nor free, there is neither [can be no] male nor [and] female: for ye are all one [*man*] in Christ Jesus.

Eph. 2:20. Are [Being] built upon the foundation of the apostles and prophets, Jesus Christ [Christ Jesus] himself being the chief corner *stone;* 21. In whom all the [each several] building fitly framed together groweth unto an [a] holy temple in the Lord: 22. In whom ye also are builded together for an [a] habitation of God through [in] the Spirit.

Eph. 3:6. The Gentiles should be [are] fellow-heirs, and [fellow-members] of the —same—body, and [fellow-] partakers of his [the] promise in Christ [Jesus] by [through] the gospel: 15. Of [From] whom the whole [every] family in heaven and [on] earth is named.

Col. 3:11. There is neither [cannot be] Greek nor [and] Jew, circumcision nor [and] uncircumcision, Barbarian [barbarian], Scythian, bond [bondman,]—*nor* —free [freeman]: but Christ *is* all, and in all. 15. Let the peace of God [Christ] rule in your hearts, to the which also ye are [were] called in one body;

I Ti. 3:15. But if I tarry long, that thou mayest know how thou oughtest [men ought] to behave thyself [themselves] in the house of God, which is the church of the living God, the pillar and ground of the truth.

CITIZENS, *DUTIES OF.*

Ex. 22:28. Thou shalt not revile the gods [God], nor curse the [a] ruler of thy people.

Num. 27:20. Thou shalt put—*some*—of thine honour [honor] upon him, that all the congregation of the children of Israel may be obedient [obey].

Ezra 6:10. That they may offer sacrifices of sweet savours [savor] unto the God of heaven, and pray for the life of the king, and of his sons.

Ezra 7:26. Whosoever will not do the law of thy God, and the law of the king, let judgment be executed—speedily—upon him [with all diligence], whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Prov. 16:14. The wrath of a king *is as* messengers of death: but a wise man will pacify it. 15. In the light of the king's countenance *is* life; and his favour [favor] *is* as a cloud of the latter rain.

Prov. 24:21. My son, fear thou the Lord [Jehovah] and the king: *and* meddle [company] not with them that are given to change.

Ecc. 8:2. I *counsel thee*—to—keep the king's commandment [command], and *that* in regard to the oath of God. 3. Be not hasty to go out of his sight [presence]: stand [persist] not in an evil thing; for he doeth whatsoever pleaseth him.

Ecc. 10:4. If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth [gentleness allayeth] great offences. 20. Curse [Revile] not the king, no not in thy thought; and curse [revile] not the rich in thy bedchamber: for a bird of the air [heavens] shall carry the voice, and that which hath wings shall tell the matter.

Jer. 29:7. Seek the peace of the city whither I have caused you to be carried away captives [captive], and pray unto the Lord [Jehovah] for it: for in the peace thereof shall ye have peace.

Mat. 17:24. They that received tribute *money* [the half-shekel] came to Peter, and said, Doth not your master [teacher] pay tribute [the half-shekel]? 25. He saith, Yes [Yea]. And when he was come [came] into the house, Jesus prevented [spake first to] him, saying, What thinkest thou, Simon?—of whom do—the kings of the earth [from whom do they] take custom [receive toll] or tribute? of [from] their—own—children [sons], or of [from] strangers? 26. Peter saith unto him, Of strangers [And when he said, From strangers,]. Jesus saith [said] unto him, Then are [Therefore] the children [sons are] free. 27. Notwithstanding [But], lest we should offend them [cause them to stumble], go thou to the sea, and cast an [a] hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money [shekel]: that take, and give unto them for me and thee.

Mat. 22:17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? 18. But Jesus perceived their wickedness, and said, Why tempt ye [make ye trial of] me, *ye* hypocrites? 19. Shew [Show] me the tribute money. And they brought unto him a penny [denarius]. 20. And he saith unto them, Whose *is* this image and superscription? 21. They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.

Rom. 13:1. Let every soul be subject unto [in subjection to] the higher powers. For there is no power but of God: [and] the powers that be are ordained of God. 2.—Whosoever—therefore [he that] resisteth the power, resisteth [withstandeth] the ordinance of God: and they that resist [withstand] shall receive to themselves damnation [judgment]. 3. For rulers are not a terror to [the] good works [work], but to the evil. 7. Render—therefore—to all their dues: tribute to whom tribute *is*

due; custom to whom custom; fear to whom fear; honour [honor] to whom honour [honor].

I Ti. 2:1. I exhort therefore,—that,—first of all, [that] supplications, prayers, intercessions,—*and*—giving of thanks [thanksgiving], be made for all men; 2. For kings, and—*for*—all that are in authority [high place]; that we may lead a quiet and peaceable [tranquil and quiet] life in all godliness and honesty [gravity].

Tit. 3:1. Put them in mind to be subject [in subjection] to principalities [rulers] and powers [to authorities], to obey magistrates [to be obedient],

I Pe. 2:13. Submit yourselves [Be subject] to every ordinance of man for the Lord's sake: whether—it be—to the king, as supreme; 14. Or unto governors, as—unto them that are—sent by him for—the—punishment of [vengeance on] evildoers, and for—the—praise of [to] them that do well. 15. For so is the will of God, that with [by] well doing ye may [should] put to silence the ignorance of foolish men: 16. As free, and not using *your* liberty [freedom] for a cloke [cloak] of maliciousness [wickedness], but as—the—servants [bondservants] of God. 17. Honour [Honor] all *men.* Love the brotherhood. Fear God. Honour [Honor] the king.

COMFORTER.

Jno. 14:16. I will pray the Father, and he shall give you another Comforter, that he may abide [be] with you for ever; 17. *Even* the Spirit of truth; whom the world cannot receive, because [for] it seeth [beholdeth] him not, neither knoweth him: —but—ye know him; for he dwelleth [abideth] with you, and shall be in you. 26. But the Comforter, *which is* [*even*] the Holy Ghost [Spirit], whom the Father will send in my name, he shall teach you all things, and bring—all things—to your remembrance, whatsoever I have [all that I] said unto you.

Jno. 15:26. When the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify [bear witness] of me:

Jno. 16:7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart [go], I will send him unto you. 13. Howbeit when he, the Spirit of truth, is come, he will [shall] guide you into all [the] truth: for he shall not speak of [from] himself; but whatsoever [what things soever] he shall hear, *that* [*these*] shall he speak: and he will shew [shall declare unto] you [the] things [that are] to come. 14. He shall glorify me: for he shall receive [take] of mine, and shall shew [declare] *it* unto you.

COMMANDMENTS.

Ex. 20:3. Thou shalt have no other gods before me.

4. Thou shalt not make unto thee any [a] graven image, or [nor] any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: 5. Thou shalt not bow down thyself to [unto] them, nor serve them: for I the Lord [Jehovah] thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto [upon] the third and [upon the] fourth *generation* of them that hate me; 6. And shewing mercy [showing lovingkindness] unto thousands of them that love me, and keep my commandments.

7. Thou shalt not take the name of the Lord [Jehovah] thy God in vain: for the Lord [Jehovah] will not hold him guiltless that taketh his name in vain.

8. Remember the sabbath day to keep it holy. 9. Six days shalt thou labour [labor], and do all thy work: 10. But the seventh day *is* the [a] sabbath of the Lord [unto Jehovah] thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: 11. For *in* six days the Lord [Jehovah] made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord [Jehovah] blessed the sabbath day, and hallowed it.

12. Honour [Honor] thy father and thy mother: that thy days may be long upon [in] the land which the Lord [Jehovah] thy God giveth thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against thy neighbour [neighbor].

17. Thou shalt not covet thy neighbour's [neighbor's] house, thou shalt not covet thy neighbour's [neighbor's] wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's [neighbor's].

Deut. 6:4. Hear, O Israel: The Lord [Jehovah] our God *is* one Lord [Jehovah]: 5. And thou shalt love the Lord [Jehovah] thy God with all thine [thy] heart, and with all thy soul, and with all thy might. 6. And these words, which I command thee this day, shall be in thine [upon thy] heart: 7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine [thy] house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8. And thou shalt bind them for a sign upon thine [thy] hand, and they shall be as [for] frontlets between thine eyes. 9. And thou shalt write them upon the [door-] posts of thy house, and on [upon] thy gates.

Deut. 32:46. And he said unto them, Set your hearts unto all the words which I testify among [unto] you this day, which ye shall command your children to observe to do, [*even*] all the words of this law. 47. For it *is* not a [no] vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over [the] Jordan to possess it.

Prov. 3:3. Let not mercy [kindness] and truth forsake thee: bind them about thy neck; write them upon the table [tablet] of thine [thy] heart: 4. So shalt thou find favour [favor] and good understanding in the sight of God and man.

Prov. 6:20. My son, keep thy father's commandment [the commandment of thy father], and forsake not the law of thy mother: 21. Bind them continually upon thine [thy] heart,—*and*—tie them about thy neck.

Prov. 7:1. My son, keep my words, and lay up my commandments with thee. 2. Keep my commandments, and live; and my laws [law] as the apple of thine eye. 3. Bind them upon thy fingers, write them upon the table [tablet] of thine [thy] heart.

Jer. 11:4. I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from [out of] the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God.

Zech. 7:9. Thus speaketh the Lord [hath Jehovah] of hosts [spoken], saying, Execute true judgment, and shew mercy [show kindness] and compassions [compassion] every man to his brother: 10. And oppress not the widow, nor the fatherless, the stranger [sojourner], nor the poor; and let none of you imagine [devise] evil against his brother in your heart.

Mat. 5:16. [Even so] Let your light—so—shine before men, that they may see your good works, and glorify your Father which [who] is in heaven. 22. But I say unto you, That whosoever [every one who] is angry with his brother—without a cause—shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but [and] whosoever shall say, Thou fool, shall be in danger of [the] hell [of] fire. 27. Ye have heard that it was said—by them of old time—, Thou shalt not commit adultery: 28. But I say unto you, That whosoever [every one that] looketh on a woman to lust after her hath committed adultery with her already in his heart. 29. And if thy right eye offend thee [causeth thee to stumble], pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not—*that*—thy whole body—should—be cast into hell. 30. And if thy right hand offend thee [causeth thee to stumble], cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not—*that*—thy whole body—should—be cast [go] into hell. 31. It hath been [was] said [also], Whosoever shall put away his wife, let him give her a writing of divorcement: 32. But I say unto you, That whosoever shall put [every one that putteth] away his wife, saving for the cause of fornication, causeth her to commit adultery [maketh her an adulteress]: and whosoever shall marry her that [when she] is divorced [put away] committeth adultery. 33. Again, ye have heard that it hath been [was] said by [of] them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne [the throne of God]: 35. Nor by the earth; for it is his footstool [the footstool of his feet]: neither [nor] by Jerusalem; for it is the city of the great King. 36. Neither shalt thou swear by thy head, because [for] thou canst not make one hair white or black. 37. But let your communication [speech] be, Yea, yea; Nay, nay: for [and] whatsoever is more than these cometh of evil [is of the evil *one*]. 38. Ye have heard that it hath been [was] said, An eye for an eye, and a tooth for a tooth: 39. But I say unto you,—That ye—resist not [him that is] evil: but whosoever shall smite [smiteth] thee on thy right cheek, turn to him the other also. 40. And if any man will sue thee at the [would go to] law [with thee], and take away thy coat, let him have thy cloke [cloak] also. 41. And whosoever shall compel thee to go a [one] mile, go with him twain [two]. 42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 43. Ye have heard that it hath been [was] said, Thou shalt love thy neighbour [neighbor], and hate thine enemy. 44. But I say unto you, Love your enemies,—bless them that curse you, do good to them that hate you, and pray for them which despitefully use you,—and [pray for them that] persecute you; 48. —Be—ye therefore [shall be] perfect,—even—as your Father which is in heaven [heavenly Father] is perfect.

Mat. 7:1. Judge not, that ye be not judged. 2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to [unto] you—again—. 3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4. Or why [how] wilt thou say to thy brother, Let me pull [cast] out the mote out of thine eye; and, behold, a [lo, the] beam *is* in thine own eye? 5. Thou hypocrite, first cast out [cast out first] the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. 6. Give not

that which is holy unto the dogs, neither cast—ye—your pearls before [the] swine, lest [haply] they trample them under their feet, and turn—again—and rend you. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 12. —Therefore—all things [therefore] whatsoever ye would that men should do to [unto] you, do ye even so to [even so do ye also unto] them: for this is the law and the prophets. 13. Enter ye in at [by] the strait [narrow] gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be [are they] which go [that enter] in thereat [thereby]: 14. Because [For] strait [narrow] *is* the gate, and narrow *is* [straitened] the way, which [that] leadeth unto life, and few there be [are they] that find it.

Mat. 19:16. And, behold, one came [to him] and said—unto him—, Good Master [Teacher], what good thing shall I do, that I may have eternal life? 17. And he said unto him, Why callest [askest] thou me [concerning that which is] good? *there is* none good but one [one there is who is good],—*that is*, God:—but if thou wilt [wouldest] enter into life, keep the commandments. 18. He saith unto him, Which? [And] Jesus said, Thou shalt do no murder [not kill], Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19. Honour [Honor] thy father and *thy* mother: and, Thou shalt love thy neighbour [neighbor] as thyself.

Mat. 22:34. But—when—the Pharisees had [when they] heard that he had put the Sadducees to silence, they were gathered [gathered themselves] together. 35. Then [And] one of them—*which was*—a lawyer, asked *him a question*, tempting [trying] him,—and saying,—36. Master [Teacher], which *is* the great commandment in the law? 37. Jesus [And he] said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38. This is the first and great [great and first] commandment. 39. And the [a] second *is* like unto it [is this], Thou shalt love thy neighbour [neighbor] as thyself. 40. On these two commandments hang all the law [the whole law hangeth] and the prophets.

Mk. 6:7. And he called [calleth] *unto him* the twelve, and began to send them forth by two and two; and [he] gave them power [authority] over [the] unclean spirits; 8. And commanded [he charged] them that they should take nothing for *their* journey, save a staff only;—no scrip—, no bread, [no wallet,] no money in *their* purse: 10. And he said unto them, In what place soever [Wheresoever] ye enter into an [a] house, there abide till ye depart from that place [thence]. 11. And whosoever [whatsoever place] shall not receive you, nor hear you [and they hear you not], when [as] ye depart [go forth] thence, shake off the dust [that is] under your feet for a testimony against [unto] them. —Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.—

Mk. 10:9. What therefore God hath joined together, let not man put asunder. 11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12. And if a woman [she herself] shall put away her husband, and be married to [marry] another, she committeth adultery.

Mk. 12:17. And Jesus—answering—said unto them, Render unto Cæsar the things that are Cæsar's, and to [unto] God the things that are God's.

Jno. 13:34. A new commandment I give unto you, That ye love one another; [even] as I have loved you, that ye also love one another. 35. By this shall all *men* know that ye are my disciples, if ye have love one to another.

Jno. 14:11. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. 15. If ye love me, [ye will] keep my commandments. 23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24. He that loveth me not keepeth not my sayings [words]: and the word which ye hear is not mine, but the Father's which [who] sent me.

Jno. 15:10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 12. This is my commandment, That ye love one another, [even] as I have loved you. 14. Ye are my friends, if ye do whatsoever [the things which] I command you. 17. These things I command you, that ye [may] love one another. 20. Remember the word that I said unto you, The servant is not greater than his lord. If they—have—persecuted me, they will also persecute you; if they —have—kept my sayings [word], they will keep your's [yours] also. 21. But all these things will they do unto you for my name's sake, because they know not him that sent me. 22. If I had not come and spoken unto them, they had not had sin: but now they have no cloke [excuse] for their sin.

See *BLASPHEMY; MALICE;* also "LAWS OF THE BIBLE."

COMMUNION.

Psa. 16:7. I will bless the Lord [Jehovah], who hath given me counsel: my

reins also instruct [Yea, my heart instructeth] me in the night seasons.

Psa. 55:14. We took sweet counsel together,—*and*—[We] walked unto [in] the house of God in company [with the throng].

Psa. 133:1. Behold, how good and how pleasant *it is* for brethren to dwell together in unity! 2. *It is* like the precious ointment [oil] upon the head, that ran down upon the beard, *even* Aaron's beard: that went [came] down to [upon] the skirts [skirt] of his garments; 3. As [Like] the dew of Hermon,—*and as the dew*—that descended [cometh down] upon the mountains of Zion: for there the Lord [Jehovah] commanded the blessing, *even* life for evermore.

Amos 3:3. Can [Shall] two walk together, except they be [have] agreed?

Lu. 22:32. When [once] thou art converted [hast turned again], strengthen [establish] thy brethren.

Lu. 24:32. They said one to another, Did [Was] not our heart burn [burning] within us, while he talked with [spake to] us by [in] the way,—and—while he opened to us the scriptures?

Acts 2:42. They continued stedfastly in the apostles' doctrine [teaching] and fellowship,—and—in [the] breaking of bread, and—in—[the] prayers.

Rom. 12:15. Rejoice with them that—do—rejoice,—and—weep with them that weep.

I Co. 10:16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the [a] communion of the body of Christ? 17. For we [Seeing that we] *being* [who are] many are one bread —*and*—one body: for we—are—all partakers [partake] of that [the] one bread.

II Co. 6:14. Be—ye—not unequally yoked—together—with unbelievers: for what fellowship hath [have] righteousness with unrighteousness [and iniquity]? and [or] what communion hath light with darkness? 15. And what concord hath Christ with Belial? or what part [portion] hath he that believeth [a believer] with an infidel [unbeliever]? 16. And what agreement hath the temple of God with idols? for ye [we] are the [a] temple of the living God; [even] as God—hath—said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people. 17. Wherefore come [ye] out from among them, and be ye separate, saith the Lord, and touch not the [no] unclean *thing:* and I will receive you,

Col. 3:16. Teaching and admonishing one another in [with] psalms and hymns and spiritual songs,

I Thes. 4:18. Comfort one another with these words.

I Thes. 5:11. Comfort yourselves together [Wherefore exhort one another], and edify one another [build each other up], even as also ye do. 14. We exhort you, brethren, warn [admonish] them that are unruly [the disorderly], comfort [encourage] the feebleminded [fainthearted], support the weak, be patient [longsuffering] toward all—*men*—.

Heb. 3:13. Exhort one another daily [day by day], while [so long as] it is called To day; lest any [one] of you be hardened through [by] the deceitfulness of sin.

Heb. 10:24. Let us consider one another to provoke unto love and—to—good works: 25. Not forsaking the assembling of ourselves [our own assembling] together, as the manner [custom] of some *is;* but exhorting *one another:*

Jas. 5:16. Confess [therefore] *your* faults [sins] one to another, and pray one for another, that ye may be healed.

I Jno. 1:3. That which we have seen and heard declare we unto you [also], that ye also may have fellowship with us: 7. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus—Christ,—his Son cleanseth us from all sin.

See *LORD'S SUPPER.*

CONCEIT.

Prov. 3:5. Trust in the Lord [Jehovah] with—all—thine [thy] heart; and lean not unto [upon] thine own understanding. 7. Be not wise in thine own eyes:

Prov. 12:15. The way of a fool *is* right in his own eyes: but he that [is wise] hearkeneth unto counsel—*is* wise—.

Prov. 23:4. Cease from thine own wisdom.

Prov. 26:5. Answer a fool according to his folly, lest he be wise in his own conceit. 12. Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him. 16. The sluggard *is* wiser in his own conceit than seven men that can render a reason.

Prov. 28:11. The rich man *is* wise in his own conceit; but the poor that hath understanding searcheth him out. 26. He that trusteth in his own heart is a fool:

Isa. 5:21. Woe unto *them that are* wise in their own eyes, and prudent in their own sight!

Jer. 9:23. Thus saith the Lord [Jehovah], Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

Lu. 18:11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other [the rest of] men—*are*—, extortioners, unjust, adulterers, or even as this publican. 12. I fast twice in the week, I give tithes of all that I possess [get].

Rom. 1:22. Professing themselves to be wise, they became fools,

Rom. 11:25. For I would not, brethren, that ye should be [have you] ignorant of this mystery, lest ye should be wise in your own conceits; that blindness [a hardening] in part is happened to [hath fallen] Israel, until the fulness of the Gentiles be come in.

CONFESSION.

Mat. 7:21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which [who] is in heaven. 22. Many will say to me in that day, Lord, Lord, have [did] we not prophesied [prophesy] in [by] thy name? and in [by] thy name—have—cast out devils [demons]? and in [by] thy name done [do] many wonderful [mighty] works? 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Mat. 10:32. Whosoever [Every one] therefore [who] shall confess me before men, him will I [also] confess—also—before my Father which [who] is in heaven. 33. But whosoever shall deny me before men, him will I also deny before my Father which [who] is in heaven.

Jno. 1:15. John bare [beareth] witness of him, and cried [crieth], saying, This was he of whom I spake [said], He that cometh after me is preferred [become] before me: for he was before me. 17. For the law was given by [through] Moses,—*but*—grace and truth came by [through] Jesus Christ. 18. No man hath seen God at any time; the only begotten Son, which [who] is in the bosom of the Father, he hath declared *him*.

Jno. 12:42. Nevertheless among the [even of] — chief — rulers—also—many believed on him; but because of the Pharisees they did not confess *him* [*it*], lest they should be put out of the synagogue: 43. For they love the praise [glory *that is*] of men more than the praise [glory *that is*] of God.

Acts 18:5. And [But] when Silas and Timotheus [Timothy] were come [came down] from Macedonia, Paul was pressed in the spirit [constrained by the word], and testified [testifying] to the Jews *that* Jesus *was* [the] Christ.

Acts 19:4. Then said Paul [And Paul said], John — verily—baptized with the baptism of repentance, saying unto the people, that they should believe on him which [that] should come after him, that is, on—Christ—Jesus. 5. When they heard *this*, they were baptized in [into] the name of the Lord Jesus.

Rom. 10:9. That [because] if thou shalt confess with thy mouth the Lord Jesus [Jesus *as* Lord], and shalt believe in thine [thy] heart that God—hath—raised him from the dead, thou shalt be saved. 10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11. For the scripture saith, Whosoever believeth on him shall not be ashamed [put to shame].

I Jno. 2:4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

I Jno. 4:2. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3. And every spirit that confesseth not—that—Jesus—Christ is come in the flesh—is not of God: and this is that [the] *spirit* of [the] antichrist whereof ye have heard that it should come [cometh]; and even now already is it in the world [and now it is in the world already]. 15. Whosoever shall confess that Jesus is the Son of God, God dwelleth [abideth] in him, and he in God.

CONFIDENCE, *FALSE*.

Job 15:31. Let not him [him not]—that is deceived — trust in vanity [deceiving himself]: for vanity shall be his recompence.

Job 29:18. I said, I shall die in my nest, and I shall multiply *my* days as the sand.

Psa. 10:6. He hath said [saith] in his heart, I shall not be moved: for *I shall* never [To all generations I shall not] *be* in adversity.

Psa. 20:7. Some *trust* in chariots, and some in horses: but we will remember [make mention of] the name of the Lord [Jehovah] our God. 8. They are brought [bowed] down and fallen: but we are risen, and stand upright.

Psa. 30:6. [I said] In my prosperity—I said—, I shall never be moved.

Psa. 33:16. There is no king saved by the multitude of an [a] host: a mighty man is not delivered by much [great] strength. 17. An [A] horse *is* a vain thing for safety: neither shall [doth] he deliver *any* by his great strength [power].

Psa. 49:6. They that trust in their wealth, and boast themselves in the multitude of their riches; 7. None *of them* can by any means redeem his brother, nor give to God a ransom for him:

Psa. 52:7. Lo, *this is* the man *that* made not God his strength; but trusted in the abundance of his riches, *and* strengthened himself in his wickedness.

Prov. 14:16. A wise *man* feareth, and departeth from evil: but the fool rageth [beareth himself insolently], and is confident.

Prov. 26:12. Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

Prov. 28:26. He that trusteth in his own heart is a fool:

Prov. 29:26. Many seek the ruler's favour [favor]; but *every* [a] man's judgment *cometh* from the Lord [Jehovah].

Isa. 2:22. Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?

Isa. 5:21. Woe unto *them that are* wise in their own eyes, and prudent in their own sight!

Isa. 28:15. We have made a covenant with death, and with hell [Sheol] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: 18. Your covenant with death shall be disannulled [annulled], and your agreement with hell [Sheol] shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Jer. 5:17. They shall impoverish [beat down] thy fenced [fortified] cities, wherein thou trustedst [trustest], with the sword.

Jer. 7:8. Behold, ye trust in lying words, that cannot profit.

Jer. 17:5. Thus saith the Lord [Jehovah]; Cursed *be* [is] the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord [Jehovah].

Jer. 21:13. Behold, I *am* against thee, O inhabitant of the valley, *and* [of the] rock of the plain, saith the Lord [Jehovah]; which [you that] say, Who shall come down against us? or who shall enter into our habitations?

Jer. 23:17.—They say—unto every one that walketh after [in] the imagination [stubbornness] of his own heart [they say], No evil shall come upon you.

Jer. 48:7. Because thou hast trusted in thy works and in thy treasures, thou [also] shalt—also—be taken: 11. Moab hath been at ease from his youth, and he hath settled on his lees,

Hos. 10:13. Ye have eaten the fruit of lies: because [for] thou didst trust in thy way, in the multitude of thy mighty men.

Hos. 12:1. Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth [continually multiplyeth] lies and desolation;

Hos. 14:3. Asshur [Assyria] shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods:

Obad. :3. The pride of thine [thy] heart hath deceived thee, [O] thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground?

Zeph. 1:12. And it shall come to pass at that time, *that* I will search Jerusalem with candles [lamps], and [I will] punish the men that are settled on their lees: that say in their heart, The Lord [Jehovah] will not do good, neither will he do evil.

Mk. 10:24. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

Mk. 14:29. But Peter said unto him, Although all shall be offended, yet *will* not I. 30. And Jesus saith unto him, Verily I say unto thee, That this day [thou today], *even*—in—this night, before the cock crow twice,—thou—shalt deny me thrice. 31. But he spake the more [exceeding] vehemently, If I should [must] die with thee, I will not deny thee—in any wise—. Likewise [And in like manner] also said they all. Mat. 26:33-35; Lu. 22:33, 34; Jno. 13:37, 38.

Lu. 11:35. Take heed [Look] therefore that [whether] the light which [that] is in thee be not darkness.

Lu. 12:19. I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink,—*and*—be merry. 20. But God said unto him, Thou fool [foolish one], this night [is] thy soul—shall be—required of thee:

Lu. 17:26. And as it was [came to pass] in the days of Noe [Noah], [even] so shall it be also in the days of the Son of man. 27. They did eat [ate], they drank, they married—wives—, they were given in marriage, until the day that Noe [Noah] entered into the ark, and the flood came, and destroyed them all. 28. Likewise also [even] as it was [came to pass] in the days of Lot; they did eat [ate], they drank, they bought, they sold, they planted, they builded; 29. But the same [in the] day that Lot went out of [from] Sodom it rained fire and brimstone from heaven, and destroyed *them* all. 30. Even thus [after the same manner] shall it be in the day when [that] the Son of man is revealed.

Lu. 18:9. And he spake [also] this parable unto certain which [who] trusted in themselves that they were righteous, and despised others [set all others at nought]: 10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other [the rest of] men—*are*—, extortioners, unjust, adulterers, or even as this publican. 12. I fast twice in the week, I give tithes of all that I possess [get]. 13. And [But] the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote—upon—his breast, saying, God be [thou] merciful to me a sinner.

Jno. 5:45. Do not think [Think not] that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in [on] whom ye trust [have set your hope].

Rom. 2:3. Thinkest [reckonest] thou this, O man, that [who] judgest them which do [that practise] such things, and doest the same, that thou shalt escape the judgment of God?

Rom. 12:16. Be not wise in your own conceits.

I Co. 3:21. Let no man [one] glory in men.

II Co. 1:9. But [Yea] we [ourselves have] had the sentence of death in [within] ourselves, that we should not trust in ourselves, but in God [who raiseth the dead].

Gal. 6:7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8. For he that soweth to [unto] his [own] flesh shall of the flesh reap corruption:

CONSCIENCE.

FAITHFUL: Job 27:6. My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.

Mat. 6:22. The light [lamp] of the body is the eye: if therefore thine eye be single thy whole body shall be full of light. 23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that [the] darkness!

Acts 23:1. And Paul, earnestly beholding [looking stedfastly on] the council, said,—Men *and*—brethren, I have lived [before God] in all good conscience—before God—until this day.

Acts 24:16.—And—herein—do—I [also] exercise myself, to have—always—a conscience void of offense toward God, and—*toward*—men [always].

Rom. 2:14. When—the—Gentiles, which [that] have not the law, do by nature the things contained in [of] the law, these, having not [not having] the law, are a [the] law unto themselves: 15. Which shew [in that they show] the work of the law written in their hearts, their conscience—also—bearing witness [therewith] and *their* thoughts [one with another]—the mean while—accusing or else excusing one another [*them*];

Rom. 9:1. I say the truth in Christ, I lie not, my conscience—also—bearing—me—witness [with me] in the Holy Ghost [Spirit],

I Co. 10:27. If any man [one] of them that believe not bid [biddeth] you *to a feast,* and ye be [are] disposed to go; whatsoever is set before you, eat, asking no question for conscience [conscience'] sake. 28. But if any man say unto you, This is [hath been] offered in sacrifice—unto idols—, eat not for his sake that shewed [showed] it, and for conscience [conscience'] sake:—for the earth *is* the Lord's, and the fulness thereof:— 29. Conscience, I say, not thine own, but—of—the other [other's]: for why is my liberty judged of [by] another—*man's*—conscience? 30. For if I by grace be a partaker [If I partake with thankfulness], why am I evil spoken of for that for which I give thanks? 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

II Co. 1:12. For our rejoicing [glorying] is this, the testimony of our conscience, that in simplicity [holiness] and godly sincerity [sincerity of God] not with [in] fleshly wisdom, but by [in] the grace of God, we have had our conversation [behaved ourselves] in the world, and more abundantly to you-ward.

II Co. 4:2. But have renounced the hidden things of dishonesty [shame], not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

II Co. 5:11. Knowing therefore the terror [fear] of the Lord, we persuade men; but we are made manifest unto God; and I trust also [hope that we] are made manifest [also] in your consciences.

I Ti. 1:5. Now [But] the end of the commandment [charge] is charity [love] out of a pure heart, and—*of*—a good conscience, and—*of*—faith unfeigned: 19. Holding faith, and a good conscience; which some having put away [thrust from them]—concerning faith have—made shipwreck [concerning the faith]:

Heb. 10:22. Let us draw near with a true heart in full assurance [fulness] of faith, having our hearts sprinkled from an evil conscience, and [having] our bodies [body] washed with pure water.

Heb. 13:18. Pray for us: for we trust [are persuaded that] we have a good conscience,—in all things—willing [desiring] to live honestly [honorably in all things].

I Pe. 2:19. For this is thankworthy [acceptable], if—a man—for conscience toward God endure [a man endureth] grief, suffering wrongfully.

I Pe. 3:16. Having a good conscience; that, whereas they speak evil of you [wherein ye are spoken against],—as of evildoers,—they may be ashamed [put to shame] that [who] falsely accuse [revile] your good conversation [manner of life] in Christ. 21. The like figure whereunto *even* baptism doth also now save us [which also after a true likeness doth now save you, *even* baptism] (not the putting away of the filth of the flesh, but the answer [interrogation] of a good conscience toward God,) by [through] the resurrection of Jesus Christ:

GUILTY: Prov. 28:1. The wicked flee when no man pursueth: but the righteous are bold as a lion.

Mat. 27:3. Then Judas, which [who]—had—betrayed him, when he saw that he was condemned, repented himself, and brought again [back] the thirty pieces of silver to the chief priests and elders, 4. Saying, I have sinned in that I have betrayed—the—innocent blood. And [But] they said, What *is that* to us? see thou *to that* [*it*]. 5. And he cast down the pieces of silver in the temple [into the sanc-

tuary], and departed, and [he] went [away] and hanged himself.

Jno. 8:9. And they which [when they] heard *it*,—being convicted by *their own* conscience,—went out one by one, beginning at [from] the eldest, *even* unto the last:

Acts 2:37. Now when they heard *this*, they were pricked in their heart, and said unto Peter and—to—the rest of the apostles,—Men *and*—brethren, what shall we do?

Tit. 1:15. Unto [To] the pure all things *are* pure: but unto [to] them that are defiled and unbelieving *is* nothing [nothing is] pure; but even [both] their mind and [their] conscience is [are] defiled.

Heb. 10:26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more [a] sacrifice for sins, 27. But a certain fearful looking for [expectation] of judgment and fiery indignation [a fierceness of fire], which shall devour the adversaries.

CONSECRATION.

Gen. 22:10. And Abraham stretched forth his hand, and took the knife to slay his son. 11. And the Angel of the Lord [Jehovah] called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I. 12. And he said, Lay not thine [thy] hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me.

I Sa. 1:11. And she vowed a vow, and said, O Lord [Jehovah] of hosts, if thou wilt indeed look on the affliction of thine [thy] handmaid, and remember me, and not forget thine [thy] handmaid, but wilt give unto thine [thy] handmaid a man child, then I will give him unto the Lord [Jehovah] all the days of his life, and there shall no razor come upon his head.

Mat. 13:44.—Again,—the kingdom of heaven is like unto [a] treasure hid [hidden] in a [the] field;—the—which when a man hath found, he hideth [which a man found and hid], and for joy thereof [in his joy he] goeth and selleth all that he hath, and buyeth that field. 45. Again, the kingdom of heaven is like unto a merchantman [man that is a merchant], seeking goodly pearls: 46.—Who,—when he had [and having] found one pearl of great price, [he] went and sold all that he had, and bought it.

Rom. 6:13. Neither yield [present]—ye—your members—*as* instruments of unrighteousness—unto sin [as instruments of unrighteousness]: but yield [present] yourselves unto God, as—those that are—alive from the dead, and your members *as* instruments of righteousness unto God. 16. Know ye not, that to whom ye yield [present] yourselves [*as*] servants to obey [unto obedience], his servants ye are—to—whom ye obey; whether of sin unto death, or of obedience unto righteousness? 19. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded [presented] your members [*as*] servants to uncleanness and to iniquity unto iniquity; even so now yield [present] your members [*as*] servants to righteousness unto holiness [sanctification].

Rom. 12:1. I beseech you therefore, brethren, by the mercies of God, that ye [to] present your bodies a living sacrifice, holy, acceptable unto [to] God, *which is* your reasonable [spiritual] service.

II Co. 8:5. And *this—they did*,—not as we [had] hoped, but first [they] gave their own selves to the Lord.

CONSISTENCY.

Neh. 5:9. Also I said, It *is* not good that ye do [The thing that ye do is not good]: ought ye not to walk in the fear of our God because of the reproach of the heathen [nations] our enemies?

Mat. 6:24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to—the—one, and despise the other. Ye cannot serve God and mammon.

Rom. 14:22. Hast thou faith? [The faith which thou hast,] have *it* [thou] to thyself before God. Happy *is* he that condemneth [judgeth] not himself in that—thing—which he alloweth [approveth].

I Co. 10:21. Ye cannot drink the cup of the Lord, and the cup of devils [demons]: ye cannot be partakers of the Lord's table [partake of the table of the Lord], and of the table of devils [demons].

See *HYPOCRISY; DECEIT.*

CONTENTMENT.

Psa. 37:7. Rest in the Lord [Jehovah], and wait patiently for him: fret not thyself because of him who prospereth in his way, 16. [Better is] A little that a [the] righteous—man—hath—*is* better — than the riches [abundance] of many wicked.

Prov. 14:14. A good man *shall be satisfied* from himself.

Prov. 15:13. A merry [glad] heart maketh a cheerful countenance: 15. He that is of a merry [cheerful] heart *hath* a continual feast. 30. The light of the eyes rejoiceth the heart: *and* a good report [good tidings] maketh [make] the bones fat.

Prov. 16:8. Better *is* a little with righteousness than great revenues without right [with injustice].

Prov. 17:1. Better is a dry morsel, and quietness therewith, than an [a] house full of sacrifice [feasting] *with* strife. 22. A merry [cheerful] heart doeth good *like* a medicine [is a good medicine]:

Prov. 30:8. Give me neither poverty nor riches; feed me with [the] food convenient [that is needful] for me:

Ecc. 2:24. *There is* nothing better for a man, *than* that he should eat and drink, and—*that* he should—make his soul enjoy good in his labour [labor].

Ecc. 4:6. Better *is* an [a] handful *with* quietness, than both the hands [two hands] full *with* travail [labor] and vexation of spirit [striving after wind].

Ecc. 5:12. The sleep of a labouring [laboring] man *is* sweet, whether he eat little or much:

Ecc. 9:7. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth [hath already accepted] thy works. 8. Let thy garments be always white; and let [not] thy head lack—no—ointment [oil]. 9. Live joyfully with the wife whom thou lovest all the days of the [thy] life of—thy—vanity, which he hath given thee under the sun,

Lu. 3:14. And he said unto them, Do violence to no man [Extort from no man by violence], neither accuse *any* [*one*] falsely [wrongfully]; and be content with your wages.

I Co. 7:20. Let every [each] man abide in the same [that] calling wherein he was called. 21. Art [Wast] thou called *being* a servant [bondservant]? care not for it: but [nay, even] if thou mayest be made [canst become] free, use *it* rather. 24. Brethren, let every [each] man, wherein he is [was] called, therein abide with God.

Gal. 5:26. Let us not be desirous of vain glory [become vainglorious], provoking one another, envying one another.

Phil. 4:11. Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* [therein] to be content. 12. I know—both—how to be abased, and I know how to abound: [in] every where [thing] and in all things I am instructed [have I learned the secret] both to be full [filled] and to be hungry, both to abound and to suffer need [be in want].

I Ti. 6:6. Godliness with contentment is great gain. 8. And having food and raiment [covering] let us [we shall] be therewith content.

CONVERSION. See *REGENERATION.*

CONVICTION (OF SIN).

Psa. 31:10. My life is spent with grief [sorrow], and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed [wasted away].

Psa. 38:1. O Lord [Jehovah], rebuke me not in thy wrath: neither chasten me in thy hot displeasure. 2. For thine arrows stick fast in me, and thy hand presseth me sore. 3. *There* is no soundness in my flesh because of thine anger [indignation]; neither *is there any* rest [health] in my bones because of my sin. 4. For mine iniquities are gone over mine [my] head: as an [a] heavy burden they are too heavy for me. 5. My wounds stink [are loathsome] *and*—are—corrupt because of my foolishness. 6. I am troubled [pained]; I [and] am bowed down greatly; I go mourning all the day long. 7. For my loins are filled with a loathsome *disease* [burning]: and *there is* no soundness in my flesh. 8. I am feeble [faint] and sore broken [bruised]: I have roared [groaned] by reason of the disquietness of my heart. 9. Lord, all my desire *is* before thee; and my groaning is not hid from thee. 10. My heart panteth [throbbeth], my strength faileth me: as for the light of mine eyes, it also is gone from me. 13. But I, as a deaf *man,* heard [hear] not; and I *was* [am] as a dumb man *that* openeth not his mouth. 14. Thus I was [Yea, I am] as a man that heareth not, and in whose mouth *are* no reproofs. 15. For in thee, O Lord [Jehovah], do I hope: thou wilt hear [answer], O Lord my God. 16. For I said, —*Hear me,*—lest *otherwise* they should rejoice [Lest they rejoice] over me: when my foot slippeth, they magnify *themselves* against me. 17. For I *am* ready to halt [fall], and my sorrow *is* continually before me. 18. For I will declare mine iniquity; I will be sorry for my sin. 21. Forsake me not, O Lord [Jehovah]: O my God, be not far from me. 22. Make haste to help me, O Lord my salvation.

Isa. 6:5. Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord [Jehovah] of hosts.

Lam. 1:20. Behold, O Lord [Jehovah]; for I *am* in distress: my bowels are [heart is] troubled; mine [my] heart is turned within me; for I have grievously rebelled:

Eze. 33:10. Therefore [And thou],—O thou—son of man, speak [say] unto the house of Israel; thus ye speak, saying,—If—our transgressions and our sins *be* [are] upon us, and we pine away in them, how should [then can] we—then—live?

Lu. 5:8. When Simon Peter saw *it,* he [But Simon Peter, when he saw it,] fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

Jno. 16:7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart [go], I will send him unto you. 8. And [he,] when he is come,—he—will reprove [convict] the world [in respect] of sin, and of righteousness, and of judgment: 9. Of sin, because they believe not on me; 10. Of righteousness, because I go to my [the] Father, and ye see [behold] me no more; 11. Of judgment, because the prince of this world is [hath been] judged.

Acts 2:37. Now when they heard *this,* they were pricked in their heart, and said unto Peter and—to—the rest of the apostles,—Men *and*—brethren, what shall we do?

Acts 16:14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which [one that] worshipped God, heard *us:* whose heart the Lord opened, that she attended [to give heed] unto the things which were spoken of [by] Paul. 29. He called for a light [lights], and sprang in, and—came—trembling [for fear],—and—fell down before Paul and Silas, 30. And brought them out, and said, Sirs, what must I do to be saved?

See *REPENTANCE.*

COUNSEL.

Prov. 1:5. A [That the] wise *man* will [may] hear, and—will—increase [in] learning; and a [that the] man of understanding shall [may] attain unto wise [sound] counsels: 24. Because I have called, and ye [have] refused; I have stretched out my hand, and no man regardeth [hath regarded]; 25. But ye have set at nought all my counsel, and would none of my reproof: 26. I will also [also will] laugh at your calamities [in *the day of* your calamity], I will mock when your fear cometh; 28. Then shall [will] they call upon me, but I will not answer; they shall [will] seek me early [diligently], but they shall not find me: 29. For that they hated knowledge, and did not choose the fear of the Lord [Jehovah]: 30. They would none of my counsel: they despised all my reproof. 31. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. 33. But whoso hearkeneth unto me shall dwell safely [securely], and shall be quiet from [without] fear of evil.

Prov. 9:9. Give *instruction* to a wise *man,* and he will be yet wiser: teach a just [righteous] *man,* and he will increase in learning.

Prov. 11:14. Where no counsel [wise guidance] *is,* the people fall [falleth]: but in the multitude of counsellors *there is* safety.

Prov. 12:15. The way of a fool *is* right in his own eyes: but he that [is wise] hearkeneth unto counsel—*is* wise—.

Prov. 15:22. Without [Where there is no] counsel purposes are disappointed: but in the multitude of counsellors they are established.

Prov. 19:20. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

Prov. 20:18. *Every* purpose is established by counsel: and with good advice [by wise guidance] make [thou] war.

Prov. 24:6. For by wise counsel [guidance] thou shalt make thy war: and in [the] multitude of counsellors *there is* safety.

COURAGE.

Judg. 7:19. So Gideon, and the hundred men that *were* with him, came unto the outside [outermost part] of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake [in pieces] the pitchers that *were* in their hands. 20. And the three companies blew the trumpets, and brake the pitchers, and held the lamps [torches] in their left hands, and the trumpets in their right hands [wherewith] to blow—*withal*—: and they cried, The sword of the Lord [Jehovah], and of Gideon. 21. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled [they shouted, and put *them* to flight].

Esth. 4:15. Then Esther bade *them* return [answer unto] Mordecai—*this answer*—, 16. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise [in like manner]; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

Prov. 28:1. The wicked flee when no man pursueth: but the righteous are bold as a lion.

Eze. 2:6. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* [are] with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* [are] a rebellious house.

I Co. 16:13. Watch ye, stand fast in the faith, quit you like men, be strong.

II Ti. 1:7. For God hath not given us the [gave us not a] spirit of fear [fearfulness]; but of power, and—of—love, and—of—a sound mind [discipline].

COURT.

See "LAWS OF THE BIBLE."

COVENANT.

Deut. 4:29. But if from thence thou shalt [ye shall] seek the Lord [Jehovah] thy God, [and] thou shalt find *him,* if [when] thou seek [searchest after] him with all thy heart and with all thy soul. 30. When thou art in tribulation, and all these things are come upon thee,—*even*—in the latter days,—if—thou turn [shalt return] to the Lord [Jehovah] thy God, and—shalt—be obedient [hearken] unto his voice; 31. (For the Lord [Jehovah] thy God *is* a merciful God;) he will not forsake [fail] thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

Josh. 24:24. And the people said unto Joshua, The Lord [Jehovah] our God will we serve, and [unto] his voice will we obey [hearken]. 25. So Joshua made a

covenant with the people that day, and set them a statute and an ordinance in Shechem.

Psa. 89:33. Nevertheless [But] my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. 34. My covenant will I not break, nor alter the thing that is gone out of my lips.

Psa. 105:6. O ye seed of Abraham his servant, ye children of Jacob his chosen [ones]. 7. He *is* the Lord [Jehovah] our God: his judgments *are* in all the earth. 8. He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations. 9. —Which—[*The covenant* [which] he made with Abraham, and his oath unto Isaac; 10. And confirmed the same unto Jacob for a law [statute],—*and*—to Israel *for* an everlasting covenant:

Jer. 31:31. Behold, the days come, saith the Lord [Jehovah], that I will make a new covenant with the house of Israel, and with the house of Judah: 32. Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an [a] husband unto them, saith the Lord [Jehovah]: 33. But this *shall be* [is] the covenant that I will make with the house of Israel; After those days, saith the Lord [Jehovah], I will put my law in their inward parts, and write it in their hearts [in their heart will I write it], and [I] will be their God, and they shall be my people.

Heb. 8:4. For [Now] if he were on earth, he should [would] not be a priest [at all], seeing—that—there are priests that [those who] offer [the] gifts according to the law: 5. Who serve unto the example [*that which is* a copy] and shadow of [the] heavenly things, [even] as Moses was admonished [is warned] of God when he was [is] about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee [that was showed thee] in the mount. 6. But now hath he obtained a—more excellent—ministry [the more excellent], by how [so] much—also—[as] he is [also] the mediator of a better covenant, which was established [hath been enacted] upon better promises. 7. For if that first *covenant* had been faultless, then should [would] no place have been sought for the [a] second. 8. For finding fault with them, he saith, Behold, the days come, saith the Lord, when [That] I will make a new covenant with the house of Israel and with the house of Judah: 9. Not according to the covenant that I made with their fathers, in the day when [that] I took them by the hand to lead them [forth] out of the land of Egypt; because [For] they continued not in my covenant, and I regarded them not, saith the Lord. 10. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts [on their heart also will I write them]: and I will be to them a God, and they shall be to me a people: 11. And they shall not teach every man his neighbour [fellow-citizen], and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest [of them]. 12. For I will be merciful to their unrighteousness [iniquities], and their sins—and their iniquities—will I remember no more. 13. In that he saith, A new *covenant*, he hath made the first old. Now [But] that which decayeth [is becoming old] and waxeth old [aged] *is* ready to vanish [nigh unto vanishing] away.

Heb. 13:20. Now the God of peace, that [who] brought again from the dead—our Lord Jesus,—that [the] great shepherd of the sheep, through [with] the blood of the everlasting [an eternal] covenant [*even* our Lord Jesus].

COVETOUSNESS.

Ex. 20:17. Thou shalt not covet thy neighbour's [neighbor's] house, thou shalt not covet thy neighbour's [neighbor's] wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's [neighbor's].

Job 31:24. If I have made gold my hope, or [And] have said to the fine gold, *Thou art* my confidence; 25. If I [have] rejoiced because my wealth *was* great, and because mine [my] hand had gotten much; 28. This also *were* an iniquity *to be punished by* the judge [judges]: for I should have denied the God *that is* above.

Psa. 119:36. Incline my heart unto thy testimonies, and not to covetousness.

Prov. 1:19. So *are* the ways of every one that is greedy of gain; *which* [It] taketh away the life of the owners thereof.

Prov. 11:24. *There is* that withholdeth more than is meet, but *it tendeth* to poverty [only to want]. 26. He that withholdeth corn [grain], the people shall curse him.

Prov. 15:27. He that is greedy of gain troubleth his own house.

Prov. 21:25. The desire of the slothful [sluggard] killeth him; for his hands refuse to labour [labor]. 26. He [There is that] coveteth greedily all the day long: but the righteous giveth and spareth [withholdeth] not.

Prov. 22:16. He that oppresseth the poor to increase his *riches* [*gain*], *and* he that giveth to the rich, *shall*—surely—*come* [only] to want.

Prov. 23:4. Labour [Weary] not [thyself] to be rich; 5. Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings;—they fly away—as [Like] an eagle [that flieth] toward heaven.

Prov. 30:8. Give me neither poverty nor riches; feed me with [the] food convenient [that is needful] for me:

Isa. 1:23. Thy princes *are* rebellious, and companions of thieves: every one loveth gifts [bribes], and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

Isa. 5:8. Woe unto them that join house to house, *that* lay field to field, till *there be* no place [room], that they may be placed [and ye be made to dwell] alone in the midst of the earth [land]!

Isa. 56:11. Yea, *they* [the dogs] *are* greedy—dogs—*which* [they] can never have enough, and they [these] *are* shepherds *that* cannot understand: they all look [have all turned] to their own way, every [each] one for [to] his gain, from his [every] quarter.

Jer. 6:13. From the least of them even unto the greatest of them every one *is* given to covetousness;

Jer. 8:10. Therefore will I give their wives unto others, *and* their fields to them that shall inherit [possess] *them:* for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.

Jer. 17:11. *As* the partridge [that] sitteth *on eggs* [which she hath not laid], —and hatcheth *them* not;—*so* [is] he that getteth riches, and not by right,—shall leave them—in the midst of his days [they shall leave him], and at his end [he] shall be a fool.

Eze. 33:31. And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but —they—will not do them [do them not]: for with their mouth they shew [show] much love, *but* their heart goeth after their covetousness [gain].

Mic. 2:2. They covet fields, and take *them* by violence [seize them], and houses, and take *them* away: so [and] they oppress a man and his house, even a man and his heritage.

Hag. 1:6. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag with holes.

Mat. 6:19. Lay not up for yourselves treasures upon [the] earth, where moth and rust doth corrupt [consume], and where thieves break through and steal: 20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt [consume], and where thieves do not break through nor steal: 21. For where your [thy] treasure is, there will your [thy] heart be also. 25. Therefore I say unto you, Take no thought [Be not anxious] for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat [the food], and the body than [the] raiment? 31. Therefore take no thought [Be not therefore anxious], saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 33. But seek ye first the [his] kingdom—of God—, and his righteousness; and all these things shall be added unto you.

Mat. 13:22. He—also—that received seed [was sown] among the thorns [this] is he that heareth the word; and the care of this [the] world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

Mat. 16:26. What is [shall] a man [be] profited, if he shall gain the whole world, and lose his own soul [forfeit his life]?

Mat. 19:24. It is easier for a camel to go through the eye of a needle [a needle's eye], than for a rich man to enter into the kingdom of God.

Lu. 12:15. And he said unto them, Take heed, and beware of [keep yourselves from all] covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Rom. 13:9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal,—Thou shalt not bear false witness,—Thou shalt not covet;

I Co. 5:11. But now [as it is] I have written [wrote] unto you not to keep company, if any man that is called [named] a brother be a fornicator, or covetous, or an idolater, or a railer [reviler], or a drunkard, or an extortioner; with such an [a] one no not to eat.

Eph. 5:3. But fornication, and all uncleanness or covetousness, let it not [even] be—once—named among you, as becometh saints; 5. For this ye know [of a surety], that no whoremonger [fornicator], nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and—of—God.

I Thes. 2:5. For neither at any time used we flattering words [were we found using words of flattery], as ye know, nor a cloke [cloak] of covetousness; God *is* witness:

I Ti. 3:3. Not given to wine [no brawler], no striker—, not greedy of filthy lucre—; but patient [gentle], not a brawler [contentious], not covetous [no lover of money];

II Ti. 3:2. Men shall be lovers of—their own—selves [self], covetous [lovers of money],

Tit. 1:7. For a [the] bishop must be blameless, as the steward of God [God's steward]; not selfwilled, not soon angry, not given to wine [no brawler], no striker, not given to [greedy of] filthy lucre;

Heb. 13:5. *Let your* conversation *be* without covetousness [Be ye free from the

love of money];—*and be*—content with such things as ye have:

I Jno. 2:15. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

COWARDICE.

Gen. 3:12. And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

Deut. 32:30. How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord [Jehovah] had shut [delivered] them up?

Josh. 7:5. The hearts of the people melted, and became as water.

Josh. 23:10. One man of you shall chase a thousand:

Judg. 7:3. Now therefore—go to,—proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid [trembling], let him return and depart—early—from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

I Sa. 13:6. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places [coverts], and in pits. 7. And [Now] *some of* the Hebrews went [had gone] over [the] Jordan to the land of Gad and Gilead. [; but] As for Saul, he *was* yet in Gilgal, and all the people followed him trembling.

Job 15:24. Trouble [Distress] and anguish—shall—make him afraid; they—shall—prevail against him, as a king ready to the battle.

Job 18:11. Terrors shall make him afraid on every side, and shall drive [chase] him to [at] his feet [heels].

Prov. 28:1. The wicked flee when no man pursueth: but the righteous are bold as a lion.

Prov. 29:25. The fear of man bringeth a snare:

Mat. 8:26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

Mat. 26:55. In that—same—hour said Jesus to the multitudes, Are ye come out as against a thief [robber] with swords and staves—for—to take [seize] me? I sat daily—with you teaching—in the temple [teaching], and ye laid no hold on me [took me not]. 56. But all this was done [is come to pass] that the scriptures of the prophets might be fulfilled. Then all the disciples forsook [left] him, and fled. 69. Now Peter sat [was sitting] without in the palace [court]: and a damsel [maid] came unto him, saying, Thou also wast with Jesus of Galilee [the Galilæan]. 70. But he denied before *them* all, saying, I know not what thou sayest. 71. And when he was gone out into the porch, another *maid* saw him, and said [saith] unto them that were there, This *fellow* was also [man also was] with Jesus of Nazareth. 72. And again he denied with an oath, I do not know [know not] the man.

Jno. 19:12. And from thenceforth [Upon this] Pilate sought to release him: but the Jews cried out, saying, If thou let this man go [release this man], thou art not Cesar's [Cæsar's] friend: whosoever [every one that] maketh himself a king speaketh against Cesar [Cæsar]. 16. Then delivered he him therefore [therefore he delivered him] unto them to be crucified.—And they took Jesus, and led *him* away.—

DANCING.

Ex. 15:20. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

Ex. 32:19. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

Judg. 11:34. And Jephthah came to Mispeh [Mizpah] unto his house, and, behold, his daughter came out to meet him with timbrels and with dances:

I Sa. 18:6. And it came to pass as they came, when David—was—returned from the slaughter of the Philistine, that the women came out of all [the] cities of Israel, singing and dancing, to meet king Saul, with tabrets [timbrels], with joy, and with instruments of musick [music].

I Sa. 21:11. And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

I Sa. 30:16. And when he had brought him down, behold, *they were* spread abroad upon all the earth [over all the ground], eating and drinking, and dancing, because of [all] the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

II Sa. 6:14. And David danced before the Lord [Jehovah] with all *his* might; and David *was* girded with a linen ephod. 15. So David and all the house of Israel brought up the ark of the Lord [Jehovah] with shouting, and with the sound of the trumpet. 16. And [it was so,] as the ark of the Lord [Jehovah] came into the city of David, [that] Michal Saul's daughter [the daughter of Saul] looked through a [out at the] window, and saw king David leaping and dancing before the Lord [Jehovah]; and she despised him in her heart.

Job 21:11. They send forth their little ones like a flock, and their children dance.

Psa. 30:11. Thou hast turned for me my mourning into dancing: thou hast put off [loosed] by sackcloth, and girded me with gladness;

Psa. 149:3. Let them praise his name in the dance: let them sing praises unto him with—the—timbrel and harp.

Psa. 150:4. Praise him with—the—timbrel and dance: praise him with stringed instruments and organs [pipe].

Ecc. 3:4. A time to weep, and a time to laugh; a time to mourn, and a time to dance;

Lam. 5:15. The joy of our heart is ceased; our dance is turned into mourning.

Mat. 11:17. And saying [say], We—have—piped unto you, and ye have not danced [did not dance]; we—have—mourned [wailed]—unto you—, and ye have not lamented [did not mourn].

Lu. 15:23. And bring—hither—the fatted calf, and kill *it;* and let us eat and be [make] merry: 24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick [music] and dancing.

DEATH.

Gen. 3:19. Till thou return unto the ground; for out of it wast thou taken: for dust thou *art,* and unto dust shalt thou return.

Josh. 23:14. And, behold, this day I *am* going the way of all the earth:

I Sa. 2:6. The Lord [Jehovah] killeth, and maketh alive: he bringeth down to the grave [Sheol], and bringeth up.

II Sa. 1:23. Saul and Jonathan *were* lovely and pleasant in their lives, and in their death they were not divided:

II Sa. 14:14. We must needs die, and *are* as water spilt on the ground, which cannot be gathered up again;

Job 7:1. *Is there* not an appointed time [a warfare] to man upon earth? [And] *are not* his days—also—like the days of an [a] hireling? 8. The eye of him that hath seen [seeth] me shall see [behold] me no *more:* thine eyes *are* [shall be] upon me, and I *am* not [shall not be]. 9. *As* the cloud is consumed and vanisheth away: so he that goeth down to the grave [Sheol] shall come up no *more.* 10. He shall return no more to his house, neither shall his place know him any more.

Job 10:21. Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death;

Job 14:2. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. 5. Seeing his days *are* determined, the number of his months *are* [is] with thee, [And] thou hast appointed his bounds that he cannot pass; 7. For there is hope of a tree, if it be [is] cut down, that it will sprout again, and that the tender branch thereof will not cease. 8. Though the root thereof wax old in the earth, and the stock thereof die in the ground; 9. *Yet* through the scent of water it will bud, and bring [put] forth boughs like a plant. 10. But man dieth, and wasteth away [is laid low]: yea, man giveth up the ghost, and where *is* he? 11. *As* the waters fail from the sea, and the flood decayeth [river wasteth] and drieth up: 12. So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised [roused] out of their sleep. 14. If a man die, shall he live *again?* all the days of my appointed time [warfare] will I wait, till my change [release should] come. 20. Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

Job 16:22. When a few years are come, —then—I shall go the way *whence* I shall not return.

Job 21:23. One dieth in his full strength, being wholly at ease and quiet. 25. And another dieth in—the—bitterness of—his—soul, and never eateth with pleasure [tasteth of good]. 26. They—shall—lie down alike in the dust, and the worms [worm] shall cover [covereth] them. 32. Yet shall he be brought [borne] to the grave, and shall remain in [men shall keep watch over] the tomb. 33. The clods of the valley shall be sweet unto him, and every man [all men] shall draw after him, as *there are* [were] innumerable before him.

Job 34:14. If he set his heart upon man [himself], *if* he gather unto himself his spirit and his breath; 15. All flesh shall perish together, and man shall turn again unto dust.

Job 38:17. Have the gates of death been opened [revealed] unto thee? or hast thou seen the doors [gates] of the shadow of death?

Psa. 23:4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

Psa. 89:48. What man *is he that* liveth [shall live] and—shall—not see death? [That] shall—he—deliver his soul from the hand [power] of the grave [Sheol]?

Psa. 103:14. He remembereth that we *are* dust. 15. *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth. 16. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

Psa. 104:29. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

Psa. 143:3. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to

dwell in darkness [dark places], as those that have been long dead.

Psa. 144:4. Man is like to vanity: his days *are* as a shadow that passeth away.

Ecc. 3:2. A time to be born, and a time to die; 19. That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; 20. All go unto one place; all are of the dust, and all turn to dust again. 21. Who knoweth the spirit of man that [whether it] goeth upward, and the spirit of the beast that [whether it] goeth downward to the earth?

Ecc. 5:15. As he came forth of [from] his mother's womb, naked shall he—return to—go [again] as he came, and shall take nothing of [for] his labour [labor], which he may carry away in his hand.

Ecc. 7:1. A good name *is* better than precious ointment [oil]; and the day of death than the day of one's birth. 2. *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

Ecc. 9:5. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. 6. Also [As well] their love, and [as] their hatred and their envy, is—now—perished [long ago]; neither have they any more a portion for ever in any *thing* that is done under the sun. 10. Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave [Sheol], whither thou goest.

Ecc. 12:5. Man goeth to his long [everlasting] home, and the mourners go about the streets: 7. Then shall [and] the dust return [returneth] to the earth as it was: and the spirit shall return [returneth] unto God who gave it.

Hos. 13:14. I will ransom them from the power of the grave [Sheol]; I will redeem them from death: O death, I will be [where are] thy plagues; O grave [Sheol], I will be [where is] thy destruction: repentance shall be hid from mine eyes.

Mat. 10:28. Fear not [Be not afraid of] them which [that] kill the body, but are not able to kill the soul:

Jno. 9:4. I [We] must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Rom. 5:12. Wherefore, as by [through] one man sin entered into the world, and death by [through] sin; and so death passed upon [unto] all men, for that all—have—sinned: 14. Nevertheless death reigned from Adam to [until] Moses, even over them that had not sinned after the similitude [likeness] of Adam's transgression, who is the [a] figure of him that was to come.

I Co. 15:21. For since by man *came* death, by man *came* also the resurrection of the dead. 22. For as in Adam all die,—even—so [also] in Christ shall all be made alive. 26. The last enemy *that* shall be destroyed [abolished] *is* death. 55. O death, where *is* thy sting [victory]? O grave [death], where *is* thy victory [sting]? 56. The sting of death *is* sin; and the strength [power] of sin *is* the law. 57. But thanks *be* to God, which [who] giveth us the victory through our Lord Jesus Christ.

Heb. 9:27. And [inasmuch] as it is appointed unto men once to die, but [and] after this [*cometh*]—the—judgment:

Rev. 1:18. I *am* he that liveth [and the Living one], and [I] was dead; and behold, I am alive for evermore,—Amen;—and [I] have the keys of hell [Hades] and of death [death and of Hades].

Rev. 20:12. And I saw the dead, small and great [the great and the small], stand before God [standing before the throne], and—the—books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those [the] things which were written in the books, according to their works. 13. And the sea gave up the dead which [that], were in it; and death and hell delivered [Hades gave] up the dead which [that] were in them: and they were judged every man according to their works. 14. And death and hell [Hades] were cast into the lake of fire.

Rev. 21:4. And God [he] shall wipe away all tears [every tear] from their eyes; and there shall be no more death [death shall be no more], neither sorrow, nor crying, neither shall there be any more pain [neither shall there be mourning, nor crying, nor pain, any more]:—for—the former [first] things are passed away.

OF THE RIGHTEOUS: Num. 23:10. Let me die the death of the righteous, and let my last end be like his!

II Sa. 12:23. But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall [will] not return to me.

Psa. 31:5. Into thine [thy] hand I commit [commend] my spirit: thou hast redeemed me, O Lord [Jehovah, thou] God of truth.

Psa. 37:37. Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace [For there is a *happy* end to the man of peace].

Psa. 49:15. God will redeem my soul from the power of the grave [Sheol]: for he shall [will] receive me.

Psa. 73:24. Thou shalt [wilt] guide me with thy counsel, and afterward receive me *to* glory.

Psa. 116:15. Precious in the sight of the Lord [Jehovah] *is* the death of his saints.

Prov. 14:32. The righteous hath hope [a refuge] in his death.

Lu. 2:29. —Lord,—now lettest thou thy servant depart [Lord]—in peace—, according to thy word [in peace]:

Lu. 16:22. The beggar died, and was carried [away] by the angels into Abraham's bosom:

Jno. 11:11. These things said [spake] he: and after that [this] he saith unto them, Our friend Lazarus sleepeth [is fallen asleep]; but I go, that I may awake him out of sleep.

Acts 7:59. They stoned Stephen, calling upon *God* [*the Lord*], and saying, Lord Jesus, receive my spirit.

II Co. 1:9. But we [Yea, we ourselves have] had the sentence of death in [within] ourselves, that we should not trust in ourselves, but in God which [who] raiseth the dead: 10. Who delivered us from [out of] so great a death, and doth [will] deliver: in whom we trust [on whom we have set our hope] that he will yet [also still] deliver *us:*

Phil. 1:20. Christ shall be magnified in my body, whether—*it be*—by life, or by death. 21. To me to live *is* Christ, and to die *is* gain. 23. For [But] I am in a strait betwixt [the] two, having a desire to depart, and—to—be with Christ; which is [for it is very] far better: 24. Nevertheless [Yet] to abide in the flesh *is* more needful for you [your sake].

I Thes. 4:13. But I [we] would not have you—to be—ignorant, brethren, concerning them which are [that fall] asleep, that ye sorrow not, even as others [the rest] which [who] have no hope. 14. For if we believe that Jesus died and rose again, even so them also which sleep [that are fallen asleep] in Jesus will God bring with him.

II Ti. 4:6. For I am now ready to be [already being] offered, and the time of my departure is at hand [come]. 7. I have fought a [the] good fight, I have finished *my* [the] course, I have kept the faith: 8. Henceforth there is laid up for me a [the] crown of righteousness,

Heb. 11:13. These all died in faith, not having received the promises, but having seen them [and greeted them] afar off [from afar],—and were persuaded of *them,* and embraced *them,*—and [having] confessed that they were strangers and pilgrims on the earth.

Rev. 14:13. And I heard a voice from heaven saying—unto me,—Write, Blessed *are* the dead which [who] die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours [labors]; and [for] their works—do—follow [with] them.

OF THE UNRIGHTEOUS: Num. 16:30. But if the Lord [Jehovah] make a new thing, and the earth [ground] open her [its] mouth, and swallow them up, with all that *appertain* unto them, and they go down quick [alive] into the pit [Sheol]; then ye shall understand that these men have provoked the Lord [despised Jehovah].

Job 18:14. His confidence [He] shall be rooted out of his tabernacle [tent wherein he trusteth], and it shall bring him [he shall be brought] to the king of terrors. 18. He shall be driven from light into darkness, and chased out of the world.

Job 24:20. The worm shall feed sweetly on him; he shall be no more remembered; and wickedness [unrighteousness] shall be broken as a tree. 24. They are exalted for [yet] a little while, but [and they] are gone—and—[Yea, they are] brought low; they are taken out of the way as all *other* [others], and [are] cut off as the tops of the ears of corn [grain].

Job 27:8. What *is* the hope of the hypocrite [godless], though he hath gained [get him gain], when God taketh away his soul? 22. For *God* shall cast upon [hurl at] him, and not spare: he would fain flee out of his hand. 23. *Men* shall clap their hands at him, and shall hiss him out of his place.

Job 36:12. If they obey [hearken] not, they shall perish by the sword, and they shall die without knowledge. 14. They die in youth, and their life *is* [*perisheth*] among the unclean. 20. Desire not the night, when people [peoples] are cut off in their place.

Psa. 37:1. Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity [them that work unrighteousness]. 2. They shall soon be cut down like the grass, and wither as the green herb. 9. Evildoers shall be cut off: 10. Yet a little while, and the wicked *shall* not *be:* yea, thou shalt diligently consider his place, and it [he] *shall* not *be.* 35. I have seen the wicked in great power, and spreading himself like a green—bay—tree [in its native soil]. 36. Yet he passed away [But one passed by], and, lo, he *was* not: yea, I sought him, but he could not be found.

Psa. 73:3. For I was envious at the foolish [arrogant], *when* I saw the prosperity of the wicked. 4. *There are* no bands [pangs] in their death: but their strength *is* firm. 17. Until I went into the sanctuary of God; *then* understood I [And considered] their [latter] end. 18. Surely thou didst set [settest] them in slippery places: thou castedst [castest] them down into [to] destruction.

Psa. 78:50. He made a way to [path for] his anger; he spared not their soul from death, but gave their life over to the pestilence;

Psa. 92:7. When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

Prov. 2:22. The wicked shall be cut off from the earth [land], and the transgressors [treacherous] shall be rooted out of it.

Prov. 5:22. His own iniquities shall take the wicked—himself,—and he shall be holden with the cords of his sins [sin]. 23. He shall die without [for lack of] instruction;

Prov. 10:25. As [When] the whirlwind passeth,—so *is*—the wicked [is] no *more:* 27. The years of the wicked shall be shortened.

Prov. 11:7. When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* [iniquity] perisheth.

Prov. 13:9. The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

Prov. 29:1. He, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy. 16. When the wicked are multiplied [increased], transgression increaseth:

Lu. 12:20. But God said unto him, *Thou* fool [foolish one], this night [is] thy soul —shall be—required of thee.

Lu. 16:22. The rich man also died, and was buried; 23. And in hell [Hades] he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented [in anguish] in this flame. 25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and—likewise—Lazarus [in like manner] evil things: but now [here] he is comforted, and thou art tormented [in anguish]. 26. And beside [besides] all this, between us and you there is a great gulf fixed:—so—that they which [that] would pass from hence to you cannot [may not be able]; 27. Then [And] he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Acts 5:3. But Peter said, Ananias, why hath Satan filled thine [thy] heart to lie to the Holy Ghost [Spirit], and to keep back *part* of the price of the land? 4. Whiles [While] it remained, was it not [did it not remain] thine own? and after it was sold, was it not in thine own [thy] power? why hast thou [How is it that thou hast] conceived this thing in thine [thy] heart? thou hast not lied unto men, but unto God. 5. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on [upon] all—them—that heard these things [it]. 7. And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. 9. Then [But] Peter said unto her, How is it that ye have agreed together to tempt [try] the Spirit of the Lord? behold, the feet of them which [that] have buried thy husband *are* at the door, and [they] shall carry thee out. 10. Then fell she [And she fell] down straightway [immediately] at his feet, and yielded [gave] up the ghost:

DEBT.

Ex. 22:25. If thou lend money to *any of* my people [with thee] *that is* poor—by thee—, thou shalt not be to him as an usurer [a creditor], neither shalt thou [shall ye] lay upon him usury [interest]. 26. If thou at all take thy neighbour's raiment [neighbor's garment] to pledge, thou shalt deliver [restore] it unto him by that [before] the sun goeth down:

Deut. 24:6. No man shall take the nether [mill] or the upper millstone to pledge: for he taketh *a man's* life to pledge. 10. When thou dost lend thy brother any thing [manner of loan], thou shalt not go into his house to fetch his pledge. 11. Thou shalt stand abroad [without], and the man to whom thou dost lend shall bring out [forth] the pledge abroad [without] unto thee. 12. And if the man *be* poor [he be a poor man], thou shalt not sleep with his pledge: 13. —In any case—thou shalt deliver [thou shalt surely restore to] him the pledge—again—when the sun goeth down, that he may sleep in his—own—raiment [garment], and bless thee: and it shall be righteousness unto thee before the Lord [Jehovah] thy God.

Neh. 5:3. *Some* also there were that said, We have mortgaged our lands [are mortgaging our fields, and our] vineyards, and [our] houses, that we might buy corn [let us get grain], because of the dearth. 4. There were also that said, We have borrowed money for the king's tribute,—*and that—upon* our lands [fields] and [our] vineyards.

Job 22:6. For thou hast taken a pledge [pledges] from [of] thy brother for nought, and stripped the naked of their clothing.

Job 24:9. They [There are that] pluck the fatherless from the breast, and take a pledge of the poor.

Prov. 11:15. He that is surety for a stranger shall smart *for it:* and [But] he that hateth suretiship [suretyship] is sure [secure].

Prov. 22:26. Be not thou [thou not] *one* of them that strike hands, or of them that are sureties for debts.

Mat. 18:23. Therefore is the kingdom of heaven likened unto a certain king, which [who] would take account of [make a reckoning with] his servants. 24. And when he had begun to reckon, one was brought unto him, which [that] owed him ten thousand talents. 25. But forasmuch

as he had not [*wherewith*] to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27. Then [And] the lord of that servant was [being] moved with compassion,—and—loosed [released] him, and forgave him the debt. 28. But the same [that] servant went out, and found one of his fellowservants, which [who] owed him an [a] hundred pence [shillings]: and he laid hands [hold] on him, and took *him* by the throat, saying, Pay—me—that [what] thou owest. 29. And [So] his fellowservant fell down—at his feet—, and besought him, saying, Have patience with me, and I will pay thee—all—. 30. And he would not: but went and cast him into prison, till he should pay the debt [that which was due]. 31. So when his fellowservants saw what was done, they were very [exceeding] sorry, and came and told unto their lord all that was done. 32. Then his lord—, after that he had—called him [unto him], said unto him [and saith to him],—O—thou wicked servant, I forgave thee all that debt, because thou desiredst [besoughtest] me: 33. Shouldest not thou also have had compassion [mercy] on thy fellowservant, even as I had pity [mercy] on thee?

Rom. 13:8. Owe no man any thing, but [save] to love one another:

See "LAWS OF THE BIBLE."

DECEIT.

Job 15:35. They conceive mischief, and bring forth vanity [iniquity], and their belly [heart] prepareth deceit.

Psa. 119:118. Thou hast trodden down [set at nought] all them that err from thy statutes: for their deceit *is* falsehood.

Prov. 11:18. The wicked worketh [earneth]—a—deceitful work [wages]: but to him [he] that soweth righteousness *shall be* [*hath*] a sure reward.

Prov. 12:17. *He that* speaketh [uttereth] truth sheweth [showeth] forth righteousness: but a false witness deceit.

Prov. 24:28. Be not a witness against thy neighbour [neighbor] without cause; and deceive *not* with thy lips.

Prov. 26:24. He that hateth dissembleth with his lips, and [But he] layeth up deceit within him; 25. When he speaketh fair, believe him not: for *there are* seven abominations in his heart. 26. *Whose* [Though *his*] hatred is covered by deceit [cover itself with guile], his wickedness shall be [openly] shewed [showed] before the—*whole*—congregation [assembly]. 27. Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will [shall] return upon him. 28. A lying tongue hateth *those that are* afflicted by it [whom it hath wounded]; and a flattering mouth worketh ruin.

Isa. 53:9. And he [they] made his grave with the wicked, and with the rich [man] in his death; because [although] he had done no violence, neither *was any* deceit in his mouth.

Jer. 8:5. Why *then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

Jer. 9:6. Thine [Thy] habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the Lord [Jehovah].

Jer. 17:9. The heart *is* deceitful above all *things*, and desperately wicked [it is exceedingly corrupt]: who can know it?

Rom. 3:13. Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

II Co. 4:2. But [we] have renounced the hidden things of dishonesty [shame], not walking in craftiness, nor handling the word of God deceitfully;

Eph. 5:6. Let no man deceive you with vain [empty] words: for because of these things cometh the wrath of God upon the children [sons] of disobedience.

Col. 2:8. Beware [Take heed] lest [there shall be] any man spoil [one that maketh spoil of] you through [his] philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

I Pe. 2:1. Wherefore laying aside [Putting away therefore] all malice [wickedness], and all guile, and hypocrisies, and envies, and all evil speakings,

I Pe. 3:10. For he that will [would] love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

See *HYPOCRISY; FALSEHOOD.*

DECISION.

Gen. 28:20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21. So that I come again to my father's house in peace; then shall the Lord [and Jehovah will] be my God:

Deut. 30:19. I call heaven and earth to record this day against you [witness against you this day], *that* I have set before you life and death, [the] blessing and cursing [the curse]: therefore choose life, that both thou and thy seed may live [that thou mayest live, thou and thy seed]:

Josh. 24:15. And if it seem evil unto you to serve the Lord [Jehovah], choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of [beyond] the flood [river], or the gods of the Amorites, in whose land ye dwell: but as for me and

my house, we will serve the Lord [Jehovah].

I Ki. 18:21. And Elijah came [near] unto all the people, and said, How long halt [go] ye [limping] between [the] two opinions [sides]? if the Lord [Jehovah] *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

Psa. 17:3. Thou hast proved mine [my] heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find [findest] nothing; I am purposed *that* my mouth shall not transgress.

Isa. 50:7. For the Lord God [Jehovah] will help me; therefore shall I not be [have I not been] confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed [put to shame].

Mat. 6:24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to—the —one, and despise the other. Ye cannot serve God and mammon.

Mat. 10:32. Whosoever [Every one] therefore shall confess me before men, him will I confess also before my Father which [who] is in heaven.

Mat. 24:13. He that shall endure unto [endureth to] the end, the same shall be saved.

Mat. 25:23. Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler [set thee] over many things: enter thou into the joy of thy lord.

Lu. 9:59. He said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60. Jesus [But he] said unto him, Let [Leave] the dead [to] bury their [own] dead: but go thou and preach [publish abroad] the kingdom of God. 61. And another also said,—Lord,—I will follow thee [Lord]; but let me first go bid them farewell, which [first suffer me to bid farewell to them that] are —at home—at my house. 62. And [But] Jesus said unto him, No man, having put his hand to the plough [plow], and looking back, is fit for the kingdom of God.

Lu. 11:23. He that is not with me is against me: and he that gathereth not with me scattereth.

Acts 11:23. Who, when he came [was come], and had seen the grace of God, was glad, and [he] exhorted them all, that with purpose of heart they would cleave unto the Lord.

Acts 14:22. Confirming the souls of the disciples,—*and*—exhorting them to continue in the faith, and that—we—must through much tribulation [many tribulations we must] enter into the kingdom of God.

Rom. 8:38. For I am persuaded, that neither death, nor life, nor angels, nor principalities,—nor powers,—nor things present, nor things to come, [nor powers,] 39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

I Co. 15:58. Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour [labor] is not—in—vain in the Lord.

I Co. 16:13. Watch ye, stand fast in the faith, quit you like men, be strong.

Gal. 5:1. Stand fast therefore—in the liberty wherewith Christ hath made, us free,—and be not entangled again with the [in a] yoke of bondage. 10. I have confidence in you through [to you-ward in] the Lord, that ye will be none otherwise minded:

Gal. 6:9. Let us not be weary in well doing: for in due season we shall reap, if we faint not.

Eph. 6:13. Take unto [up]—you—the whole armour [armor] of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Phil. 1:27. Let your conversation [manner of life] be—as it—becometh [worthy of] the gospel of Christ: that whether I come and see you, or—else—be absent, I may hear of your affairs [state], that ye stand fast in one spirit, with one mind [soul] striving—together—for the faith of the gospel;

Col. 1:23. If [so be that] ye continue in the faith grounded and settled [stedfast], and—*be*—not moved away from the hope of the gospel, which ye—have—heard,—*and*—which was preached to every creature [in all creation]—which is—under heaven; whereof I Paul am [was] made a minister;

Col. 2:6. As ye have therefore [therefore ye] received Christ Jesus the Lord, *so* walk—ye—in him: 7. Rooted and built [builded] up in him, and stablished [established] in the [your] faith, [even] as ye have been [were] taught, abounding—therein—with [in] thanksgiving.

II Thes. 2:15. Therefore [So then], brethren, stand fast, and hold the traditions which ye have been [were] taught, whether by word, or our epistle [by epistle of ours]. 17. Comfort your hearts, and stablish you [establish them] in every good word and work [work and word].

II Ti. 1:13. Hold—fast—the form [pattern] of sound words, which thou hast heard of [from] me, in faith and love which is in Christ Jesus. 14. That good thing which was committed unto thee keep by [guard through] the Holy Ghost [Spirit] which dwelleth in us.

II Ti. 3:14. Continue [But abide] thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;*

Heb. 3:6. But Christ as a son over his —own—house; whose house are we, if we hold fast the confidence [our boldness]

and the rejoicing [glorying] of the [our] hope firm unto the end. 7. Wherefore [even] as the Holy Ghost [Spirit] saith, To day if ye will [shall] hear his voice, 8. Harden not your hearts, as in the provocation, [Like as] in the day of temptation [the trial] in the wilderness: 14. We are made [become] partakers of Christ, if we hold the beginning of our confidence stedfast [firm] unto the end;

Heb. 11:24. By faith Moses, when he was come to years [grown up], refused to be called the son of Pharaoh's daughter; 25. Choosing rather to suffer affliction [share ill treatment] with the people of God, than to enjoy the pleasures of sin for a season;

Heb. 12:1. Seeing we—also—are compassed about with so great a cloud of witnesses,—let us—lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

Heb. 13:9. Be not carried about with [away by] divers and strange doctrines [teachings]. For *it is*—a—good—thing —that the heart be established with [by] grace;

Jas. 1:4. Let patience have *her* [*its*] perfect work, that ye may be perfect and entire, wanting [lacking in] nothing. 12. Blessed *is* the man that endureth temptation: for when he is tried [hath been approved], he shall receive the crown of life, which the Lord—hath—promised to them that love him. 25. Whoso [But he that] looketh into the perfect [law, the] law of liberty, and [*so*] continueth—*therein*, he —being not a forgetful hearer [hearer that forgeteth], but a doer of the work [that worketh], this man shall be blessed in his deed [doing].

I Jno. 2:24. Let that—therefore—abide in you, which ye—have—heard from the beginning. If that which ye—have—heard from the beginning—shall—remain [abide] in you, ye also shall continue [abide] in the Son, and in the Father. 28. Little children, abide in him; that, when [if] he shall appear [be manifested], we may have confidence [boldness], and not be ashamed before him at his coming.

Rev. 22:11. He that is righteous, let him be righteous [do righteousness] still: and he that is holy, let him be [made] holy still.

DEPRAVITY OF MAN.

Gen. 6:5. And God [Jehovah] saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. 6. And it repented the Lord [Jehovah] that he had made man on the earth, and it grieved him at his heart.

Gen. 8:21. The Lord [Jehovah] said in his heart, I will not again curse the ground any more for man's sake; for [that] the imagination of man's heart *is* evil from his youth;

Job 11:12. For [But] vain man would be wise [is void of understanding], though man be [Yea, man is] born *like* [*as*] a wild ass's colt.

Job 15:14. What *is* man, that he should be clean? and *he which* [that] *is* born of a woman, that he should be righteous? 15. Behold, he putteth no trust in his saints [holy ones]; yea, the heavens are not clean in his sight.

Psa. 14:1. The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good. 2. The Lord [Jehovah] looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek [That did seek after] God. 3. They are all gone aside, they are—*all*—together become filthy: *there is* none that doeth good, no, not one.

Psa. 51:5. Behold, I was shapen [brought forth] in iniquity; and in sin did my mother conceive me.

Psa. 94:11. The Lord [Jehovah] knoweth the thoughts of man, that they *are* vanity.

Psa. 130:3. If thou, Lord [Jehovah], shouldest mark iniquities, O Lord, who shall [could] stand?

Psa. 143:2. And enter not into judgment with thy servant: for in thy sight—shall—no man living be justified [is righteous].

Prov. 10:20. The heart of the wicked *is* little worth.

Ecc. 8:11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Isa. 53:6. All we like sheep have gone astray; we have turned every one to his own way;

Jer. 13:23. Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil.

Jer. 16:12. Behold, ye walk every one after the imagination [stubbornness] of his evil heart, [so] that they [ye]—may—not hearken [hearken not] unto me:

Jer. 17:9. The heart *is* deceitful above all *things*, and desperately wicked [is exceedingly corrupt]: who can know it?

Mat. 12:34. O generation [Ye offspring] of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35. A [The] good man out of the [his] good treasure —of the heart—bringeth forth good things: and an [the] evil man out of the [his] evil treasure bringeth forth evil things.

Mat. 15:19. Out of the heart proceed [come forth] evil thoughts, murders,

adulteries, fornications, thefts, false witness, blasphemies [railings]:

Jno. 3:19. This is the condemnation [judgment], that [the] light is come into the world, and men loved [the] darkness rather than [the] light, because [for] their deeds [works] were evil.

Jno. 8:23. And he said unto them, Ye are from beneath; I am from above: ye are of this world;

Jno. 14:17. The Spirit of truth; whom the world cannot receive, because [for] it seeth [beholdeth] him not, neither knoweth him:

Acts 8:23. For I perceive [see] that thou art in the gall of bitterness, and *in* the bond of iniquity.

Rom. 2:1. Thou art inexcusable [without excuse], O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest [dost practise] the same things.

Rom. 6:6. Knowing this that our old man is [was] crucified with *him*, that the body of sin might be destroyed [done away], that henceforth [so] we should not serve [no longer be in bondage to] sin. 19. As ye—have—yielded [presented] your members [*as*] servants to uncleanness and to iniquity unto iniquity; even so now yield [present] your members [*as*] servants to righteousness unto holiness [sanctification].

Gal. 3:10. As many as are of the works of the law are under the [a] curse: 11. But [Now] that no man is justified by the law in the sight of [before] God,—*it*—*is* evident: 22. The scripture—hath—concluded all [shut up all things] under sin,

Gal. 5:17. The flesh lusteth against the Spirit, and the Spirit against the flesh: and [for] these are contrary the one to the other:—so—that ye cannot [may not] do the things that ye would. 19. The works of the flesh are manifest, which are *these;* — Adultery, — fornication, uncleanness, lasciviousness, 20. Idolatry, witchcraft [sorcery], hatred [enmities], variance [strife], emulations [jealousies], wrath [wraths], strife [factions], seditions [divisions], heresies [parties], 21. Envyings, —murders,—drunkenness, revellings, and such like:

I Jno. 1:8. If we say that we have no sin, we deceive ourselves, and the truth is not in us. 10. If we say that we have not sinned, we make him a liar, and his word is not in us.

I Jno. 2:16. All that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride [vainglory] of life, is not of the Father, but is of the world.

I Jno. 3:10. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

I Jno. 5:19. The whole world lieth in wickedness [the evil one].

Rev. 3:17. Thou sayest, I am rich, and increased with goods [have gotten riches], and have need of nothing; and knowest not that thou art wretched [the wretched one], and miserable, and poor, and blind, and naked:

DESIRE, *SPIRITUAL.*

Psa. 17:1. Hear the right, O Lord [Jehovah], attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips.

Psa. 22:26. They shall praise the Lord [Jehovah] that seek [after] him: [Let] your heart—shall—live for ever.

Psa. 24:6. This *is* the generation of them that seek [after] him, that seek thy face, O [*even*] Jacob.

Psa. 25:5. Thou *art* the God of my salvation; on [For] thee do I wait all the day. 15. Mine eyes *are* ever toward the Lord [Jehovah]; for he shall [will] pluck my feet out of the net.

Psa. 37:4. Delight thyself also in the Lord [Jehovah]; and he shall [will] give thee the desires of thine [thy] heart. 7. Rest in the Lord [Jehovah], and wait patiently for him: 9. Those that wait upon the Lord [for Jehovah], they shall inherit the earth [land]. 34. Wait on the Lord [for Jehovah], and keep his way, and he shall [will] exalt thee to inherit the land:

Psa. 40:1. I waited patiently for the Lord [Jehovah]; 8. I delight to do thy will, O my God: yea, thy law *is* within my heart.

Psa. 42:1. As the hart panteth after the water brooks, so panteth my soul after thee, O God. 2. My soul thirsteth for God, for the living God: when shall I come and appear before God? 3. My tears have been my meat [food] day and night, while they continually say unto me, Where *is* thy God?

Psa. 62:1. —Truly—my soul waiteth upon God [in silence for God only]: from him *cometh* my salvation.

Psa. 63:1. O God, thou *art* my God; early [earnestly] will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty [weary] land, where no water is; 8. My soul followeth hard after thee: thy right hand upholdeth me.

Psa. 84:2. My soul longeth, yea, even fainteth for the courts of the Lord [Jehovah]: my heart and my flesh crieth [cry] out for [unto] the living God.

Psa. 143:5. I meditate on all thy works [doings]; I muse on the work of thy hands. 6. I stretch [spread] forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty [weary] land.

Jer. 29:13. Ye shall seek me, and find *me,* when ye shall search for me with all your heart.

Mat. 5:6. Blessed *are* they which do [that] hunger and thirst after righteousness: for they shall be filled.

Lu. 10:42. One thing is needful: and [for] Mary hath chosen that [the] good part, which shall not be taken away from her.

Phil. 3:12. Not as though [that] I had [have] already attained, either were [or am] already [made] perfect: but I follow after [press on], if [so be] that I may apprehend [lay hold on] that for which also I am apprehended of [was laid hold on by] Christ Jesus. 13. Brethren, I count not myself [yet] to have apprehended [laid hold]: but—*this*—one thing *I do,* forgetting those [the] things which are behind, and reaching forth unto those [stretching forward to the] things which are before, 14. I press [on] toward the mark [goal] for [unto] the prize of the high calling of God in Christ Jesus.

Heb. 11:6. He that cometh to God must believe that he is, and *that* he is a rewarder of them that—diligently—seek [after] him.

DESPONDENCY.

Job 3:1. After this opened Job his mouth, and cursed his day. 2. And Job spake [answered], and said, 3. Let the day perish wherein I was born, and the night —*in*—*which*—it was—said, There is a man child conceived.

Job 17:13. If I wait, the grave *is* mine house [look for Sheol as my house]: [If] I have made my bed [spread my couch] in the darkness. 14. [If] I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister. 15. —And—Where [then] *is*—now—my hope? [And] as for my hope, who shall see it? 16. They [It] shall go down to the bars of the pit [Sheol], when *our* rest together *is* [when once there is rest] in the dust.

Psa. 77:7. Will the Lord cast off for ever? and will he be favourable [favorable] no more? 8. Is his mercy [loving-kindness] clean gone for ever? doth *his* promise fail for evermore? 9. Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?

Prov. 13:12. Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

Jer. 8:20. The harvest is past, the summer is ended, and we are not saved.

Lam. 5:22. But thou hast utterly rejected us; thou art very wroth against us.

Jon. 2:2. I cried [called] by reason of mine affliction unto the Lord [Jehovah], and he heard [answered] me; out of the belly of hell [Sheol] cried I, *and* thou heardest my voice. 3. For thou hadst [didst] cast me into the deep [depth], in the midst [heart] of the seas; and the floods compassed me about [flood was round about me]: all thy billows and thy waves [waves and thy billows] passed over me. 4. Then [And] I said, I am cast out of thy sight [from before thine eyes]; yet I will look again toward thy holy temple.

Mic. 7:1. Woe is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: *there is* no cluster to eat: my soul desireth the first-ripe fruit [fig]. 2. The good [godly] *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

Lu. 13:27. But [and] he shall say, I tell you, I know not whence ye are; depart from me, all *ye* workers of iniquity. 28. There shall be [the] weeping and [the] gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and—you—*yourselves* thrust out [cast forth without].

Lu. 23:29. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which [breasts that] never gave suck. 30. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

DILIGENCE.

Deut. 4:9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen [saw], and lest they depart from thy heart all the days of thy life: but teach them [make them known unto] thy sons [children], and thy sons' sons [children's children],

Deut. 6:6. And these words, which I command thee this day, shall be in thine [upon thy] heart: 7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine [thy] house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 17. Ye shall diligently keep the commandments of the Lord [Jehovah] your God, and his testimonies, and his statutes, which he hath commanded thee.

Prov. 4:23. Keep thy heart with all diligence; for out of it *are* the issues of life.

Prov. 10:4. He becometh poor that dealeth [worketh] *with* a slack hand: but the hand of the diligent maketh rich.

Prov. 11:7. When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* [iniquity] perisheth.

Prov. 12:24. The hand of the diligent shall bear rule: but the slothful shall be [put] under tribute [taskwork].

Prov. 13:4. The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

Prov. 27:23. Be thou diligent to know the state of thy flocks, *and* look well to thy herds:

Jno. 9:4. I [We] must work the works of him that sent me, while it is day: the night cometh, when no man can work.

II Co. 8:7. Therefore [But], as ye abound in every *thing, in* faith, and utterance, and knowledge, and *in* all diligence [earnestness], and *in* your love to us, *see* that ye abound in this grace also.

II Ti. 4:2. Preach the word; be instant [urgent] in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine [teaching].

Heb. 6:11. And we desire that every [each] one of you do shew [may show] the same diligence to the full assurance of hope [unto the fulness of hope] unto [even to] the end: 12. That ye be not slothful [sluggish], but followers [imitators] of them who through faith and patience inherit the promises.

Heb. 12:15. Looking diligently [carefully] lest [*there be*] any man fail [that falleth short] of the grace of God; lest any root of bitterness springing up trouble *you,* and thereby [the] many be defiled;

II Pe. 1:10. Wherefore—the rather,—brethren, give [the more] diligence to make your calling and election sure: for if ye do these things, ye shall never fall [stumble]:

II Pe. 3:14. Wherefore, beloved, seeing that ye look for such [these] things, be diligent [give diligence] that ye may be found—of him—in peace, without spot, and blameless [in his sight].

DIPLOMACY.

II Sa. 15:2. And Absalom rose up early, and stood beside the way of the gate: and it was *so,* that when any man—that—had a controversy came [suit which should come] to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel. 3. And Absalom said unto him, See, thy matters *are* good and right; but *there is* no man *deputed* of the king to hear thee. 4. Absalom said moreover, Oh that I were made judge in the land, that every man which [who] hath any suit or cause might come unto me, and I would do him justice! 5. And it was *so,* that when any man came nigh—*to him*—to do him obeisance, he put forth his hand, and took [hold of] him, and kissed him. 6. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

Acts 12:20. And Herod [Now he] was highly displeased with them of Tyre and Sidon: but [and] they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired [they asked for] peace; because their country was nourished by [fed from] the king's *country.* 21. And upon a set day Herod, arrayed [himself] in royal apparel, [and] sat upon his [on the] throne, and made an oration unto them. 22. And the people gave a shout [shouted], *saying,* —*It is*—the voice of a god, and not of a man.

Acts 23:6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council,—Men *and*—brethren, I am a Pharisee, the [a] son of a Pharisee [Pharisees]: of [touching] the hope and resurrection of the dead I am called in question. 7. And when he had so said, there arose a dissension between the Pharisees and—the—Sadducees: and the multitude [assembly] was divided. 8. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. 9. And there arose a great cry [clamor]: and [some of] the scribes—*that were*—of the Pharisees' part arose [stood up], and strove, saying, We find no evil in this man: but [and what] if a spirit—or an angel—hath spoken to him, [or an angel] —let us not fight against God—.

I Co. 9:20. And unto [to] the Jews I became as a Jew, that I might gain—the—Jews; to them that are under the law, as under the law, [not being myself under the law,] that I might gain them that are under the law;

DISHONESTY.

Lev. 19:13. Thou shalt not defraud [oppress] thy neighbour [neighbor], neither [nor] rob *him:* the wages of him that is hired [a hired servant] shall not abide with thee all night until the morning. 35. Ye shall do no unrighteousness in judgment, in meteyard [measures of length], in [of] weight, or in measure [of quantity]. 36. Just balances, just weights, a just ephah, and a just hin, shall ye have: I *am* the Lord [Jehovah] your God.

Deut. 25:13. Thou shalt not have in thy bag divers [diverse] weights, a great and a small. 14. Thou shalt not have in thine [thy] house divers [diverse] measures, a great and a small. 15. —*But* thou shalt have—a perfect and just weight [shalt thou have], a perfect and just measure shalt thou have. 16. For all that do such things, *and* [*even*] all that do unrighteously, *are* an abomination unto the Lord [Jehovah] thy God.

Psa. 37:21. The wicked borroweth, and payeth not again:

Psa. 50:18. When thou sawest a thief, —then—thou consentedst with him,

Psa. 62:10. Trust not in oppression, and become not vain in robbery:

Prov. 3:27. Withhold not good from them to whom it is due, when it is in the power of thine [thy] hand to do *it.* 28. Say not unto thy neighbour [neighbor],

Go, and come again, and to morrow I will give; when thou hast it by thee.

Prov. 11:1. A false balance *is* [an] abomination to the Lord [Jehovah]:

Prov. 20:10. Divers [Diverse] weights, *and* divers [diverse] measures, both of them *are* alike [alike are an] abomination to the Lord [Jehovah]. 14. *It is* naught [bad], *it is* naught [bad], saith the buyer: but when he is gone his way, then he boasteth.

Jer. 22:13. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong [injustice]; *that* useth his neighbour's [neighbor's] service without wages, and giveth him not—for—his work [hire];

Hos. 12:7. The balances of deceit *are* in his hand: he loveth to oppress.

Amos 3:10. They know not [how] to do right, saith the Lord [Jehovah], who store up violence and robbery in their palaces.

Zech. 5:3. This *is* the curse that goeth forth over the face of the whole earth [land]: for every one that stealeth shall be cut off—*as*—on this [the one] side according to it; and every one that sweareth shall be cut off—*as*—on that [the other] side according to it.

Lu. 16:1. And he said also unto his [the] disciples, There was a certain rich man, which [who] had a steward; and the same was accused unto him that he had wasted [was wasting] his goods. 2. And he called him, and said unto him, How [What] is it [this] that I hear—this—of thee? give an [render the] account of thy stewardship; for thou mayest [canst] be no longer steward. 3. Then [And] the steward said within himself, What shall I do? for [seeing that] my lord taketh away—from me—the stewardship [from me]: I cannot [have not strength to] dig; to beg I am ashamed. 4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5. So he called every one [And calling to him each one] of his lord's debtors—*unto him,* and—[he] said unto [to] the first, How much owest thou unto my lord? 6. And he said, An [A] hundred measures of oil. And he said unto him, Take thy bill [bond], and sit down quickly, and write fifty. 7. Then said he to another, And how much owest thou? And he said, An [A] hundred measures of wheat. And he said [He saith] unto him, Take thy bill [bond], and write fourscore. 8. And the [his] lord commended the unjust [unrighteous] steward, because he had done wisely: for the children [sons] of this world are in their [for their own] generation wiser than the children [sons] of [the] light.

I Thes. 4:6. That no *man* go beyond [transgress] and defraud [wrong] his brother in *any* [the] matter: because—that—the Lord *is* the [an] avenger of [in] all such [these things], as we also [also we]—have—forewarned you and testified.

Jas. 5:4. Behold, the hire of the labourers [laborers] who—have—reaped down [mowed] your fields, which is of you kept back by fraud, crieth [out]: and the cries of them which have [that] reaped are entered into the ears of the Lord of sabaoth [Sabaoth].

DISOBEDIENCE TO GOD.

Num. 14:11. And the Lord [Jehovah] said unto Moses, How long will this people provoke [despise] me? and how long will—it be ere—they [not] believe [in] me, for all the signs which I have shewed [wrought] among them? 12. I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation [nation greater] and mightier than they. 22. Because all those men which [that] have seen my glory, and my miracles [signs], which I did [wrought] in Egypt and in the wilderness, and have tempted me—now—these ten times, and have not hearkened to my voice; 23. Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked [despised] me see it: 24. But my servant Caleb, because he hath another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

Num. 32:8. Thus did your fathers, when I sent them from Kadesh-barnea to see the land. 9. For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord [Jehovah] had given them. 10. And the Lord's [Jehovah's] anger was kindled the same time [in that day], and he sware, saying, 11. Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: 12. Save Caleb the son of Jephunneh the Kenezite [Kenizzite], and Joshua the son of Nun: for [because] they have wholly followed the Lord [Jehovah]. 13. And the Lord's [Jehovah's] anger was kindled against Israel, and he made them wander [to and fro] in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord [Jehovah], was consumed.

Deut. 18:19. And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

Deut. 28:15. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord [Jehovah] thy God, to observe to do all his commandments and his statutes which I command thee this day; that all

these curses shall come upon thee, and overtake thee: 16. Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field. 17. Cursed *shall be* thy basket and thy store [kneading-trough]. 18. Cursed *shall be* the fruit of thy body, and the fruit of thy land [ground], the increase of thy kine [cattle], and the flocks of thy sheep [young of thy flock]. 19. Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out. 20. The Lord shall [Jehovah will] send upon thee cursing, vexation [discomfiture], and rebuke, in all that thou settest thine [puttest thy] hand unto—for—to do, until thou be destroyed, and until thou perish quickly; because of the wickedness [evil] of thy doings, whereby thou hast forsaken me.

I Sa. 13:13. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord [Jehovah] thy God, which he commanded thee: for now would the Lord [Jehovah] have established thy kingdom upon Israel for ever.

II Sa. 12:9. Wherefore hast thou despised the commandment [word] of the Lord [Jehovah], to do [that which is] evil in his sight? thou hast killed [smitten] Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon. 10. Now therefore the sword shall never depart from thine [thy] house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

I Ki. 11:5. For Solomon went after Ashtoreth the goddess of the Zidonians, [Sidonians], and after Milcom the abomination of the Ammonites. 6. And Solomon did [that which was] evil in the sight of the Lord [Jehovah], and went not fully after the Lord [Jehovah], as *did* David his father. 11. Wherefore the Lord [Jehovah] said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. 12. Notwithstanding, in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

Mat. 9:30. And their eyes were opened; and Jesus straitly [strictly] charged them, saying, See *that* no man know *it*. 31. But they, when they were departed [went forth], [and] spread abroad his fame in all that country [land].

DIVORCE.

Ex. 21:7. And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. 8. If she please not her master, who hath betrothed [espoused] her to himself, then shall he let her be redeemed: to sell her unto a strange nation [foreign people] he shall have no power, seeing he hath dealt deceitfully with her. 9. And if he have betrothed [espouse] her unto his son, he shall deal with her after the manner of daughters. 10. If he take him another *wife;* her food, her raiment, and her duty of marriage, shall he not diminish. 11. And if he do not these three [things] unto her, then shall she go out free [for nothing] without money.

Deut. 24:1. When a man hath taken [taketh] a wife, and married [marrieth] her, and it cometh to pass that [then it shall be, if] she find no favour [favor] in his eyes, because he hath found some uncleanness [unseemly thing] in her: then let him [that he shall] write her a bill of divorcement, and give *it* in her hand, and send her out of his house. 2. And when she is departed out of his house, she may go and be another man's *wife*. 4. Her former husband, which [who] sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the Lord [Jehovah]: and thou shalt not cause the land to sin, which the Lord [Jehovah] thy God giveth thee *for* an inheritance.

Mat. 5:31. It has been [was] said [also], Whosoever shall put away his wife, let him give her a writing of divorcement: 32. But I say unto you, That whosoever shall put [every one that putteth] away his wife, saving for the cause of fornication, causeth her to commit adultery [maketh her an adulteress]: and whosoever shall marry her that [when she] is divorced [put away] committeth adultery.

Mat. 19:3.—The Pharisees—also [And there] came unto him [Pharisees], tempting [trying] him, and saying—unto him—, Is it lawful for a man to put away his wife for every cause? 4. And he answered and said—unto them—, Have ye not read, that he which [who] made *them* at [from] the beginning made them male and female, 5. And said, For this cause shall a man leave [his] father and mother, and shall cleave to his wife: and they twain shall be [the two shall become] one flesh? 6. Wherefore [So that] they are no more twain [two], but one flesh. What therefore God hath joined together, let not man put asunder. 7. They say unto him, Why [then] did Moses—then—command to give a writing [bill] of divorcement, and to put her away? 8. He saith unto them, Moses because of the [for your] hardness of—your—hearts [heart] suffered you to put away your wives: but from the beginning it was not [hath not been] so. 9. And I say unto you, Whosoever shall put away

his wife, except—*it be*—for fornication, and shall marry another, committeth adultery: and whoso [he that] marrieth her which [when she] is put away doth commit [committeth] adultery. 10. His [The] disciples say unto him, If the case of the man be [is] so with *his* wife, it is not good [expedient] to marry. 11. But he said unto them, [Not] All *men* cannot [can] receive this saying, save [but] *they* to whom it is given. 12. For there are—some—eunuchs, which [that] were so born from *their* mother's womb: and there are—some—eunuchs, which [that] were made eunuchs of [by] men: and there be [are] eunuchs, which have [that] made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive it.

Lu. 16:18. Whosoever [Every one that] putteth away his wife, and marrieth another, committeth adultery: and whosoever [he that] marrieth her [one] that is put away from *her* [a] husband committeth adultery.

I Co. 7:10. And [But] unto the married I command [give charge], *yet* [*yea*] not I, but the Lord, Let not [That] the wife depart [not] from *her* husband: 11. But and if [should] she depart, let her remain unmarried, or [else] be reconciled to *her* husband: and let not [that] the husband put away [leave not] *his* wife. 12. But to the rest speak [say] I, not the Lord: If any brother hath a wife that believeth not [an unbelieving wife], and she be pleased [is content] to dwell with him, let him not put her away [leave her]. 13. And the woman which [that] hath an [unbelieving] husband—that believeth not—, and—if—he be pleased [is content] to dwell with her, let her not leave him [her husband]. 14. For the unbelieving husband is sanctified by [in] the wife, and the unbelieving wife is sanctified by the husband [in the brother]: else were your children unclean; but now are they holy. 15. But [Yet] if the unbelieving depart [departeth], let him depart. A [The] brother or a [the] sister is not under bondage in such *cases:* but God hath called us to [in] peace. 16. For what [how] knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man [husband], whether thou shalt save *thy* wife? 17. But as God [Only as the Lord] hath distributed to every [each] man, as the Lord [God] hath called every one [each], so let him walk. And so ordain I in all churches.

DOCTRINE, *FALSE*

Mat. 5:19. Whosoever therefore shall break one of these least commandments, and shall teach men so,—he—shall be called—the—least in the kingdom of heaven:

Mat. 15:9. In vain they do [do they] worship me, teaching *for* [*as their*] doctrines the commandments [precepts] of men. 13. Every plant, which my heavenly Father hath not planted [planted not], shall be rooted up.

Rom. 16:17. Now I beseech you, brethren, mark them which cause [that are causing the] divisions and offences [occasions of stumbling] contrary to the doctrine which ye—have—learned; and avoid [turn away from] them. 18. For they that are such serve not our Lord—Jesus—Christ, but their own belly; and by good words [their smooth] and fair speeches [speech] deceive [they beguile] the hearts of the simple [innocent].

I Co. 3:11. For other foundation can no man lay than that [which] is laid, which is Jesus Christ. 21. Therefore [Wherefore] let no man [one] glory in men.

I Co. 11:18. I hear that there be divisions [divisions exist] among you: and I partly believe it. 19. For there must be also heresies [factions] among you, that they which [that] are approved may be made manifest among you.

Eph. 4:14. Be no more [longer] children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness [in craftiness], whereby they lie in wait to deceive [after the wiles of error];

I Ti. 1:3. As I besought [exhorted] thee to abide still [tarry] at Ephesus, when I went [was going] into Macedonia, that thou mightest charge some [certain men] that they teach no other [not to teach a different] doctrine, 4. Neither [to] give heed to fables and endless genealogies, which minister questions, rather than godly edifying [a dispensation of God] which is in faith: *so do* [*I now*]. 6. From which [thing] some having swerved, have turned aside unto vain jangling [talking]; 7. Desiring to be teachers of the law; understanding [though they understand] neither what they say, nor whereof they [confidently] affirm. 19. Holding faith and a good conscience; which some having put away [thrust from them made shipwreck] concerning faith—have made shipwreck—:

II Ti. 2:14. Of these things put *them* in remembrance, charging *them* before [in the sight of] the Lord that they strive not about words to no profit,—*but*—to the subverting of the hearers [them that hear]. 16. Shun profane—*and* vain—babblings: for they will increase unto more [proceed further in] ungodliness. 18. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

II Ti. 3:6. Of this sort [For of these] are they which [that] creep into houses, and lead [take] captive silly women laden

with sins, led away with [by] divers lusts, 7. Ever learning, and never able to come to the knowledge of the truth. 8. As Jannes and Jambres withstood Moses, so do these also resist [withstand] the truth: men of corrupt minds [corrupted in mind], reprobate concerning the faith. 13. Evil men and seducers [impostors] shall wax worse and worse, deceiving, and being deceived.

Tit. 1:10. For there are many unruly [men]—and—vain talkers and deceivers, specially they of the circumcision: 11. Whose mouths must be stopped, who subvert [men who overthrow] whole houses, teaching things which they ought not, for filthy lucre's sake. 14. Not giving heed to Jewish fables, and commandments of men, that [who] turn [away] from the truth.

Tit. 3:10. A man that is an heretick [A factious man] after the [a] first and second admonition reject [refuse]; 11. Knowing that—he that is—such [a one] is subverted [perverted], and sinneth, being condemned of himself [self-condemned].

Heb. 13:9. Be not carried about with [away by] divers and strange doctrines [teachings]. For *it is*—a—good—thing—that the heart be established with [by] grace; not with [by] meats,

II Jno. :7. Many deceivers are entered [gone forth] into the world, who [*even* they that] confess not that Jesus Christ is come [cometh] in the flesh. This is a [the] deceiver and an [the] antichrist. 9. Whosoever transgresseth [goeth onward], and abideth not in the doctrine [teaching] of Christ, hath not God. 10. If—there come—any [one cometh] unto you, and bring [bringeth] not this doctrine [teaching], receive him not into *your* house, neither bid him God speed [and give him no greeting]: 11. For he that biddeth [giveth] him God speed [greeting] is partaker of [partaketh in] his evil deeds [works].

Jude :4. There are certain men crept in unawares [privily], [*even* they] who were—before—of old ordained to [written of beforehand unto] this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the [our] only Lord God [Master and Lord],—and our Lord—Jesus Christ. 11. Woe unto them! for they have gone [went] in the way of Cain, and ran greedily after [riotously in] the error of Balaam for reward [hire], and perished in the gainsaying of Core [Korah].

DOUBTING.

Job 4:3. Behold, thou hast instructed many, and thou hast strengthened the weak hands. 4. Thy words have upholden him that was falling, and thou hast strengthened [made firm] the feeble knees. 5. But now it is come upon [unto] thee, and thou faintest; it toucheth thee, and thou art troubled.

Job 30:20. I cry unto thee, and thou dost not hear [answer] me: I stand up, and thou regardest me *not* [gazest at me]. 21. Thou art become [turned to be] cruel to me: with thy strong [the might of thy] hand thou opposest thyself against [persecutest] me.

Psa. 22:2. O my God, I cry in the daytime, but thou hearest [answerest] not; and in the night season, and am not silent.

Psa. 31:22. I said in my haste, I am cut off from before thine eyes:

Psa. 42:5. Why art thou cast down, O my soul? and *why* art thou disquieted in [within] me? hope thou in God: for I shall yet praise him *for* the help of his countenance. 6. O my God, my soul is cast down within me:

Psa. 49:5. Wherefore should I fear in the days of evil, *when*—the—iniquity of [at] my heels shall compass [compasseth] me about?

Psa. 73:13. Verily I have [Surely in vain have I] cleansed my heart—*in* vain—, and washed my hands in innocency. 14. For all the day long have I been plagued, and chastened every morning. 15. If I say [had said], I will speak thus; behold, I should offend [had dealt treacherously] *against* [with] the generation of thy children. 16. When I thought to [how I might] know this, it *was* too painful for me; 17. Until I went into the sanctuary of God;

Jer. 8:18. *When* I would [Oh, that I could] comfort myself against sorrow, my heart *is* faint in [within] me.

Jer. 15:18. Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou [indeed] be—altogether—unto me as a liar [a deceitful *brook*],—*and*—*as* waters *that* fail?

Jer. 45:3. Woe is me now! for the Lord [Jehovah] hath added grief to my sorrow [sorrow to my pain]; I fainted in [am weary with] my sighing [groaning], and I find no rest.

Lam. 3:8. When I cry and shout [call for help], he shutteth out my prayer. 17. Thou hast removed my soul far off from peace: I forgat prosperity. 18. And I said, My strength [is perished] and my hope [mine expectation]—is perished—from the Lord [Jehovah]:

Mat. 8:26. And he said unto them, Why are ye fearful, O ye of little faith?

Mat. 14:29. And he said, Come. And—when—Peter was come [went] down out of [from] the ship [boat],—he—[and] walked on [upon] the water [waters], to go [come] to Jesus. 30. But when he saw the wind—boisterous—, he was afraid; and beginning to sink, he cried [out], saying, Lord, save me. 31. And immediately Jesus stretched forth *his* hand, and caught

[took hold of] him, and said [saith] unto him, O thou of little faith, wherefore didst thou doubt?

Mat. 17:17. Then [And] Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer [bear with] you?

Mk. 4:38. They awake him, and say unto him, Master [Teacher], carest thou not that we perish?

Mk. 16:10.—*And*—she went and told them that had been with him, as they mourned and wept. 11. And they, when they—had—heard that he was alive, and had been seen of her, believed not [disbelieved].

Jno. 14:8. Philip saith unto him, Lord, shew [show] us the Father, and it sufficeth us. 9. Jesus saith unto him, Have I been so long time with you, and—yet—hast [dost] thou not known [know] me, Philip? he that hath seen me hath seen the Father;—and—how sayest thou—*then*—, Shew [Show] us the Father? 10. Believest thou not that I am in the Father, and the Father in me? 11. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

DOXOLOGY. See *PRAISE*.

DRUNKENNESS. See *TEMPERANCE*.

DUTY.

OF MAN TO GOD: Deut. 6:5. And thou shalt love the Lord [Jehovah] thy God with all thine [thy] heart, and with all thy soul, and with all thy might.

Deut. 10:12. And now, Israel, what doth the Lord [Jehovah] thy God require of thee, but to fear the Lord [Jehovah] thy God, to walk in all his ways, and to love him, and to serve the Lord [Jehovah] thy God with all thy heart and with all thy soul, 13. To keep the commandments of the Lord [Jehovah], and his statutes, which I command thee this day for thy good?

Deut. 11:1. Therefore thou shalt love the Lord [Jehovah] thy God, and keep his charge, and his statutes, and his judgments [ordinances], and his commandments, alway.

Josh. 22:5. But [Only] take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged [Jehovah commanded] you, to love the Lord [Jehovah] your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

Josh. 23:11. Take good heed therefore unto yourselves, that ye love the Lord [Jehovah] your God.

Psa. 31:23. O love the Lord [Jehovah], all ye his saints:

Prov. 23:26. My son, give me thine [thy] heart, and let thine eyes observe [delight in] my ways.

Mat. 4:10. It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Mat. 12:50. For whosoever shall do the will of my Father which [who] is in heaven, the same [he] is my brother, and sister, and mother.

Mat. 22:21. Then saith he unto them, Render therefore unto Cæsar the things which [that] are Cæsar's; and unto God the things that are God's. 36. Master [Teacher], which *is* the great commandment in the law? 37. Jesus [And he] said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Jno. 14:15. If ye love me, keep my commandments. 21. He that hath my commandments, and keepeth them, he it is that loveth me:

Jno. 15:14. Ye are my friends, if ye do whatsoever [the things which] I command you.

Acts 4:19. But Peter and John answered and said unto them, Whether it be [is] right in the sight of God to hearken unto you more [rather] than unto God, judge ye. 20. For we cannot but speak the things which we have seen [saw] and heard.

Acts 5:29. Then Peter and the—*other*—apostles answered and said, We ought to [must] obey God rather than men.

OF MAN TO MAN: Lev. 19:18. Thou shalt love thy neighbour [neighbor] as thyself: I *am* the Lord [Jehovah].

Mat. 7:12. Therefore all things [All things therefore] whatsoever ye would that men should do to [unto] you, do ye even so to [even so do ye also unto] them: for this is the law and the prophets.

Mat. 25:34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35. For I was an hungred [hungry], and ye gave me meat [to eat]: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred [hungry], and fed *thee?* or thirsty [athirst], and gave *thee* drink? 38. [And] When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?* 39. Or [And] when saw we thee sick, or in prison, and came unto thee? 40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [did] *it* unto one of—the least of—these my brethren [*even* these least], ye have done [did] *it* unto me.

Lu. 10:25. And, behold, a certain lawyer stood up, and tempted [made trial of] him, saying, Master [Teacher], what shall I do to inherit eternal life? 26. He said unto him, What is written in the law? how readest thou? 27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour [neighbor] as thyself. 28. And he said unto him, Thou hast answered right: this do, and thou shalt live. 29. But he, willing [desiring] to justify himself, said unto Jesus, And who is my neighbour [neighbor]? 30.—And—Jesus answering [made answer and] said, A certain *man* went [was going] down from Jerusalem to Jericho, and [he] fell among thieves [robbers], which stripped him of his raiment, and wounded *him* [who both stripped him and beat him], and departed, leaving *him* half dead. 31. And by chance —there came down—a certain priest [was going down] that way: and when he saw him, he passed by on the other side. 32. And likewise [in like manner] a Levite [also], when he was at [came to] the place,—came—and looked *on* [and saw] *him*,—and—passed by on the other side. 33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had [was moved with] compassion—*on him*—, 34. And went [came] to *him*, and bound up his wounds, pouring in [on *them*] oil and wine, and [he] set him on his own beast, and brought him to an inn, and took care of him. 35. And on the morrow—when he departed,—he took out two pence [shillings], and gave *them* to the most, and said—unto him—, Take care of him; and whatsoever thou spendest more, [I,] when I come [back] again,—I—will repay thee. 36. Which—now—of these three, thinkest thou, was neighbour [proved neighbor] unto him that fell among the thieves [robbers]? 37. And he said, He that shewed [showed] mercy on him. Then said Jesus [And Jesus said] unto him, Go, and do thou likewise.

ECONOMY.

Prov. 10:4. He becometh poor that dealeth [worketh] *with* a slack hand: but the hand of the diligent maketh rich.

Prov. 21:17. He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

Prov. 23:20. Be not among winebibbers; among riotous [gluttonous] eaters of flesh: 21. For the drunkard and the glutton shall come to poverty: and drowsiness shall [will] clothe *a man* with rags.

Prov. 31:27. She looketh well to the ways of her household, and eateth not the bread of idleness.

Mat. 14:20. And they—did—all eat [ate], and were filled: and they took up of the fragments that remained [that which remained over of the broken pieces] twelve baskets full.

Mat. 15:37. And they—did—all eat [ate], and were filled: and they took up of the broken *meat* that was left [that which remained over of the broken pieces] seven baskets full.

Mk. 14:4. And [But] there were some that had indignation within [among] themselves, and said [*saying*], Why was [To what purpose hath] this waste of the ointment [been] made?

EDIFICATION.

Rom. 14:19. Let us therefore [So then let us] follow after—the—things which make for peace, and things wherewith one [whereby we] may edify another.

Rom. 15:2. Let every [each] one of us please *his* neighbour [neighbor] for *his* [that which is] good to edification [unto edifying].

I Co. 8:1. Now as touching [concerning] things offered unto [sacrificed to] idols, we know that we all have knowledge. Knowledge puffeth up, but charity [love] edifieth.

I Co. 10:23. All things are lawful—for me—, but [not] all things are—not—expedient: all things are lawful—for me,—but [not] all things edify—not—.

I Co. 14:3. But he that prophesieth speaketh unto men—*to*—edification, and exhortation, and comfort [consolation]. 17. For thou verily givest thanks well, but the other is not edified. 26. How [What] is it then, brethren? when ye come together, every [each] one—of you—hath a psalm, hath a doctrine [teaching], hath a tongue, hath a revelation [hath a revelation, hath a tongue], hath an interpretation. Let all things be done unto edifying.

II Co. 12:19. Again, think ye [Ye think all this time] that we excuse [are excusing] ourselves unto you? we speak before God [In the sight of God speak we] in Christ: but—*we do*—all things,—dearly—beloved, [*are*] for your edifying.

Eph. 4:12. For the perfecting of the saints, for [unto] the work of the ministry, for [unto] the edifying [building up] of the body of Christ: 29. Let no corrupt communication [speech] proceed out of your mouth, but that which [such as] is good to the use of [for] edifying [as the need may be], that it may minister [give] grace unto the hearers [to them that hear].

EDUCATION, *RELIGIOUS.*

Deut. 4:9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen [saw], and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons [make them

known unto thy children and thy children's children];

Psa. 78:5. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: 6. That the generation to come might know *them, even* the children *which* [that] should be born; *who* should arise and declare [tell] *them* to their children: 7. That they might set their hope in God, and not forget the works of God, but keep his commandments: 8. And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God.

Prov. 22:6. Train up a child in the way he should go: and [even] when he is old, he will not depart from it.

Dan. 1:3. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring [in] *certain* of the children of Israel, and [even] of the king's seed [seed royal], and of the princes [nobles], 4. Children [Youths] in whom *was* no blemish, but well favoured [well-favored], and skilful in all wisdom, and cunning in [endued with] knowledge, and understanding science, and such as *had* ability —in them—to stand in the king's palace, and whom they might teach [that he should teach them] the learning and the tongue of the Chaldeans. 5. And the king appointed [for] them a daily provision [portion] of the king's meat [dainties], and of the wine which he drank: so nourishing them [and that they should be nourished] three years, that at the end thereof they might [should] stand before the king.

Lu. 11:52. Woe unto you, lawyers! for ye have taken [took] away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Acts 22:3. I am—verily a man *which am* —a Jew, born in Tarsus—, *a city*—in [of] Cilicia, yet [but] brought up in this city at the feet of Gamaliel,—*and*—taught [instructed] according to the perfect [strict] manner of the law of the [our] fathers,—and—was [being] zealous toward [for] God, [even] as ye all are this day.

ELDERS.

Acts 11:29. Then [And] the disciples, every man according to his ability, determined to send relief unto the brethren which [that] dwelt in Judæa: 30. Which also they did,—and—sent [sending] it to the elders by the hands [hand] of Barnabas and Saul.

Acts 14:23. And when they had ordained [appointed for] them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they [had] believed.

Acts 15:2. When therefore [And when] Paul and Barnabas had no small dissension and disputation [questioning] with them, they determined [*the brethren* appointed] that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 22. Then pleased it [it seemed good to] the apostles and [the] elders, with the whole church, to send chosen men [choose men out] of their own company [and send them] to Antioch with Paul and Barnabas,

Acts 16:4. And as they went [on their way] through the cities, they delivered them the decrees—for—to keep, that were [which had been] ordained of the apostles and elders which [that] were at Jerusalem. 5.—And—so—were—the churches established [were strengthened] in the faith, and increased in number daily.

Acts 20:17. And from Miletus he sent to Ephesus, and called [to him] the elders of the church. 28. Take heed—therefore —unto yourselves, and to all the flock, over the [in] which the Holy Ghost [Spirit] hath made you overseers [bishops], to feed the church of God [the Lord], which he—hath—purchased with his own blood. 29.—For—I know—this—that after my departing—shall—grievous wolves [shall] enter in among you, not sparing the flock. 32. And now,—brethren,—I commend you to God, and to the word of his grace, which is able to build you up, and to give you an [the] inheritance among all them which [that] are sanctified.

Acts 21:18. And the *day* following Paul went in with us unto James; and all the elders were present.

I Ti. 4:14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

I Ti. 5:17. Let the elders that rule well be counted worthy of double honour [honor], especially they [those] who labour [labor] in the word and doctrine [in teaching]. 18. For the scripture saith, Thou shalt not muzzle the ox that [when he] treadeth out the corn. And, The labourer [laborer] *is* worthy of his reward [hire]. 19. Against an elder receive not an accusation, but before [except at *the mouth* of] two or three witnesses.

Heb. 11:2. For by it [therein] the elders obtained a good report [had witness borne to them].

Jas. 5:14. Is any sick among you [among you sick]? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15. And the prayer of faith shall save the sick [him that is sick], and the Lord shall raise him up; and if he have committed sins, they [it] shall be forgiven him.

I Pe. 5:1. The elders—which are—[therefore] among you I exhort, who am —also—an [a fellow-] elder, and a witness of the sufferings of Christ,—and—[who am] also a partaker of the glory that shall be revealed:

ELECTION.

Psa. 33:12. Blessed *is* the nation whose God *is* the Lord [Jehovah];—*and*—the people *whom* he hath chosen for his own inheritance.

Jno. 15:16. Ye have not chosen [did not choose] me, but I have chosen [chose] you, and ordained [appointed] you, that ye should go and bring forth [bear] fruit, and *that* your fruit should remain [abide]: that whatsoever ye shall ask of the Father in my name, he may give it you.

Jno. 17:6. I—have—manifested thy name unto the men which [whom] thou gavest me out of the world: thine they were, and thou gavest them [to] me; and they have kept thy word.

Lu. 18:7. And shall not God avenge his —own—elect, which cry [to him] day and night—unto him—, though [and *yet*] he bear long with [is longsuffering over] them?

Acts 9:15. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

Eph. 1:4. According as he hath chosen [Even as he chose] us in him before the foundation of the world, that we should be holy and without blame [blemish] before him in love:

Eph. 2:10. For we are his workmanship, created in Christ Jesus unto [for] good works, which God—hath—before ordained [afore prepared] that we should walk in them.

II Thes. 2:13. But we are bound to give thanks—always—to God [always] for you, brethren beloved of the Lord, because [for that] God—hath—[chose you] from the beginning—chosen you—to [unto] salvation through [in] sanctification of the Spirit and belief of the truth:

II Ti. 1:9. Who—hath—saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began [times eternal];

I Pe. 2:6. Wherefore also [Because] it is contained in—the—scripture, Behold, I lay in Sion [Zion] a chief corner stone, elect, precious: and he that believeth on him shall not be confounded [put to shame].

EMBEZZLEMENT. See "LAWS OF THE BIBLE."

EMPLOYEE.

Lev. 25:6. And the sabbath of the land shall be meat [for food] for you, for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth [who sojourn] with thee,

Deut. 15:18. It shall not seem hard unto thee, when thou sendest him away [lettest him go] free from thee; . . . and the Lord [Jehovah] thy God shall [will] bless thee in all that thou doest.

Deut. 24:14. Thou shalt not oppress an [a] hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers [sojourners] that *are* in thy land within thy gates: 15. At [in] his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the Lord [Jehovah], and it be sin unto thee.

Prov. 22:16. He that oppresseth the poor to increase his *riches* [*gain*], *and* he that giveth to the rich, *shall*—surely—*come* [only] to want.

Mal. 3:5. And I will come near to you to judgment; and I will be a swift witness against . . . those that oppress the hireling in *his* wages, the widow, and the fatherless,

Mat. 10:10. The workman [laborer] is worthy of his meat [food].

Lu. 10:7. The labourer [laborer] is worthy of his hire.

Lu. 15:15. And he went and joined himself to a citizen [one of the citizens] of that country; and he sent him into his fields to feed swine. 16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

Jas. 5:4. Behold, the hire of the labourers [laborers] who—have—reaped down [mowed] your fields, which is of you kept back by fraud, crieth [out]: and the cries of them which [that]—have—reaped are [have] entered into the ears of the Lord of sabaoth [Sabaoth].

See *EMPLOYER*.

EMPLOYER.

Deut. 5:14. The [a] sabbath of the Lord [unto Jehovah] thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

Deut. 24:14. Thou shalt not oppress an [a] hired servant *that is* poor and needy, *whether he* be of thy brethren, or of thy strangers [sojourners] that *are* in thy land within thy gates: 15. At [in] his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is poor,* and setteth his heart upon it: lest he cry against thee unto the Lord [Jehovah], and it be sin unto thee.

Prov. 22:16. He that oppresseth the poor to increase his *riches* [*gain*], *and* he that giveth to the rich, *shall*—surely—*come* [only] to want.

Prov. 29:21. He that delicately bringeth up his servant from a child shall have him become *his* [a] son at the length [last].

Jer. 22:13. Woe unto him . . . *that* useth his neighbour's [neighbor's] service without wages, and giveth him not—for—his work [hire];

Mat. 20:1. For the kingdom of heaven is like unto a man *that is* an [was a] householder, which [who] went out early in the morning to hire labourers [laborers] into his vineyard. 2. And when he had agreed with the labourers [laborers] for a penny [shilling] a day, he sent them into his vineyard.

Eph. 6:9. Ye masters, do the same things unto them, forbearing [and forbear] threatening: knowing that your Master also [knowing that he who is both their Master and yours] is in heaven; neither is there [and there is no] respect of persons with him.

Col. 4:1. Masters, give [render] unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

See *EMPLOYEE.*

ENDURANCE. See *PERSEVERANCE.*

ENEMY.

Ex. 23:5. If thou see the ass of him that hateth thee lying under his burden, and wouldest [thou shalt] forbear to help [leave] him, thou shalt surely help [release it] with him.

Prov. 24:17. Rejoice not when thine enemy falleth, and let not thine [thy] heart be glad when he stumbleth [is overthrown]: 18. Lest the Lord [Jehovah] see *it*, and it displease him, and he turn away his wrath from him.

Prov. 25:21. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: 22. For thou shalt [wilt] heap coals of fire upon his head, and the Lord shall [Jehovah will] reward thee.

Mat. 5:43. Ye have heard that it hath been [was] said, Thou shalt love thy neighbour [neighbor], and hate thine enemy. 44. But I say unto you, Love your enemies,—bless them that curse you, do good to them that hate you,—and pray for them which [that]—despitefully use you, and—persecute you; 45. That ye may be—the—children [sons] of your Father which [who] is in heaven: for he maketh his sun to rise on the evil and—on—the good, and sendeth rain on the just and—on—the unjust. 46. For if ye love them which [that] love you, what reward have ye? do not even the publicans the same? 47. And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so [Gentiles the same]? 48. Be ye therefore [Ye therefore shall be] perfect,—even—as your Father which is in heaven [your heavenly Father] is perfect.

Lu. 6:27. But I say unto you which [that] hear, Love your enemies, do good to them which [that] hate you, 28. Bless them that curse you, and pray for them which [that] despitefully use you. 29. And unto [To] him that smiteth thee on the *one* cheek offer also the other; and [from] him that taketh away thy cloke [cloak] forbid not *to take* [withhold not] *thy* coat also. 30. Give to every man [one] that asketh—of—thee; and of him that taketh away thy goods ask *them* not again. 31. And as ye would that men should do to you, do ye also to them likewise. 32. For [And] if ye love them which [that] love you, what thank have ye? for [even] sinners—also—love those that love them. 33. And if ye do good to them which [that] do good to you, what thank have ye? for [even] sinners—also—do—even—the same. 34. And if ye lend *to them* of whom ye hope to receive, what thank have ye? for [even] sinners—also—lend to sinners, to receive [again] as much—again—. 35. But love—ye—your enemies, and do [*them*] good, and lend, hoping for nothing again [never despairing]; and your reward shall be great, and ye shall be—the—children [sons] of the Highest [Most High]: for he is kind unto [toward] the unthankful and—*to*—the evil. 36. Be ye—therefore—merciful, [even] as your Father—also—is merciful.

Rom. 12:14. Bless them which [that] persecute you: bless, and curse not. 20. Therefore [But] if thine enemy hunger, feed him; if he thirst, give him [to] drink: for in so doing thou shalt heap coals of fire on [upon] his head.

ENVY.

Job 5:2. For wrath [vexation] killeth the foolish man, and envy [jealousy] slayeth the silly one. 3. I have seen the foolish taking root: but suddenly I cursed his habitation.

Psa. 37:1. Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity [them that work unrighteousness]. 7. Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Psa. 49:16. Be thou not [not thou] afraid when one is made rich, when the glory of his house is increased;

Psa. 73:3. I was envious at the foolish [arrogant], *when* I saw the prosperity of the wicked.

Psa. 112:10. The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away:

Prov. 3:31. Envy thou not the oppressor [man of violence], and choose none of his ways.

Prov. 14:30. A sound [tranquil] heart *is* the life of the flesh: but envy [is] the rottenness of the bones.

Prov. 23:17. Let not thine [thy] heart envy sinners:

Prov. 24:1. Be not thou envious against evil men, neither desire to be with them.

Prov. 27:4. Who *is* able to stand before envy [jealousy]?

Ecc. 4:4. Again, I considered all travail [Then I saw all labor], and every right [skilful] work, that for this a man is envied of his neighbour [neighbor].

Song 8:6. Jealousy *is* cruel as the grave [Sheol]: the coals [flashes] thereof *are* coals [flashes] of fire,

Eze. 35:11. Therefore, *as* I live, saith the Lord God [Jehovah], I will—even—do accordingly to thine anger, and according to thine envy which thou hast used [showed] out of thy hatred against them;

Rom. 13:13. Let us walk honestly [becomingly], as in the day; not in rioting [revelling] and drunkenness, not in chambering and wantonness, not in strife and envying [jealousy].

I Co. 3:3. Whereas *there is* among you envying [jealousy], and strife,—and divisions,—are ye not carnal, and walk as [do ye not walk after the manner of] men?

II Co. 12:20. I fear, lest, [by any means] when I come, I shall [should]—not—find you [not] such as I would, and *that* I shall [should myself] be found unto [of] you such as ye would not: lest [by any means] *there* [*should*] *be* debates [strife], envyings [jealousy],

Gal. 5:19. Now the works of the flesh are manifest, which are *these;* 21. Envyings,—murders,—drunkenness, revilings [revellings], and such like: of—the—which I tell [forewarn] you—before—, [even] as I have also told [did forewarn] *you*—in time past—, that they which do [who practise] such things shall not inherit the kingdom of God. 26. Let us not be desirous of vainglory [become vainglorious], provoking one another, envying one another.

I Ti. 6:4. Doting about questions [questionings] and strifes [disputes] of words, whereof cometh envy, strife, railings, evil surmisings,

Jas. 3:14. If ye have bitter envying [jealousy] and strife [faction] in your hearts [heart], glory not, and lie not against the truth. 16. Where envying [jealousy] and strife [faction] *is* [are], there *is* confusion and every evil work [vile deed].

Jas. 5:9. Grudge [Murmur] not [brethren] one against another,—brethren,—lest [that] ye be [not] condemned [judged]: behold, the judge standeth before the door [doors].

I Pe. 2:1. Laying aside [Putting away therefore] all malice [wickedness], and all guile, and hypocrisies, and envies, and all evil speakings,

ETERNAL LIFE.

Psa. 21:4. He asked life of thee,—*and*—thou gavest *it* him, *even* length of days for ever and ever.

Psa. 121:8. The Lord [Jehovah] shall preserve [will keep] thy going out and thy coming in from this time forth, and—even—for evermore.

Psa. 133:3. The Lord [Jehovah] commanded the blessing, *even* life for evermore.

Dan. 12:2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

Mat. 19:16. And, behold, one came [to him] and said—unto him—, —Good—Master [Teacher], what good thing shall I do, that I may have eternal life? 18. Jesus said, Thou shalt do no murder [not kill], Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19. Honour [Honor] thy father and *thy* mother: and, Thou shalt love thy neighbour [neighbor] as thyself. 20. The young man saith unto him, All these things have I kept [observed]—from my youth up—: what lack I yet? 21. Jesus said unto him, If thou wilt [wouldest] be perfect, go—*and*—sell that [which] thou hast, and give to the poor, and thou shalt have treasure in heaven: and come—*and*—follow me. 29. And every one that hath forsaken [left] houses, or brethren, or sisters, or father, or mother,—or wife,—or children, or lands, for my name's sake, shall receive an [a] hundredfold, and shall inherit everlasting [eternal] life.

Mat. 25:46. And these shall go away into everlasting [eternal] punishment: but the righteous into life eternal [eternal life].

Lu. 18:30. Who shall not receive manifold more in this—present—time, and in the world to come life everlasting [eternal life].

Lu. 20:36. Neither can they die any more: for they are equal unto the angels; and are—the—children [sons] of God, being—the—children [sons] of the resurrection.

Jno. 3:14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15. That whosoever believeth [may] in him—should not perish, but—have eternal life. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in [on] him should not perish, but have everlasting [eternal] life.

Jno. 4:14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be [become] in him a well of water springing up into everlasting [unto eternal] life.

Jno. 5:24. Verily, verily, I say unto you, He that heareth my word, and believeth—on—him that sent me, hath everlasting [eternal] life, and shall not come [cometh not] into condemnation [judgment]; but is [hath] passed from [out of] death unto [into] life. 25. Verily, verily, I say unto you, The hour is coming [cometh], and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [judgment]. 39. [Ye] Search the scriptures; for in them ye think [because ye think that in them] ye have eternal life:

Jno. 6:27. Labour [Work] not for the meat [food] which perisheth, but for that meat [the food] which endureth [abideth] unto everlasting [eternal] life, which the Son of man shall give unto you: for him—hath God—the Father [*even* God, hath] sealed. 40. And [For] this is the will of him that sent me [my Father], that every one which seeth [that beholdeth] the Son, and believeth on him, may [should] have everlasting [eternal] life: and I will raise him up at the last day. 47. Verily, verily, I say unto you, He that believeth—on me—hath everlasting [eternal] life.

Jno. 10:10. I am come [came] that they might [may] have life, and—that they—might [may] have *it*—more—abundantly. 27. My sheep hear my voice, and I know them, and they follow me: 28. And I give unto them eternal life;

Jno. 12:25. He that loveth his life shall lose [loseth] it; and he that hateth his life in this world shall keep it unto life eternal. 50. And I know that his commandment is life everlasting [eternal]:

Jno. 17:2. As thou hast given [gavest] him power [authority] over all flesh, that [to all whom thou hast given him,] he should give eternal life—to as many as thou hast given him—. 3. And this is life eternal, that they might [should] know thee the only true God, and Jesus Christ, whom thou hast sent [and him whom thou didst send, *even* Jesus Christ].

Acts 13:46. Then [And] Paul and Barnabas waxed bold [spake out boldly], and said, It was necessary that the word of God should first have been [be] spoken to you:—but—seeing ye put it [thrust it] from you, and judge yourselves unworthy of everlasting [eternal] life, lo, we turn to the Gentiles. 48. And when [as] the Gentiles heard this, they were glad, and glorified the word of the Lord [God]: and as many as were ordained to eternal life believed.

Rom. 2:7. To them who [that] by patient continuance [patience] in well doing seek for glory and honour [honor] and immortality [incorruption], eternal life:

Rom. 5:21. That as sin—hath—reigned unto [in] death, even so might grace reign through righteousness unto eternal life by [through] Jesus Christ our Lord.

Rom. 6:22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness [sanctification], and the end everlasting [eternal] life. 23. For the wages of sin *is* death; but the [free] gift of God *is* eternal life through [in] Jesus Christ our Lord.

I Co. 15:53. This corruptible must put on incorruption, and this mortal *must* put on immortality. 54. So [But] when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought [come] to pass the saying that is written, Death is swallowed up in victory.

II Co. 5:1. For we know that, if our [the] earthly house of *this* [our] tabernacle were [be] dissolved, we have a building of [from] God, an [a] house not made with hands, eternal in the heavens.

Gal. 6:8. For he that soweth to [unto] his [own] flesh shall of the flesh reap corruption; but he that soweth to [unto] the Spirit shall of the Spirit reap life everlasting [eternal life].

I Ti. 1:16. Howbeit for this cause I obtained mercy, that in me first [as chief might] Jesus Christ—might—shew [show] forth all [his] longsuffering, for a pattern to [an ensample of] them which [that] should hereafter [thereafter] believe on him to life everlasting [unto eternal life].

I Ti. 4:8. Godliness is profitable unto [for] all things, having promise of the life that [which] now is, and of that which is to come.

I Ti. 6:12. Fight the good fight of [the] faith, lay hold on eternal life [the life eternal], whereunto thou art also [wast] called, and hast [didst] professed a [confess the] good profession [confession] before [in the sight of] many witnesses.

Tit. 1:2. In hope of eternal life, which God, that [who] cannot lie, promised before the world began [times eternal];

Tit. 3:7. Being justified by his grace, we should [might] be made heirs according to the hope of eternal life.

I Jno. 2:25. And this is the promise that [which] he—hath—promised us, *even* eternal life [the life eternal].

I Jno. 3:15. Ye know that no murderer hath eternal life abiding in him.

I Jno. 5:11. And [the witness is] this—is the record—, that God hath given to [gave unto] us eternal life, and this life is in his Son. 12. He that hath the Son

hath [the] life;—*and*—he that hath not the Son of God hath not [the] life.

Jude :21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Rev. 1:18.—*I am*—he that liveth [the Living one], and [I] was dead; and, behold, I am alive for evermore—, Amen—; and [I] have the keys—of hell and—of death [and of Hades].

ETERNAL PUNISHMENT.

Isa. 34:8. For *it is* the [Jehovah hath a] day of—the Lord's—vengeance,—*and*—the [a] year of recompences [recompense] for the controversy [cause] of Zion. 9. And the streams thereof [of *Edom*] shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. 10. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

Dan. 12:2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

Mat. 3:12. [the chaff] He will burn up—the chaff—with unquenchable fire.

Mat. 10:28. And fear not [be not afraid of] them which [that] kill the body, but are not able to kill the soul: but rather fear him which [who] is able to destroy both soul and body in hell.

Mat. 18:8. Wherefore [And] if thy hand or thy foot offend thee [causeth thee to stumble], cut them [it] off, and cast *them* [it] from thee: it is better [good] for thee to enter into life halt or maimed [maimed or halt], rather than having two hands or two feet to be cast into everlasting [the eternal] fire.

Mat. 25:41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting [eternal] fire, [which is] prepared for the devil and his angels: 46. And these shall go away into everlasting [eternal] punishment: but the righteous into life eternal [eternal life].

Mk. 3:29. But he that [whosoever] shall blaspheme against the Holy Ghost [Spirit] hath never forgiveness, but is in danger [is guilty] of eternal damnation [an eternal sin]:

Lu. 3:17. Whose fan *is* in his hand,—and he will—throughly purge [thoroughly to cleanse] his floor [threshing-floor], and will [to] gather the wheat into his garner; but the chaff he will burn [up] with fire unquenchable [unquenchable fire].

Jno. 5:29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [judgment].

Heb. 10:28. He that despised [A man that hath set at nought] Moses' law died [dieth] without mercy under [compassion on *the word of*] two or three witnesses: 29. Of how much sorer punishment, suppose [think] ye, shall he be thought [judged] worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30. For we know him that—hath—said, Vengeance *belongeth* unto me, I will recompense—, saith the Lord—. And again, The Lord shall judge his people. 31. *It is* a fearful thing to fall into the hands of the living God.

Rev. 14:10. The same [He also] shall drink of the wine of the wrath of God, which is poured out without mixture into [prepared unmixed in] the cup of his indignation [anger]; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11. And the smoke of their torment ascendeth [goeth] up for ever and ever: and they have no rest day nor [and] night, who [they that] worship the beast and his image, and whosoever [whoso] receiveth the mark of his name.

Rev. 20:10. The devil that deceived them was cast into the lake of fire and brimstone, where [are also] the beast and the false prophet—*are*—, and [they] shall be tormented day and night for ever and ever.

ETERNITY.

Gen. 21:33. And *Abraham* planted a grove [tamarisk tree] in Beer-sheba, and called there on the name of the Lord [Jehovah], the everlasting God.

Ex. 3:15. The God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

Deut. 32:40. I lift up my hand to heaven, and say, [As] I live for ever.

Deut. 33:27. The eternal God *is thy* refuge [dwelling-place], and underneath *are* the everlasting arms:

I Ch. 16:36. Blessed *be* the Lord [Jehovah the] God of Israel for ever and ever [From everlasting even to everlasting].

I Ch. 29:10. Wherefore David blessed the Lord [Jehovah] before all the congregation [assembly]: and David said, Blessed *be* thou, Lord [O Jehovah the] God of Israel our father, for ever and ever.

Neh. 9:5. Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah [Hashabneiah], Sherebiah, Hodijah [Hodiah], Shebaniah, *and* Pethahiah, said, Stand up *and* bless the Lord [Jehovah] your God for ever and ever [from everlasting to everlasting]:

Psa. 9:7. But the Lord [Jehovah] shall endure [sitteth as king] for ever:

Psa. 30:12. O Lord [Jehovah] my God, I will give thanks unto thee for ever.

Psa. 33:11. The counsel of the Lord [Jehovah] standeth [fast] for ever, the thoughts of his heart to all generations.

Psa. 41:13. Blessed *be* the Lord [Jehovah the] God of Israel from everlasting, and to everlasting.

Psa. 72:17. His name shall endure for ever: his name shall be continued as long as the sun:

Psa. 90:1. Lord, thou hast been our dwelling place in all generations. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God. 4. A thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.

Psa. 92:8. Thou, Lord [O Jehovah], *art most* [on] high for evermore.

Psa. 93:2. Thy throne *is* established of old: thou *art* from everlasting.

Psa. 102:12. Thou, O Lord [Jehovah], shalt endure [wilt abide] for ever; and thy remembrance [memorial *name*] unto all generations. 24. Thy years *are* throughout all generations. 25. Of old hast [didst] thou laid [lay] the foundations [foundation] of the earth: and the heavens *are* the work of thy hands. 26. They shall perish, but thou shalt endure: 27. But thou *art* the same, and thy years shall have no end.

Psa. 145:13. Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.

Psa. 146:10. The Lord shall [Jehovah will] reign for ever,—*even*—thy God, O Zion, unto all generations.

Isa. 41:4. Who hath wrought and done *it*, calling the generations from the beginning? I the Lord [Jehovah], the first, and with the last; I *am* he.

Isa. 57:15. Thus saith the high and lofty One that inhabiteth eternity,

Jer. 10:10. But the Lord [Jehovah] *is* the true God, he is the living God, and an everlasting king [King]:

Jer. 17:12. A glorious—high—throne [*set* on high] from the beginning *is* the place of our sanctuary.

Lam. 5:19. Thou, O Lord [Jehovah], remainest [abidest] for ever; thy throne [is] from generation to generation.

Mat. 6:13.—For thine is the kingdom, and the power, and the glory, for ever.—

Mat. 18:8. Wherefore [And] if thy hand or thy foot offend thee [causeth thee to stumble], cut them [it] off, and cast *them* [it] from thee: it is better [good] for thee to enter into life halt or maimed [maimed or halt], rather than having two hands or two feet to be cast into everlasting [the eternal] fire.

II Co. 9:9. His righteousness remaineth [abideth] for ever.

Eph. 3:21. Unto him *be* [the] glory in the church by [and in] Christ Jesus throughout all ages [unto all generations], world without end [forever and ever].

I Ti. 1:17. Unto the King eternal, immortal, invisible, the only—wise—God, *be* honour [honor] and glory for ever and ever.

II Pe. 3:8. One day *is* with the Lord as a thousand years, and a thousand years as one day.

Jude :6. And—the—angels, which [that] kept not their first estate [own principality], but left their own [proper] habitation, he hath reserved in everlasting chains [kept in everlasting bonds] under darkness unto the judgment of the great day.

Rev. 10:6. And sware by him that liveth for ever and ever, who created [the] heaven, and the things that therein are [are therein], and the earth, and the things that therein are [are therein], and the sea, and the things which [that] are therein, that there should [shall] be time [delay] no longer.

EUCHARIST. See *LORD'S SUPPER.*

EVIL COMPANY.

Ex. 23:2. Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline [turn aside] after many [a multitude] to wrest *judgment* [*justice*]: 32. Thou shalt make no covenant with them, nor with their gods.

Num. 16:26. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

II Sa. 23:6. But *the sons* of Belial [the ungodly] *shall be* all of them as thorns [to be] thrust away, because they cannot be taken with hands [the hand]: 7. But the man *that* shall touch [toucheth] them must be fenced [armed] with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* [*their*] place.

II Ch. 19:2. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly [wicked] and love them that hate the Lord [Jehovah]?—therefore—*is* wrath [for this thing wrath is] upon thee from before the Lord.

Psa. 1:1. Blessed *is* the man that walketh not in the counsel of the ungodly [wicked] nor standeth in the way of sinners, nor sitteth in the seat of—the—scornful [scoffers].

Psa. 26:4. I have not sat with vain persons [men of falsehood], neither will I go in with dissemblers. 5. I have hated the congregation [hate the assembly] of evil doers; and will not sit with the wicked.

Psa. 28:3. Draw me not away with the wicked, and with the workers of iniquity,

which [That] speak peace to [with] their neighbours [neighbors], but mischief *is* in their hearts.

Psa. 101:4. A froward [perverse] heart shall depart from me: I will—not—know a wicked *person* [no evil thing].

Psa. 119:115. Depart from me, ye evildoers: for [That] I will [may] keep the commandments of my God.

Psa. 139:19. Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody [bloodthirsty] men.

Psa. 141:4. Incline not my heart to *any* evil thing, to practise wicked works [deeds of wickedness] with men that work iniquity: and let me not eat of their dainties.

Prov. 1:10. My son, if sinners entice thee, consent thou not. 11. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: 14. Cast in thy lot [Thou shalt cast thy lot] among us; let us [We will] all have one purse: 15. My son, walk not thou in the way with them; refrain thy foot from their path:

Prov. 4:14. Enter not into the path of the wicked, and go [walk] not in the way of evil *men*. 15. Avoid it, pass not by it, turn from it, and pass away [on].

Prov. 12:11. He that tilleth his land shall be satisfied with [have plenty of] bread: but he that followeth [after] vain *persons is* void of understanding.

Prov. 24:1. Be not thou envious against evil men, neither desire to be with them:

Prov. 29:24. Whoso is partner with a thief hateth his own soul: he heareth cursing [the adjuration], and bewrayeth *it* not [uttereth nothing].

Jer. 15:17. I sat not in the assembly of the mockers [them that make merry], nor rejoiced;

Rom. 16:17. Now I beseech you, brethren, mark them which cause [that are causing the] divisions and offences [occasions of stumbling] contrary to the doctrine which ye—have—learned; and avoid [turn away from] them.

I Co. 15:33. Be not deceived: evil communications [companionships] corrupt good manners [morals].

II Co. 6:14. Be—ye—not unequally yoked—together—with unbelievers: for what fellowship hath [have] righteousness with unrighteousness [and iniquity]? and what communion hath light with darkness? 15. And what concord hath Christ with Belial? or what part [portion] hath he that believeth [a believer] with an infidel [unbeliever]?

I Ti. 6:5. Perverse disputings [Wranglings] of men of corrupt minds [corrupted in mind], and destitute [bereft] of the truth, supposing that—gain is—godliness [is a way of gain]:—from such withdraw thyself.—

II Ti. 3:4. Traitors, heady [headstrong], highminded [puffed up], lovers of pleasures [pleasure] more [rather] than lovers of God; 5. Having [holding] a form of godliness, but denying [having denied] the power thereof: from such [these also] turn away.

EXAMPLE.

BAD: Lev. 18:2. Speak unto the children of Israel, and say unto them, I *am* the Lord [Jehovah] your God. 3. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances [statutes].

Lev. 20:23. And ye shall not walk in the manners [customs] of the nation, which I cast out before you: for they committed [did] all these things, and therefore I abhorred them.

II Ch. 30:7. Be not ye like your fathers, and like your brethren, which [who] trespassed against the Lord [Jehovah the] God of their fathers, *who* therefore [so that he] gave them up to desolation, as ye see.

Prov. 22:24. Make no friendship with an angry man [a man that is given to anger]; and with a furious [wrathful] man thou shalt not go: 25. Lest thou learn his ways, and get a snare to thy soul.

Jer. 16:12. Ye have done worse [evil more] than your fathers; for, behold, ye walk every one after the imagination [stubbornness] of his evil heart, that they may not hearken [so that ye hearken not] unto me:

Eze. 20:18. But [And] I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments [ordinances] nor defile yourselves with their idols:

Hos. 4:9. And there [it] shall be, like people, like priest: and I will punish them for their ways, and reward [will requite] them their doings.

Hos. 5:5. And the pride of Israel doth testify to his face: therefore—shall—Israel and Ephraim fall [shall stumble] in their iniquity; Judah also shall fall [stumble] with them.

Zech. 1:4. Be ye not as your fathers, unto whom the former prophets—have—cried, saying, Thus saith the Lord [Jehovah] of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the Lord [Jehovah].

Mat. 23:1. Then spake Jesus to the multitude, and to his disciples, 2. Saying, The scribes and the Pharisees sit in [on] Moses' seat: 3. All [things] therefore whatsoever they bid you—observe—, *that* [*these*] observe and do [do and observe]; but do not ye after their works: for they say, and do not.

I Co. 8:9. But take heed lest by any means this liberty of your's [yours] become a stumblingblock to them that are [the] weak. 10. For if any [a] man see thee which hath [who hast] knowledge sit [sitting] at meat in the [an] idol's temple, shall [will] not the [his] conscience—of him—which [if he] is weak be emboldened to eat—those—things—which are—offered [sacrificed] to idols; 13. Wherefore, if meat make [causeth] my brother to offend [stumble], I will eat no flesh while the world standeth [for evermore], lest [that] I make [cause not] my brother to offend [stumble].

I Co. 10:6. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Eph. 4:17. This I say therefore, and testify in the Lord, that ye henceforth walk not [no longer walk] as other [the] Gentiles [also] walk, in the vanity of their mind,

III Jno. :11. Beloved, follow [imitate] not that which is evil, but that which is good. He that doeth good is of God:—but—he that doeth evil hath not seen God.

GOOD: Lev. 11:44. For I *am* the Lord [Jehovah] your God:—ye shall therefore —sanctify yourselves [therefore], and ye shall be [be ye] holy; for I *am* holy:

Lev. 19:2. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord [Jehovah] your God *am* holy.

Mat. 5:48. Be ye therefore perfect [Ye therefore shall be perfect],—even—as your Father which is in heaven [heavenly Father] is perfect.

Mk. 10:43. But so shall it not be [it is not so] among you: but whosoever will be [become] great among you, shall be your minister: 44. And whosoever of you will be the chiefest [would be first among you], shall be servant of all. 45. For—even—the Son of man [also] came not to be ministered unto, but to minister, and to give his life a ransom for many.

Rom. 15:2. Let every [each] one of us please *his* neighbour [neighbor] for *his* [that which is] good to edification [unto edifying]. 3. For—even—Christ [also] pleased not himself; but, as it is written, The reproaches of them that reproacheth [reproach] thee fell on [upon] me. 4. For whatsoever things were written aforetime were written for our learning, that—we—through patience and [through] comfort of the scriptures [we] might have hope. 5. Now the God of patience and consolation [of comfort] grant you to be likeminded [of the same mind] one toward [with] another according to Christ Jesus: 6. That [with one accord] ye may with one—mind *and* one—mouth glorify [the] God—, even—the [and] Father of our Lord Jesus Christ. 7. Wherefore receive ye one another, [even] as Christ also received us [you] to the glory of God.

Phil. 3:17. Brethren, be [ye] followers [imitators] together of me, and mark them which walk so [that so walk even] as ye have us for an ensample.

Phil. 4:9. Those [The] things, which ye —have—both learned, and received, and heard, and seen [saw] in me, [these things] do: and the God of peace shall be with you.

Col. 3:13. Forbearing one another, and forgiving one another [each other], if any man have a quarrel [complaint] against any: even as Christ [the Lord] forgave you, so also *do* ye.

I Thes. 1:6. And ye became followers [imitators] of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost [Spirit]: 7. So that ye were ensamples [became an ensample] to all that believe in Macedonia and [in] Achaia.

I Ti. 4:12. Let no man despise thy youth; but be thou an example [ensample] of the believers [to them that believe] in word, in conversation [manner of life], in charity [love],—in spirit,—in faith, in purity.

Tit. 2:7. In all things shewing [showing] thyself a pattern [an ensample] of good works: in [thy] doctrine *shewing* [*showing*] uncorruptness, gravity,—sincerity,—

Heb. 12:2. Looking unto Jesus the author and finisher [perfecter] of *our* faith; who for the joy that was set before him endured the cross, despising—the—shame, and is set [hath sat] down at the right hand of the throne of God. 3. For consider him that [hath] endured such contradiction [gainsaying] of sinners against himself, lest [that] ye be wearied [wax not weary,]—and—faint [fainting] in your minds [souls].

Jas. 5:11. Ye have heard of the patience of Job, and have seen the end of the Lord; [how] that the Lord is very pitiful [full of pity], and of tender mercy [merciful].

I Pe. 2:11.—Dearly—beloved, I beseech *you* as strangers [sojourners] and pilgrims, [to] abstain from fleshly lusts, which war against the soul; 12. Having your conversation honest [behavior seemly] among the Gentiles: that, whereas [wherein] they speak against you as evildoers, they may by *your* good works, which they—shall—behold, glorify God in the day of visitation. 13. Submit yourselves [Be subject] to every ordinance of man for the Lord's sake: whether—it be—to the king, as supreme; 14. Or unto governors, as—unto them that are—sent by him for the punishment of [vengeance on] evildoers, and for—the—praise of [to] them that do well. 15. For so is the will of God, that with [by] well doing ye may

[should] put to silence the ignorance of foolish men: 16. As free, and not using *your* liberty [freedom] for a cloke [cloak] of maliciousness [wickedness], but as—the—servants [bondservants] of God. 17. Honour [Honor] all *men*. Love the brotherhood. Fear God. Honour [Honor] the king.

I Pe. 5:3. Neither as being lords [lording it] over *God's* heritage [the charge allotted to you], but being [making yourselves] ensamples to the flock.

I Jno. 2:6. He that saith he abideth in him ought himself also—so—to walk, even as he walked.

Rev. 3:21. To him [He] that overcometh will I grant [I will give to him] to sit [down] with me in my throne,—even—as I also overcame, and am set [sat] down with my Father in his throne.

EXCUSES.

Gen. 3:12. And the man said, The woman whom thou *gavest to be* with me, she gave me of the tree, and I did eat. 13. And the Lord [Jehovah] God said unto the woman, What *is* this—*that*—thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Ex. 32:22. And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief [evil]. 23. For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot [know] not what is become of him. 24. And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then [and] I cast it into the fire, and there came out this calf.

Deut. 30:11. For this commandment which I command thee this day, it *is* not hidden from [too hard for] thee, neither *is* it far off. 12. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may [and make us to] hear it, and [that we may] do it? 13. Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may [and make us to] hear it, and [that we may] do it? 14. But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Lu. 9:59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60. Jesus [But he] said unto him, Let [Leave] the dead [to] bury their [own] dead: but go thou and preach [publish abroad] the kingdom of God. 61. And another also said,—Lord,—I will follow thee [Lord]; but let [first suffer] me—first go—[to] bid—them—farewell [to them], which [that] are—at home—at my house. 62. And [But] Jesus said unto him, No man, having put his hand to the plough [plow], and looking back, is fit for the kingdom of God.

Lu. 14:18. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground [field], and I must needs go [out] and see it: I pray thee have me excused. 19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20. And another said, I have married a wife, and therefore I cannot come.

Acts 24:25. And as he reasoned of righteousness, temperance [and self-control], and [the] judgment to come, Felix trembled [was terrified], and answered, Go thy way for this time; [and] when I have a convenient season, I will call for thee [thee unto me].

Rom. 2:1. Therefore [Wherefore] thou art inexcusable [without excuse], O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest [dost practise] the same things.

EXPEDIENCY.

I Co. 6:12. All things are lawful unto [for] me, but [not] all things are—not—expedient: all things are lawful for me, but I will not be brought under the power of any.

I Co. 8:8. But meat [food] commendeth us not [will not commend us] to God:—for—neither, if we eat [not], are we the better [worse]; neither [nor], if we eat —not—, are we the worse [better]. 9. But take heed lest by any means this liberty of your's become a stumblingblock to them that are [the] weak. 10. For if any [a] man see thee which [who] hast knowledge sit [sitting] at meat in the [an] idol's temple, shall not the conscience of him [will not his conscience] which [if he] is weak be emboldened to eat—those —things—which are—offered [sacrificed] to idols; 11. And [For] through thy knowledge shall the weak brother perish [he that is weak perisheth], [the brother] for whom [whose sake] Christ died? 13. Wherefore, if meat make [causeth] my brother to offend [stumble], I will eat no flesh while the world standeth [for evermore], lest I make [that I cause not] my brother to offend [stumble].

I Co. 9:19. For though I be [was] free from all *men*, yet have I made myself servant unto [I brought myself under bondage to] all, that I might gain the more. 20. And unto [to] the Jews I became as a Jew, that I might gain—the—Jews; to them that are under the law, as under the law [not being myself under the law], that I might gain them that are under the law; 22. To the weak became I as [I became] weak, that I might gain the weak: I am made [become] all things to all *men*, that I might [may] by all means save

some. 23. And—this—I do [all things] for the gospel's sake, that I might be [a joint] partaker thereof—with *you*—.

I Co. 10:23. All things are lawful—for me—, but [not] all things are—not—expedient: all things are lawful—for me—, but [not] all things edify—not—. 27. If any [one] of them that believe not bid [biddeth] you *to a feast*, and ye be [are] disposed to go; whatsoever is set before you, eat, asking no question for conscience [conscience'] sake. 28. But if any man say unto you, This is [hath been] offered in sacrifice—unto idols—, eat not for his sake that shewed [showed] it, and for conscience [conscience'] sake:—for the earth *is* the Lord's, and the fulness thereof:— 29. Conscience, I say, not thine own, but of the other [the other's]: 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

EXTORTION.

Psa. 109:11. Let the extortioner catch all that he hath; and let—the—strangers spoil [make spoil of] his labour [labor].

Isa. 16:4. Let mine outcast dwell with thee, [as for] Moab; be thou a covert to them [him] from the face of the spoiler [destroyer]: for the extortioner is at an end [brought to nought],—the—spoiler [destruction] ceaseth, the oppressors are consumed out of the land.

Eze. 22:12. In thee have they taken gifts [bribes] to shed blood; thou hast taken usury [interest] and increase, and thou hast greedily gained of thy neighbours [neighbors] by extortion [oppression], and hast forgotten me, saith the Lord God [Jehovah].

Mat. 23:25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean [cleanse] the outside of the cup and of the platter, but within they are full of [from] extortion and excess.

Lu. 18:11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other [the rest of] men—*are*—, extortioners, unjust, adulterers, or even as this publican.

I Co. 5:10. Yet not altogether [not at all *meaning*] with the fornicators of this world, or with the covetous, or [and] extortioners, or with idolaters; for then must ye needs go out of the world. 11. But now [as it is] I have written [wrote] unto you not to keep company, if any man that is called [named] a brother be a fornicator, or covetous, or an idolater, or a railer [reviler], or a drunkard, or an extortioner; with such an [a] one no not to eat.

I Co. 6:10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

EXTRAVAGANCE.

Prov. 21:17. He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich. 20. *There is* [precious] treasure—to be desired—and oil in the dwelling of the wise; but a foolish man spendeth [swalloweth] it up.

Isa. 22:13. And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.

Lu. 12:19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. 20. But God said unto him, *Thou* fool [foolish one], this night [is] thy soul—shall be—required of thee: 45. But—and—if that servant [shall] say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens [the maidservants], and to eat and drink, and to be drunken;

Lu. 16:19. There was a certain rich man, which [and he] was clothed in purple and fine linen,—and—fared [faring] sumptuously every day:

FAITH.

Ex. 14:13. Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord [Jehovah], which he will shew to [work for] you to day:

II Ch. 16:9. The eyes of the Lord [Jehovah] run to and fro throughout the whole earth, to shew [show] himself strong in the behalf of *them* whose heart *is* perfect toward him.

Psa. 5:11. Let all those that put their trust [take refuge] in thee rejoice: let them ever shout for joy, because thou defendest them:

Psa. 7:1. O Lord [Jehovah] my God, in thee do I put my trust [take refuge]: save me from all them that persecute [pursue] me, and deliver me:

Psa. 16:1. Preserve me, O God: for in thee do I put my trust [take refuge]. 2. *O my soul*, thou hast said unto the Lord [Jehovah], Thou *art* my Lord: 5. The Lord [Jehovah] *is* the portion of mine inheritance and of my cup: thou maintainest my lot. 8. I have set the Lord [Jehovah] always before me: because *he is* at my right hand, I shall not be moved. 11. Thou wilt shew [show] me the path of life: in thy presence *is* fulness of joy;

Psa. 18:1. I—will—love thee, O Lord [Jehovah], my strength. 2. The Lord [Jehovah] *is* my rock, and my fortress, and my deliverer; my God, my strength [rock], in whom I will trust [take refuge]; my buckler [shield], and the horn of my salvation,—*and*—my high tower. 3. I will call upon the Lord [Jehovah], *who is worthy* to be praised: so shall I be saved from mine enemies. 18. They prevented [came upon] me in the day of my calamity: but the Lord [Jehovah] was my stay.

Psa. 25:1. Unto thee, O Lord [Jehovah], do I lift up my soul. 2. O my God,—I trust—in thee [have I trusted]: 5. Lead

[Guide] me in thy truth, and teach me: for thou *art* the God of my salvation; on [for] thee do I wait all the day. 15. Mine eyes *are* ever toward the Lord [Jehovah]; for he shall [will] pluck my feet out of the net. 20. O keep my soul, and deliver me: let me not be ashamed [put to shame]; for I put my trust [take refuge] in thee.

Psa. 27:14. Wait on the Lord [for Jehovah]: be of good courage [strong], and he shall strengthen thine heart [let thy heart take courage]:

Psa. 33:18. The eye of the Lord [Jehovah] *is* upon them that fear him, upon them that hope in his mercy [lovingkindness]; 19. To deliver their soul from death, and to keep them alive in famine.

Psa. 34:8. O taste and see that the Lord [Jehovah] *is* good: blessed *is* the man *that* trusteth [taketh refuge] in him. 22. The Lord [Jehovah] redeemeth the soul of his servants: and none of them that trust [take refuge] in him shall be desolate [condemned].

Psa. 64:10. The righteous shall be glad in the Lord [Jehovah], and shall trust [take refuge] in him;

Psa. 84:5. Blessed *is* the man whose strength *is* in thee; 12. O Lord [Jehovah] of hosts, blessed *is* the man that trusteth in thee.

Psa. 91:1. He that dwelleth in the secret place of the most [Most] High shall abide under the shadow of the Almighty. 2. *He is* my refuge and my fortress: my God; in him [whom]—will—I trust.

Psa. 125:1. They that trust in the Lord [Jehovah] *shall be* [are] as mount Zion, *which* cannot be removed [moved], *but* abideth for ever.

Psa. 144:2. My goodness [lovingkindness], and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust [take refuge]; who subdueth my people under me. 10. *It is* [Thou art] *he* that giveth salvation unto kings: who delivereth [rescueth] David his servant from the hurtful sword.

Prov. 3:5. Trust in the Lord [Jehovah] with all thine [thy] heart; and lean not unto [upon] thine own understanding.

Prov. 30:5. He *is* a shield unto them that put their trust [take refuge] in him.

Ecc. 11:1. Cast thy bread upon the waters: for thou shalt find it after many days.

Isa. 26:3. Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee:* because he trusteth in thee.

Isa. 57:13. He that putteth his trust [taketh refuge] in me shall possess the land, and shall inherit my holy mountain;

Jer. 17:7. Blessed *is* the man that trusteth in the Lord [Jehovah], and whose hope [trust] the Lord [Jehovah] is. 8. For he shall be as a tree planted by the waters,—and—*that* spreadeth out her [its] roots by the river, and shall not see [fear] when heat cometh, but her [its] leaf shall be green;

Dan. 3:16. Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we *are* not careful [have no need] to answer thee in this matter. 17. Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine [thy] hand, O king.

Mat. 6:25. Therefore I say unto you, Take no thought [Be not anxious] for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat [the food], and the body than [the] raiment? 26. Behold the fowls [birds] of the air [heaven]: for [that] they sow not, neither do they reap, nor gather into barns; yet [and] your heavenly Father feedeth them. Are ye not much better [Are not ye of much more value] than they? 27. Which of you by taking thought [being anxious] can add one cubit unto his stature [the measure of his life]? 28. And why take ye thought for [are ye anxious concerning] raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29. —And— yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30. Wherefore, [But] if God so clothed [doth so clothe] the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? 31. Therefore take no thought [Be not therefore anxious], saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 33. But seek ye first the [his] kingdom—of God—, and his righteousness; and all these things shall be added unto you. 34. Take therefore no thought [Be not therefore anxious] for the morrow: for the morrow shall take thought [will be anxious] for— the things of—itself. Sufficient unto the day *is* the evil thereof.

Mat. 9:22. But Jesus turned him about [turning], and when he saw [seeing] her, —he—said, Daughter, be of good comfort [cheer]; thy faith hath made thee whole. And the woman was made whole from that hour.

Mat. 21:21. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which* [what] *is done* to the fig tree, but also [even] if ye shall say unto this mountain, Be thou removed [taken up], and—be thou—cast into the sea; it shall be done. 22. And all things, whatsoever

ye shall ask in prayer, believing, ye shall receive.

Mk. 11:22. And Jesus answering saith unto them, Have faith in God.

Lu. 8:48. And he said unto her, Daughter,—be of good comfort:—thy faith hath made thee whole; go in peace. 49. While he yet spake, there cometh one from the ruler of the synagogue's *house,* saying—to him—, Thy daughter is dead; trouble not the Master [Teacher]. 50. But—when—Jesus heard [hearing] *it,*—he—answered him,—saying,—Fear not: believe only [only believe], and she shall be made whole.

Lu. 17:6. And the Lord said, If ye had faith as a grain of mustard seed, ye might [would] say unto this sycamine tree, Be thou plucked [rooted] up—by the root—, and be thou planted in the sea; and it should [would] obey you.

Jno. 11:25. Jesus said unto her, I am the resurrection, and the life: he that believeth in [on] me, though he were dead [die], yet shall he live: 26. And whosoever liveth and believeth in [on] me shall never die. Believest thou this? 27. She saith unto him, Yea, Lord: I believe [have believed] that thou art the Christ, the Son of God, which should come [*even* he that cometh] into the world.

Acts 3:16. —And his name—through [by] faith in his name hath [his name] made this man strong, whom ye see [behold] and know: yea, the faith which is by [through] him hath given him this perfect soundness in the presence of you all.

Acts 26:18. That they may receive forgiveness [remission] of sins, and [an] inheritance among them which [that] are sanctified by faith—that is—in me.

Rom. 1:16. For I am not ashamed of the gospel—of Christ—: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17. For therein is the [revealed a] righteousness of God—revealed—from faith to [unto] faith: as it is written, [But] The just [righteous] shall live by faith.

Rom. 4:2. For if Abraham were [was] justified by works, he hath *whereof* to glory; but not before [toward] God. 3. For what saith the scripture? Abraham believed God, and it was counted [reckoned] unto him for righteousness.

Rom. 5:1. Therefore being [Being therefore] justified by faith, we have peace with God through our Lord Jesus Christ:

I Co. 2:5. Your faith should not stand in the wisdom of men, but in the power of God.

I Co. 12:8. To one is given by [through] the Spirit the word of wisdom; [and] to another the word of knowledge by [according to] the same Spirit; 9. To another faith by [in] the same Spirit;

II Co. 4:8. *We are* troubled [pressed] on every side, yet not distressed [straitened],—*we are*—perplexed, but [yet] not in [unto] despair; 9. Persecuted [pursued], but [yet] not forsaken; cast [smitten] down, but [yet] not destroyed: 13. We [But] having the same spirit of faith, according as it [to that which] is written, I believe, and therefore have I spoken [did I speak]; we also believe, and therefore [also we] speak; 16. For which cause [Wherefore] we faint not; but though our outward man perish [is decaying], yet the [our] inward *man* is renewed day by day. 17. For our light affliction, which is—but—for a moment, worketh for us a far more [more and more] exceeding [exceedingly]—*and*—[an] eternal weight of glory; 18. While we look not at the things which are seen, but at the things which are not seen:

Gal. 5:22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness [kindness], goodness, faith [faithfulness],

Eph. 2:8. By grace are ye [have ye been] saved through faith; and that not of yourselves: *it is* the gift of God:

Eph. 6:16. Above all [Withal], taking [up] the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked [evil *one*].

Col. 1:23. If [so be that] ye continue in the faith grounded and settled [stedfast], and—*be*—not moved away from the hope of the gospel, which ye—have—heard,

Col. 2:12. Buried with him in baptism, wherein—also—ye are risen [were also raised] with *him* through—the—faith of the operation [in the working] of God, who—hath—raised him from the dead.

I Ti. 1:5. The end of the commandment [charge] is charity [love] out of a pure heart, and—*of*—a good conscience, and—*of*—faith unfeigned: 19. Holding faith, and a good conscience; which some having put away [thrust from them]—concerning faith have—made shipwreck [concerning the faith]:

I Ti. 2:15. She shall be saved in [through her] childbearing, if they continue in faith and charity [love] and holiness [sanctification] with sobriety.

II Ti. 2:11. For if we be dead [died] with *him,* we shall also live with *him:* 12. If we suffer [endure], we shall also reign with *him:* if we [shall] deny *him,* he also will deny us: 13. If we believe not [are faithless],—*yet*—he abideth faithful: [for] he cannot deny himself.

II Ti. 4:7. I have fought a [the] good fight, I have finished *my* [the] course, I have kept the faith: 8. Henceforth there is laid up for me a [the] crown of righteousness, which the Lord, the righteous judge, shall give [to] me at that day: and not to me only, but unto [also to] all them

—also—that love [have loved] his appearing.

Heb. 6:1. Therefore [Wherefore] leaving—the principles of—the doctrine of [the first principles of] Christ, let us go [press] on unto perfection; not laying again the [a] foundation of repentance from dead works, and of faith toward God. 12. That ye be not slothful [sluggish], but followers [imitators] of them who through faith and patience inherit the promises.

Heb. 10:35. Cast not away therefore your confidence [boldness] which hath great recompence [recompense] of reward. 38. Now the just [But my righteous one] shall live by faith: but if *any man* draw [and if he shrink] back, my soul shall have [hath] no pleasure in him. 39. But we are not of them who draw [that shrink] back unto perdition; but of them that believe to [have faith unto] the saving of the soul.

Heb. 11:1. Faith is—the—substance [assurance] of things hoped for, the evidence [a conviction] of things not seen. 2. For by it [therein] the elders obtained a good report [had witness borne to them]. 3. Through [By] faith we understand that the worlds were [have been] framed by the word of God, so that things which are [what is] seen were not [hath not been] made [out] of things which—do—appear. 6. But [And] without faith *it is* impossible to please [be well-pleasing *unto*] *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that—diligently—seek [after] him.

Heb. 13:6. So that we may boldly [with good courage we] say, The Lord *is* my helper,—and—I will not fear what man shall [shall man] do unto me. [?]

Jas. 1:6. But let him ask in faith, nothing wavering [doubting].

I Jno. 4:16. We have known [know] and [have] believed the love that [which] God hath to [in] us. God is love;

I Jno. 5:4. Whatsoever is born [begotten] of God overcometh the world: and this is the victory that overcometh [hath overcome] the world, *even* our faith.

IN CHRIST: Mat. 7:24. Whosoever [Everyone therefore that] heareth these sayings [words] of mine, and doeth them, I will liken him [shall be likened] unto a wise man, which [who] built his house upon a [the] rock: 25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a [the] rock.

Mat. 9:22. But Jesus turned him about [turning], and when he saw [and seeing] her,—he—said, Daughter, be of good comfort [cheer]; thy faith hath made thee whole. 29. Then touched he their eyes, saying, According to your faith be it [done] unto you.

Mat. 14:27. Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 33. Then [And] they that were in the ship [boat]—came and—worshipped him, saying, Of a truth thou art the Son of God.

Mat. 17:7. Jesus came and touched them, and said, Arise, and be not afraid.

Mk. 9:23. Jesus said unto him, If thou canst—believe—, all things *are* possible to him that believeth.

Mk. 16:16. He that believeth and is baptized shall be saved; but he that believeth not [disbelieveth] shall be damned [condemned].

Lu. 5:5. Simon answering [answered and] said—unto him—, Master, we—have—toiled all—the—night, and have taken [took] nothing: nevertheless [but] at thy word I will let down the net.

Lu. 8:50. When Jesus heard *it* [But Jesus hearing it],—he—answered him,—saying,—Fear not: believe only [only believe], and she shall be made whole.

Lu. 18:42. Jesus said unto him, Receive thy sight: thy faith hath saved thee [made thee whole].

Lu. 23:42. And he said—unto Jesus—, Lord [Jesus], remember me when thou comest into [in] thy kingdom.

Jno. 1:12. But as many as received him, to them gave he power [the right] to become—the—sons [children] of God, *even* to them that believe on his name:

Jno. 3:14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15. That whosoever believeth [may] in him—should not perish, but—have eternal life. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in [on] him should not perish, but have everlasting [eternal] life. 18. He that believeth on him is not condemned [judged]:—but—he that believeth not is condemned [hath been judged] already, because he hath not believed in [on] the name of the only begotten Son of God. 36. He that believeth on the Son hath everlasting [eternal] life: and [but] he that believeth [obeyeth] not the Son shall not see life; but the wrath of God abideth on him.

Jno. 5:24. Verily, verily, I say unto you, He that heareth my word, and believeth—on—him that sent me, hath everlasting [eternal] life, and shall not come [cometh not] into condemnation [judgment]; but is [hath] passed from [out of] death unto [into] life.

Jno. 6:29. This is the work of God, that ye believe on him whom he hath sent. 35. He that cometh to me shall never [not] hunger; and he that believeth on me shall never [not] thirst. 45. Every man [one]—therefore—that hath heard [from the Father], and hath learned—of the Father—, cometh unto me.

Jno. 11:25. Jesus said unto her, I am the resurrection, and the life: he that believeth in [on] me, though he were dead [die], yet shall he live: 26. And whosoever liveth and believeth in [on] me shall never die. Believest thou this? 40. Said I not unto thee, that, if thou wouldest believe [believedst], thou shouldest see the glory of God?

Jno. 12:36. While ye have [the] light, believe in [on] the light, that ye may be the children [become sons] of light. 44. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 46. I am come a light into the world, that whosoever believeth on me should [may] not abide in [the] darkness.

Jno. 14:1. Let not your heart be troubled: —ye—believe in God, believe also in me. 11. Or else believe me for the very works' sake. 12. He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my [the] Father.

Jno. 16:27. For the Father himself loveth you, because ye have loved me, and have believed that I came out [forth] from God [the Father]. 33. These things I have [have I] spoken unto you, that in me ye might [may] have peace.

Jno. 20:27. And be not faithless, but believing. 29. Jesus saith unto him,—Thomas,—because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed. 31. But these are written, that ye might [may] believe that Jesus is the Christ, the Son of God; and that believing ye might [may] have life through [in] his name.

Acts 3:16. —His name—through [And by] faith in his name hath [his name] made this man strong, whom ye see [behold] and know: yea, the faith which is by [through] him hath given him this perfect soundness in the presence of you all.

Acts 16:31. Believe on the Lord Jesus —Christ—, and thou shalt be saved, [thou] and thy house.

Rom. 8:35. Who shall separate us from the love of Christ? *shall* tribulation, or distress [anguish], or persecution, or famine, or nakedness, or peril, or sword? 37. Nay, in all these things we are more than conquerors through him that loved us.

Rom. 10:4. For Christ *is* the end of the law for [unto] righteousness to every one that believeth. 9. If thou shalt confess with thy mouth the Lord Jesus [Jesus *as* Lord], and shalt believe in thine heart that God—hath—raised him from the dead, thou shalt be saved.

Gal. 2:20. I am [have been] crucified with Christ:—nevertheless I live;—yet not I [and it is no longer I that live], but Christ liveth in me: and the [that] life which I now live in the flesh I live by the [in] faith—of—[the faith which is in] the Son of God, who loved me, and gave himself [up] for me.

II Ti. 1:12. I know [him] whom I have believed, and [I] am persuaded that he is able to keep [guard] that which I have committed unto him against that day.

II Ti. 3:15. From a child [babe] thou hast known the holy scriptures [sacred writings], which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Heb. 10:22. Let us draw near with a true heart in full assurance [fulness] of faith,

Heb. 12:2. Looking unto Jesus the author and finisher [perfecter] of *our* faith;

FAITHFULNESS.

Psa. 31:23. O love the Lord [Jehovah], all ye his saints:—*for*—the Lord [Jehovah] preserveth the faithful,

Prov. 20:6. A faithful man who can find?

Prov. 28:20. A faithful man shall abound with blessings:

Mat. 10:22. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end [the same] shall be saved.

Mat. 24:45. Who then is a [the] faithful and wise servant, whom his lord hath made ruler [set] over his household, to give them meat [their food] in due season? 46. Blessed *is* that servant, whom his lord when he cometh shall find so doing. 47. Verily I say unto you, That he shall make him ruler [will set him] over all his goods [that he hath].

Lu. 16:10. He that is faithful in that which is least [a very little] is faithful also in much: and he that is unjust [unrighteous] in the least [a very little] is unjust [unrighteous] also in much. 11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?* 12. And if ye have not been faithful in that which is another man's [another's], who shall [will] give you that which is your own?

I Co. 4:2. Moreover it is required in stewards, that a man be found faithful.

Rev. 2:10. Fear none of those [not the] things which thou shalt [art about to] suffer: behold, the devil shall [is about to] cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a [the] crown of life.

FALL OF MAN.

Gen. 3:1. Now the serpent was more subtil [subtle] than any beast of the field which the Lord [Jehovah] God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every [any] tree of the garden? 2. And the woman said unto the serpent,—We may eat—of the fruit of the trees of the garden [we may eat]: 3. But of the fruit of the tree which *is* in the midst of the garden, God

hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4. And the serpent said unto the woman, Ye shall not surely die: 5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods [God], knowing good and evil. 6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant [a delight] to the eyes, and a [that the] tree [was] to be desired to make *one* wise, she took of the fruit thereof, and did eat, and [she] gave also unto her husband with her; and he did eat. 7. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. 8. And they heard the voice of the Lord [Jehovah] God walking in the garden in the cool of the day: and Adam [the man] and his wife hid themselves from the presence of the Lord [Jehovah] God amongst the trees of the garden. 9. And the Lord [Jehovah] God called unto Adam [the man], and said unto him, Where *art* thou? 10. And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. 11. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12. And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat. 13. And the Lord [Jehovah] God said unto the woman, What *is* this—*that*—thou hast done? And the woman said, The serpent beguiled me, and I did eat. 14. And the Lord [Jehovah] God said unto the serpent, Because thou hast done this, thou *art* cursed [cursed art thou] above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16. Unto the woman he said, I will greatly multiply thy sorrow [pain] and thy conception: in sorrow [pain] thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow [toil] shalt thou eat *of* it all the days of thy life; 18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

Job 31:33. If [like Adam] I [have] covered my transgressions—as Adam,—by hiding mine iniquity in my bosom:

Ecc. 7:29. Lo [Behold], this only have I found, that God—hath—made man upright; but they have sought out many inventions.

Isa. 43:27. Thy first father—hath—sinned, and thy teachers have transgressed against me.

Hos. 6:7. But they like men [Adam] have transgressed the covenant:

Rom. 5:12. As by [through] one man sin entered into the world, and death by [through] sin; and so death passed upon [unto] all men, for that all—have—sinned: 14. Nevertheless death reigned from Adam to [until] Moses, even over them that had not sinned after the similitude [likeness] of Adam's transgression, who is the [a] figure of him that was to come. 18. By the offense of one [So then as through one trespass the] *judgment came* upon [unto] all men to condemnation;

I Co. 15:21. For since by man *came* death, by man *came* also the resurrection of the dead. 22. For as in Adam all die, even so [so also] in Christ shall all be made alive.

FALSEHOOD.

Lev. 19:11. Ye shall not steal, neither [shall ye] deal falsely, neither [nor] lie one to another. 12. Ye shall not swear by my name falsely, 16. Thou shalt not go up and down *as* a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbour [neighbor]:

Job 27:4. My lips shall not speak wickedness [unrighteousness], nor [Neither shall] my tongue utter deceit.

Job 36:4. For truly my words *shall* not *be* [are not] false: he [One] that is perfect in knowledge *is* with thee.

Psa. 5:6. Thou shalt [wilt] destroy them that speak leasing [lies]: the Lord [Jehovah] will abhor [abhorreth] the bloody [bloodthirsty] and deceitful man. 9. *There is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre; they flatter with their tongue.

Psa. 10:7. His mouth is full of cursing and deceit and fraud [oppression]: under his tongue *is* mischief and vanity [iniquity].

Psa. 31:18. Let the lying lips be put to silence [dumb];

Psa. 34:13. Keep thy tongue from evil, and thy lips from speaking guile.

Psa. 36:3. The words of his mouth *are* iniquity and deceit:

Psa. 50:19. Thou givest thy mouth to evil, and thy tongue frameth deceit. 20. Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

Psa. 62:4. They delight in lies: they bless with their mouth, but they curse inwardly.

Psa. 63:11. The mouth of them that speak lies shall be stopped.

Psa. 101:5. Whoso privily slandereth his neighbour [neighbor], him will I cut off [destroy]: 7. He that worketh deceit shall not dwell within my house: he that telleth lies [speaketh falsehood] shall not tarry in my sight [be established before mine eyes].

Psa. 109:2. For the mouth of the wicked and the mouth of—the—deceitful [deceit] are [have they] opened against me: they have spoken against [unto] me with a lying tongue.

Psa. 116:11. I said in my haste, All men *are* liars.

Psa. 120:2. Deliver my soul, O Lord [Jehovah], from lying lips, *and* from a deceitful tongue. 3. What shall be done [more] unto thee, thou false [deceitful] tongue? 4. Sharp arrows of the mighty, with coals of juniper.

Psa. 144:8. Whose mouth speaketh vanity [deceit], and their [whose] right hand *is* a right hand of falsehood. 11. Rid [Rescue] me, and deliver me from [out of] the hand of strange children [aliens], whose mouth speaketh vanity [deceit], and their [whose] right hand *is* a right hand of falsehood:

Prov. 3:3. Let not mercy [kindness] and truth forsake thee: bind them about thy neck; write them upon the table [tablet] of thine [thy] heart:

Prov. 6:12. A naughty [worthless] person, a wicked man [man of iniquity], [Is he that] walketh with a froward [perverse] mouth. 13. He [That] winketh with his eyes, he [that] speaketh with his feet, he [That] teacheth [maketh signs] with his fingers; 16. These six *things* doth the Lord hate [There are six things which Jehovah hateth]: yea, seven [which] *are* an abomination unto him: 17. A proud look [Haughty eyes], a lying tongue, and hands that shed innocent blood, 18. An [A] heart that deviseth wicked imaginations [purposes], feet that be [are] swift in running to mischief, 19. A false witness *that* speaketh [uttereth] lies, and he that soweth discord among brethren.

Prov. 10:9. He that perverteth his ways shall be known. 10. He that winketh with the eye causeth sorrow: 18. He that hideth hatred *with* [is of] lying lips, and he that uttereth a slander, *is* a fool. 31. The mouth of the just [righteous] bringeth forth wisdom: but the froward [perverse] tongue shall be cut out [off].

Prov. 12:17. *He that* speaketh [uttereth] truth sheweth [showeth] forth righteousness: but a false witness [prophet] deceit. 19. A lying tongue *is* but for a moment. 20. Deceit *is* in the heart of them that imagine [devise] evil: 22. Lying lips *are* [an] abomination to the Lord [Jehovah]:.

Prov. 17:4. A wicked doer [An evildoer] giveth heed to false [wicked] lips; *and* a liar giveth ear to a naughty [mischievous] tongue. 7. Excellent speech becometh not a fool: much less do lying lips a prince.

Prov. 19:5. A false witness shall not be unpunished, and *he that* speaketh [uttereth] lies shall not escape. 22. A poor man *is* better than a liar. 28. An ungodly [A worthless] witness scorneth judgment [mocketh at justice]:

Hos. 4:1. The Lord [Jehovah] hath a controversy with the inhabitants of the land, because *there is* no truth . . . in the land. 2. By [There is nought but] swearing, and lying [breaking faith], and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

Mic. 6:12. The inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

Mat. 26:69. Now Peter sat [was sitting] without in the palace [court]: and a damsel [maid] came unto him, saying, Thou also wast with Jesus of Galilee [the Galilæan. 70. But he denied before *them* all, saying, I know not what thou sayest. 71. And when he was gone out into the porch, another *maid* saw him, and said [saith] unto them that were there, This *fellow* was also [man also was] with Jesus of Nazareth. 72. And again he denied with an oath, I do not know [know not] the man. 73. And after a [little] while—came unto *him*—they that stood by, [came] and said to Peter, Surely [Of a truth] thou also art *one* of them; for thy speech bewrayeth thee [maketh thee known]. 74. Then began he to curse and to swear,—*saying*,—I know not the man. And immediately [straightway] the cock crew.

Jno. 8:44. Ye are of *your* father the devil, and the lusts of your father ye will [it is your will to] do. He was a murderer from the beginning, and abode [standeth] not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it [thereof]. 45. And [But] because I tell *you* [say] the truth, ye believe me not.

Acts 5:1. But a certain man named Ananias, with Sapphira his wife, sold a possession, 2. And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. 3. But Peter said, Ananias, why hath Satan filled thine [thy] heart to lie to the Holy Ghost [Spirit], and to keep back *part* of the price of the land? 4. While it remained, was it not [did it not remain] thine own? and after it was sold, was it not in thine own [thy] power? why [How is it that thou] hast—thou—conceived this thing in thine [thy] heart? thou hast not lied unto men, but unto God. 5. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on [upon] all—them—that

heard these things [it]. 6. And the young men arose, wound [and wrapped] him up [round], and [they] carried *him* out, and buried *him*. 7. And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. 9. Then [But] Peter said unto her, How is it that ye have agreed together to tempt [try] the Spirit of the Lord? behold, the feet of them which [that] have buried thy husband *are* at the door, and [they] shall carry thee out.

I Ti. 4:2. Speaking lies in hypocrisy [through the hypocrisy of men that speak lies]; having their conscience seared [branded in their own conscience as] with a hot iron,

I Pe. 3:16. Having a good conscience; that, whereas they speak evil of you [wherein ye are spoken against],—as of evildoers,—they [that] may be ashamed [put to shame] that falsely accuse [who revile] your good conversation [manner of life] in Christ.

Rev. 21:8. All liars shall have their part [their part *shall be*] in the lake which [that] burneth with fire and brimstone:

FALSE WITNESS. See "LAWS OF THE BIBLE."

FAMILY.

Gen. 2:23. And Adam [the man] said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Gen. 18:19. For I know [have known] him, [to the end] that he will [may] command his children and his household after him, and [that] they shall [may] keep the way of the Lord [Jehovah] to do justice and judgment [righteousness and justice]; [to the end] that the Lord [Jehovah] may bring upon Abraham that which he hath spoken of him.

Deut. 11:19. And ye shall teach them your children, speaking [talking] of them when thou sittest in thine [thy] house, and when thou walkest by the way, [and] when thou liest down, and when thou risest up. 20. And thou shalt write them upon the door posts of thine [thy] house, and upon thy gates:

Josh. 24:15. But as for me and my house, we will serve the Lord [Jehovah].

Prov. 15:17. Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

Prov. 19:13. A foolish son *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.

Prov. 21:9. *It is* better to dwell in a [the] corner of the housetop, than with a brawling [contentious] woman in a wide house.

19. *It is* better to dwell in the wilderness [a desert land], than with a contentious and—an—angry [fretful] woman.

I Co. 7:10. And unto the married I command [give charge], *yet* [*yea*] not I, but the Lord, Let [That]—not—the wife depart [not] from *her* husband:

I Co. 11:3. The head of the woman *is* the man; 7. The woman is the glory of the man. 8. For the man is not of the woman; but the woman of the man. 9. Neither was the man created for the woman; but the woman for the man.

Eph. 5:22. Wives, submit yourselves [be *in subjection*] unto your own husbands, as unto the Lord. 23. For the husband is the head of the wife,—even—as Christ [also] is the head of the church:—and—he is [*being* himself] the saviour of the body. 24. Therefore [But] as the church is subject unto [to] Christ, so *let* the wives [also] *be* to their—own—husbands in every thing.

Col. 3:18. Wives, submit yourselves unto [be in subjection to] your—own—husbands, as—it—is fit [fitting] in the Lord.

I Pe. 3:1. Likewise [In like manner], ye wives, *be* in subjection to your own husbands; 6. — Even — as Sara [Sarah] obeyed Abraham, calling him lord:

FARMING. See *AGRICULTURE*.

FASTING.

Ezra 8:21. Then I proclaimed a fast there, at the river—of—Ahava, that we might afflict [humble] ourselves before our God, to seek of him a right [straight] way for us, and for our little ones, and for all our substance. 22. For I was ashamed to require [ask] of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them—for good—that seek him [for good]; but his power and his wrath *is* against all them that forsake him. 23. So we fasted and besought our God for this: and he was intreated [entreated] of us.

Dan. 10:2. In those days I Daniel was mourning three full [whole] weeks. 3. I ate no pleasant bread, neither came flesh nor wine in [into] my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

Joel 1:14. Sanctify—ye—a fast, call a solemn assembly, gather the elders [old men] *and* all the inhabitants of the land *into* [unto] the house of the Lord [Jehovah] your God, and cry unto the Lord [Jehovah],

Zech. 8:19. Thus saith the Lord [Jehovah] of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love—the—truth and peace.

Mat. 6:16. When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto [be seen of] men to fast. Verily I say unto you, They have [received] their reward. 17. But thou, when thou fastest, anoint thine [thy] head, and wash thy face; 18. That thou appear not unto [be not seen of] men to fast, but unto [of] thy Father which [who] is in secret: and thy Father, which [who] seeth in secret, shall reward [r e c o m p e n s e] thee—openly—.

Mat. 9:14. Then came [come] to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15. And Jesus said unto them, Can the children [sons] of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall [will] they fast.

Acts 9:8. And Saul arose from the earth; and when his eyes were opened, he saw no man [nothing]: but [and] they led him by the hand, and brought *him* into Damascus. 9. And he was three days without sight, and neither did [did neither] eat nor drink.

Acts 27:9. Now [And] when much time was spent, and when sailing [the voyage] was now dangerous, because the fast [Fast] was now already past [gone by], Paul admonished *them*, 33. And while the day was coming on, Paul besought *them* all to take meat [some food], saying, This day is the fourteenth day that ye have tarried [wait] and continued [continue] fasting, having taken nothing. 34. Wherefore I pray [beseech] you to take *some* meat [food]: for this is for your health [safety]: for there shall not an [a] hair fall [perish] from the head of any of you.

FEAR OF GOD.

Ex. 18:21. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness [unjust gain]; and place *such* over them, *to be* rulers of thousands,—*and*—rulers of hundreds, rulers of fifties, and rulers of tens.

Deut. 5:29. O that there were such an [a] heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

Deut. 6:2. That thou mightest fear the Lord [Jehovah] thy God, to keep all his statutes and his commandments,

Deut. 10:12. Now, Israel, what doth the Lord [Jehovah] thy God require of thee, but to fear the Lord [Jehovah] thy God, to walk in all his ways, and to love him, and to serve the Lord [Jehovah] thy God with all thy heart and with all thy soul, 20. Thou shalt fear the Lord [Jehovah] thy God; him shalt thou serve, and to him shalt thou cleave,

Josh. 4:24. That all the people [peoples] of the earth might [may] know the hand of the Lord [Jehovah], that it *is* mighty: that ye might [may] fear the Lord [Jehovah] your God for ever.

Josh. 24:14. Fear the Lord [Jehovah], and serve him in sincerity and in truth:

I Sa. 12:14. If ye will fear the Lord [Jehovah], and serve him, and obey [hearken unto] his voice, and not rebel against the commandment of the Lord [Jehovah], then shall [and] both ye and also the king that reigneth over you continue following [be followers of] the Lord [Jehovah] your God [, *well*]: 24. Only fear the Lord [Jehovah], and serve him in truth with all your heart: for consider how great *things* he hath done for you. 25. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

II Ch. 19:7. Let the fear of the Lord [Jehovah] be upon you; take heed and do *it:* for *there is* no iniquity with the Lord [Jehovah] our God, 9. Thus shall ye do in the fear of the Lord [Jehovah], faithfully, and with a perfect heart.

Psa. 25:12. What man *is* he that feareth the Lord [Jehovah]? him shall he teach [instruct] in the way *that* he shall choose. 13. His soul shall dwell at ease; and his seed shall inherit the earth [land]. 14. The secret [friendship] of the Lord [Jehovah] *is* with them that fear him; and he will shew [show] them his covenant.

Psa. 33:8. Let all the earth fear the Lord [Jehovah]: let all the inhabitants of the world stand in awe of him. 18. The eye of the Lord [Jehovah] *is* upon them that fear him, upon them that hope in his mercy [lovingkindness].

Psa. 34:7. The angel of the Lord [Jehovah] encampeth round about them that fear him, and delivereth them. 9. O fear the Lord [Jehovah], ye his saints: for *there is* no want to them that fear him. 11. Come, ye children, hearken unto me: I will teach you the fear of the Lord [Jehovah].

Psa. 46:10. Be still, and know that I *am* God: I will be exalted among the heathen [nations], I will be exalted in the earth.

Psa. 112:1. Blessed *is* the man *that* feareth the Lord [Jehovah], *that* delighteth greatly in his commandments.

Psa. 128:1. Blessed *is* every one that feareth the Lord [Jehovah]; that walketh in his ways. 4. Thus shall the man be blessed that feareth the Lord [Jehovah].

Psa. 145:19. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

Psa. 147:11. The Lord [Jehovah] taketh pleasure in them that fear him,

Prov. 1:7. The fear of the Lord [Jehovah] *is* the beginning of knowledge: *but* fools [the foolish] despise wisdom and instruction.

Prov. 14:2. He that walketh in his uprightness feareth the Lord [Jehovah]: but *he that is* perverse in his ways despiseth him. 16. A wise *man* feareth, and departeth from evil: 26. In the fear of the Lord [Jehovah] *is* strong confidence: 27. The fear of the Lord [Jehovah] *is* a fountain of life, to [That one may] depart from the snares of death.

Prov. 16:6. By the fear of the Lord [Jehovah] *men* depart from evil.

Ecc. 12:13. Fear God, and keep his commandments: for this *is* the whole *duty* of man.

Mat. 10:28. And fear not [be not afraid of] them which [that] kill the body, but are not able to kill the soul: but rather fear him which [who] is able to destroy both soul and body in hell.

Lu. 12:5. I will forewarn [warn] you whom ye shall fear: Fear him, which [who] after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

Lu. 23:40. But the other answering rebuked [answered and rebuking] him, saying [said], Dost not thou [thou not even] fear God, seeing thou art in the same condemnation?

Acts 10:35. In every nation he that feareth him, and worketh righteousness, is accepted with [acceptable to] him.

Acts 13:16. Then [And] Paul stood up, and beckoning with *his* [the] hand said, Men of Israel, and ye that fear God, give audience [hearken]. 26. Whosoever among you feareth [Those among you that fear] God, to you [us] is the word of this salvation sent [forth].

II Co. 7:1. Let us cleanse ourselves from all filthiness [defilement] of—the—flesh and spirit, perfecting holiness in the fear of God.

Col. 3:22. Servants, obey in all things [them that are] *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God [the Lord]:

Heb. 12:28. Wherefore—we—receiving a kingdom which [that] cannot be moved [shaken], let us have grace, whereby we may serve God acceptably [offer service well-pleasing to God] with reverence and godly fear [awe]: 29. For our God *is* a consuming fire.

Jas. 2:19. Thou believest that there is one God [God is one]; thou doest well: the devils [demons] also believe, and tremble [shudder].

I Pe. 3:2. Your chaste conversation [behavior] *coupled* with fear. 15. *Be* [*being*] ready always to *give*—an—answer to every man that asketh you a reason of [concerning] the hope that is in you [yet] with meekness and fear:

Rev. 11:18. That thou shouldest [and *the time* to] give [their] reward unto [to] thy servants the prophets, and to the saints, and [to] them that fear thy name,

Rev. 14:7. Fear God, and give glory to him [him glory]; for the hour of his judgment is come:

Rev. 19:5. [Give] Praise [to] our God, all ye his servants,—and—ye that fear him,—both—[the] small and [the] great.

FELLOWSHIP.

SPIRITUAL: Lev. 26:12. And I will walk among you, and will be your God, and ye shall be my people.

Mat. 18:20. For where two or three are gathered together in my name, there am I in the midst of them.

Mk. 9:37. Whosoever shall receive one of such [little] children in my name, receiveth me; and whosoever shall receive [receiveth] me, receiveth not me, but him that sent me.

Lu. 24:32. And they said one to another, Did [Was] not our heart burn [burning] within us, while he talked with [spake to] us by [in] the way,—and—while he opened to us the scriptures?

Jno. 6:53. Except ye eat the flesh of the Son of man, and drink his blood, ye have no [not] life in you [yourselves]. 56. He that eateth my flesh, and drinketh my blood, dwelleth [abideth] in me, and I in him.

Jno. 14:20. At [In] that day ye shall know that I *am* in my Father, and ye in me, and I in you. 21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to [unto] him. 22. Judas [(not Iscariot)] saith unto him, —not Iscariot,—Lord, how is it [what is come to pass] that thou wilt manifest thyself unto us, and not unto the world? 23. Jesus answered and said unto him, If a man love me, he will keep my words [word]: and my Father will love him, and we will come unto him, and make our abode with him.

Jno. 15:4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more [so neither] can ye, except ye abide in me. 5. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth [beareth] much fruit: for without [apart from] me ye can do nothing. 7. If ye abide in me, and my words abide in you,—ye shall—ask what [whatsoever] ye will, and it shall be done unto you.

Jno. 17:21. That they all may [may all] be one; [even] as thou, Father, *art* in me, and I in thee, that they also may be—one —in us: that the world may believe that thou hast sent [didst send] me. 22. And the glory which thou gavest [hast given] me I have given [unto] them; that they may be one, even as we are one: 23. I in

them, and thou in me, that they may be made perfect in [perfected into] one; 26. I have declared [made known] unto them thy name, and will declare *it* [make it known]: that the love wherewith thou hast loved [lovedst] me may be in them, and I in them.

Rom. 7:4. My brethren, ye also are become [were made] dead to the law by [through] the body of Christ; that ye should be married [joined] to another, *even* to him who is [was] raised from the dead, that we should [might] bring forth fruit unto God.

Rom. 8:1. *There is* therefore now no condemnation to them which [that] are in Christ Jesus, 10. If Christ *be* [is] in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. 17. If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together [with *him*].

Rom. 12:5. We, *being* [who are] many, are one body in Christ, and every one [severally] members one of another.

I Co. 12:12. As the body is one, and hath many members, and all the members of that one [the] body, being many, are one body: so also *is* Christ. 27. Now ye are the body of Christ, and members in particular [severally members thereof].

II Co. 6:16. And what agreement hath the [a] temple of God with idols? for ye [we] are the [a] temple of the living God; [even] as God—hath—said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.

II Co. 13:11. Be perfect [perfected], be of good comfort [comforted], be of one [the same] mind, live in peace; and the God of love and peace shall be with you.

Heb. 2:11. Both he that sanctifieth and they who [that] are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

I Jno. 1:3. Truly [yea, and] our fellowship *is* with the Father, and with his Son Jesus Christ. 5. God is light, and in him is no darkness at all. 6. If we say that we have fellowship with him, and walk in [the] darkness, we lie, and do not the truth: 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus—Christ—his Son cleanseth us from all sin.

I Jno. 3:6. Whosoever abideth in him sinneth not: 24. He that keepeth his commandments dwelleth [abideth] in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given [gave] us.

I Jno. 4:13. Hereby know we [we know] that we dwell [abide] in him, and he in us, because he hath given us of his Spirit.

I Jno. 5:12. He that hath the Son hath [the] life;—*and*—he that hath not the Son of God hath not [the] life. 20. And we know that the Son of God is come, and hath given us an understanding, that we—may—know him that is true, and we are in him that is true, *even* in his son Jesus Christ.

II Jno. :9. He that abideth in the doctrine [teaching]—of Christ—, he [the same] hath both the Father and the Son.

Rev. 3:20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

ONE WITH ANOTHER: Mat. 17:4. Then answered Peter [And Peter answered], and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make [I will make] here three tabernacles; one for thee, and one for Moses, and one for Elias [Elijah].

Lu. 22:32. When [once] thou art converted [hast turned again], strengthen [establish] thy brethren.

Jno. 13:34. A new commandment I give unto you, That ye love one another; [even] as I have loved you, that ye also love one another.

Jno. 15:12. This is my commandment, That ye love one another, [even] as I have loved you.

Acts 1:14. These all [with one accord] continued [stedfastly]—with one accord—in prayer—and supplication,—with the women, and Mary the mother of Jesus, and with his brethren.

Acts 2:1. And when the day of Pentecost was fully [now] come, they were all—with one accord—[together] in one place. 42. And they continued stedfastly in the apostles' doctrine [teaching] and fellowship,—and—in [the] breaking of bread, and—in—[the] prayers. 44. And all that believed were together, and had all things common; 45. And [they] sold their possessions and goods, and parted them to all—*men*—[according] as every man had need. 46. And they, continuing daily [And day by day, continuing stedfastly] with one accord in the temple, and breaking bread from house to house [at home], did eat their meat [they took their food] with gladness and singleness of heart,

Acts 17:4. And some of them believed [were persuaded], and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

Rom. 1:12. That is, that I [with you] may be comforted—together—with [in] you by the mutual faith both of you and me [each of us by the other's faith, both yours and mine].

Rom. 15:1. [Now] We—then—that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2. Let every [each] one of us please *his* neighbour [neighbor] for *his* [that which is] good to edification [unto edifying]. 3. For

—even—Christ [also] pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on [upon] me. 5. Now the God of patience and consolation [of comfort] grant you to be likeminded [of the same mind] one toward [with] another according to Christ Jesus: 7. Wherefore receive ye one another, [even] as Christ also received us [you] to the glory of God.

I Co. 12:13. For by [in] one Spirit are [were] we all baptized into one body, whether — *we be* — Jews or Gentiles [Greeks], whether—*we be*—bond or free; and have been [were] all made to drink into [of] one Spirit.

Gal. 6:2. Bear ye one another's burdens, and so fulfil the law of Christ. 10. [So then,] As we have—therefore—opportunity, let us do [work that which is] good unto [toward] all *men*, [and] especially unto [toward] them who [that] are of the household of [the] faith.

Phil. 2:1. If *there be* [is] therefore any consolation [exhortation] in Christ, if any comfort [consolation] of love, if any fellowship of the Spirit, if any bowels [tender mercies] and mercies [compassions], 2. Fulfil ye [make full] my joy, that ye be likeminded [of the same mind], having the same love, *being* of one accord, of one mind.

Col. 2:2. That their hearts might [may] be comforted, [they] being knit together in love,

Col. 3:16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in [with] psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord [unto God].

I Thes. 4:18. Comfort one another with these words.

I Thes. 5:11. Comfort yourselves together [exhort one another], and edify one another [build each other up], even as also ye do. 14. We exhort you, brethren, warn them that are unruly [admonish the disorderly], comfort [encourage] the feebleminded [fainthearted], support the weak, be patient [longsuffering] toward all—*men*—.

Heb. 3:13. Exhort one another daily [day by day], while [so long as] it is called To day; lest any [one] of you be hardened through [by] the deceitfulness of sin.

I Pe. 3:8. Finally, *be ye* all of one mind [likeminded], having compassion one of another [compassionate], love [loving] as brethren,—*be*—pitiful [tenderhearted],—*be*—courteous [humbleminded]: 9. Not rendering evil for evil, or railing [reviling] for railing [reviling]: but contrariwise blessing;

I Jno. 1:3. That which we have seen and heard declare we unto you [also], that ye also may have fellowship with us: 7. If we walk in the light, as he is in the light, we have fellowship one with another,

I Jno. 3:14. We know that we have passed from [out of] death unto [into] life, because we love the brethren. He that loveth not—*his* brother—abideth in death.

I Jno. 4:7. Beloved, let us love one another: for love is of God; and every one that loveth is born [begotten] of God, and knoweth God. 8. He that loveth not knoweth not God; for God is love. 11. Beloved, if God so loved us, we ought also [also ought] to love one another. 12. No man hath seen [beheld] God at any time. If we love one another, God dwelleth [abideth] in us, and his love is perfected in us. 13. Hereby know we [we know] that we dwell [abide] in him, and he in us, because he hath given us of his Spirit.

WITH UNRIGHTEOUSNESS: Num. 16: 26. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's [theirs], lest ye be consumed in all their sins.

Ezra 10:11. Now therefore make confession unto the Lord [Jehovah the] God of your fathers, and do his pleasure: and separate yourselves from the people [peoples] of the land, and from the strange wives [foreign women].

Psa. 1:1. Blessed *is* the man that walketh not in the counsel of the ungodly [wicked], nor standeth in the way of sinners, nor sitteth in the seat of—the—scornful [scoffers].

Prov. 1:10. My son, if sinners entice thee, consent thou not. 11. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: 12. Let us swallow them up alive as the grave [Sheol]; and whole, as those that go down into the pit: 15. My son, walk not thou in the way with them; refrain thy foot from their path:

Prov. 4:14. Enter not into the path of the wicked, and go [walk] not in the way of evil *men*. 15. Avoid it, pass not by it, turn from it, and pass away [on].

Prov. 9:6. Forsake the foolish [Leave off, ye simple ones], and live; and go [walk] in the way of understanding.

Prov. 14:7. Go from [into] the presence of a foolish man, when thou perceivest not [And thou shalt not perceive] *in him* the lips of knowledge.

Mat. 18:17. And if he shall neglect [refuse] to hear them, tell *it* unto the church: but [and] if he neglect [refuse] to hear the church [also], let him be unto thee as an heathen man [a Gentile] and a publican.

Rom. 16:17. Now I beseech you, brethren, mark them which cause [that are causing the] divisions and offences [occasions of stumbling] contrary to the doc-

trine which ye—have—learned; and avoid [turn away from] them.

II Co. 6:14. Be—ye—not unequally yoked—together—with unbelievers: for what fellowship hath righteousness with [and] unrighteousness [iniquity]? and [or] what communion hath light with darkness? 15. And what concord hath Christ with Belial? or what part [portion] hath he that believeth [a believer] with an infidel [unbeliever]? 17. Wherefore come [ye] out from among them, and be ye separate, saith the Lord, and touch not the [no] unclean *thing;* and I will receive you,

Eph. 5:11. And have no fellowship with the unfruitful works of darkness, but rather [even] reprove *them.*

II Thes. 3:6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he [they] received of us. 14. And if any man obey [obeyeth] not our word by this epistle, note that man, and [that ye] have no company with him, [to the end] that he may be ashamed. 15. Yet count *him* not as an enemy, but admonish *him* as a brother.

FLATTERY.

Job 32:21. Neither let me [will I] give flattering titles unto man. 22. For I know not to give flattering titles; *in so doing* [*Else* would] my maker—would—soon take me away.

Psa. 12:2. They speak vanity [falsehood] every one with his neighbour [neighbor]: *with* flattering lips [lip] *and* with a double heart do they speak. 3. The Lord [Jehovah] shall [will] cut off all flattering lips,

Psa. 36:2. For he flattereth himself in his own eyes,

Psa. 78:36. Nevertheless they did flatter [But they flattered] him with their mouth, and—they—lied unto him with their tongues [tongue].

Prov. 5:3. For the lips of a strange woman drop—*as* an—honeycomb [honey], and her mouth *is* smoother than oil:

Prov. 7:5. That they may keep thee from the strange woman, from the stranger *which* [foreigner that] flattereth with her words. 21. With her much fair speech she caused him to yield, with the flattering of her lips she forced him [forceth him along].

Prov. 20:19. Meddle [company] not with him that flattereth with [openeth wide] his lips.

Prov. 26:28. A lying tongue hateth *those that are* afflicted by it [whom it hath wounded]; and a flattering mouth worketh ruin.

Prov. 28:23. He that rebuketh a man afterwards shall [shall afterward] find more favour [favor] than he that flattereth with the tongue.

Prov. 29:5. A man that flattereth his neighbour [neighbor] spreadeth a net for his feet [steps].

Lu. 6:26. Woe unto you, when all men shall speak well of you! for so [in the same manner] did their fathers to the false prophets.

FOOL.

Psa. 14:1. The fool hath said in his heart, *There is* no God.

Prov. 1:7. The fear of the Lord [Jehovah] *is* the beginning of knowledge: *but* fools [the foolish] despise wisdom and instruction. 22. How long, ye simple ones, will ye love simplicity? and—the—scorners [scoffers] delight [them] in—their—scorning [scoffing], and fools hate knowledge?

Prov. 9:6. Forsake the foolish [Leave off, ye simple ones], and live; and go [walk] in the way of understanding. 7. He that reproveth [correcteth] a scorner [scoffer] getteth to himself shame [reviling]: and he that rebuketh [reproveth] a wicked *man getteth* himself a blot. 8. Reprove not a scorner [scoffer], lest he hate thee: rebuke [Reprove] a wise man, and he will love thee.

Prov. 10:1. A foolish son *is* the heaviness of his mother.

Prov. 15:20. A wise son maketh a glad father: but a foolish man despiseth his mother. 21. Folly *is* joy to *him that is* destitute [void] of wisdom: but a man of understanding walketh uprightly [maketh straight his going].

Prov. 19:13. A foolish son *is* the calamity of his father:

Prov. 20:3. *It is* an honour [honor] for a man to cease [keep aloof] from strife: but every fool will be meddling [quarreling].

Prov. 26:3. A whip for the horse, a bridle for the ass, and a rod for the fool's back [back of fools]. 12. Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

Mat. 7:26. And every one that heareth these sayings [words] of mine, and doeth them not, shall be likened unto a foolish man, which [who] built his house upon the sand: 27. And the rain descended, and the floods came, and the winds blew, and beat [smote] upon that house; and it fell: and great was the fall of it [thereof].

FORGETTING GOD.

Psa. 9:17. The wicked shall be turned into hell [back unto Sheol], *and* [Even] all the nations that forget God.

Psa. 44:17. All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. 18. Our heart is not turned back, neither have our steps declined from thy way; 19. Though [That] thou hast sore broken us in the place of dragons [jackals], and covered us with the shadow of death. 20. If

we have forgotten the name of our God, or stretched out [spread forth] our hands to a strange god;

Psa. 50:22. Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

Psa. 78:7. That they might set their hope in God, and not forget the works of God, but keep his commandments: 8. And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God. 9. The children of Ephraim, *being* armed, *and* carrying bows, turned back in the day of battle. 10. They kept not the covenant of God, and refused to walk in his law; 11. And [they] forgat his works [doings], and his wonders [wondrous works] that he had shewed [showed] them.

Psa. 103:2. Bless the Lord [Jehovah], O my soul, and forget not all his benefits:

Psa. 119:153. Consider mine affliction, and deliver me: for I do not forget thy law.

Psa. 137:5. If I forget thee, O Jerusalem, let my right hand forget *her cunning* [*skill*].

Heb. 12:5. And ye have forgotten the exhortation which speaketh unto [reasoneth with] you as unto children [with sons], My son, despise not thou [regard not lightly] the chastening of the Lord, nor faint when thou art rebuked [reproved] of him:

Jas. 1:25. But whoso [he that] looketh into the perfect law [the *law*] of liberty, and continueth *therein* [*so* continueth],—he—being not a forgetful hearer [hearer that forgetteth], but a doer of the work [that worketh], this man shall be blessed in his deed [doing].

FORGIVING ONE ANOTHER.

Prov. 19:11. The discretion of a man deferreth his anger [maketh him slow to anger]; and *it is* his glory to pass over a transgression.

Prov. 24:17. Rejoice not when thine enemy falleth, and let not thine [thy] heart be glad when he stumbleth [is overthrown]: 29. Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

Prov. 25:21. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: 22. For thou shalt [wilt] heap coals of fire upon his head, and the Lord shall [Jehovah will] reward thee.

Mat. 5:7. Blessed *are* the merciful: for they shall obtain mercy. 39. Resist not [him that is] evil: but whosoever shall smite [smiteth] thee on thy right cheek, turn to him the other also. 40. And if any man will sue thee at the law [would go to law with thee], and take away thy coat, let him have *thy* cloke [cloak] also. 41. And whosoever shall compel thee to go a [one] mile, go with him twain [two]. 43. It hath been [was] said, Thou shalt love thy neighbour [neighbor], and hate thine enemy. 44. But I say unto you, Love your enemies,—bless them that curse you, do good to them that hate you,—and pray for them which [that]—despitefully use you, and—persecute you; 45. That ye may be—the—children [sons] of your Father which [who] is in heaven: for he maketh his sun to rise on the evil and—on—the good, and sendeth rain on the just and—on—the unjust. 46. For if ye love them which [that] love you, what reward have ye? do not even the publicans the same?

Mat. 6:12. Forgive us our debts, as we forgive [also have forgiven] our debtors. 14. If ye forgive men their trespasses, your heavenly Father will also forgive you: 15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Mat. 18:21. Then came Peter—to him,—and said [to him], Lord, how oft shall my brother sin against me, and I forgive him? till [until] seven times? 22. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Mk. 11:25. When [Whensoever] ye stand praying, forgive, if ye have ought against any [one]: that your Father also which [who] is in heaven may forgive you your trespasses.

Lu. 6:35. Love—ye—your enemies, and do [*them*] good, and lend, hoping for nothing again [never despairing]; and your reward shall be great, and ye shall be—the—children [sons] of the Highest [Most High]: for he is kind unto [toward] the unthankful and—*to* the—evil. 37. [And] Judge not, and ye shall not be judged: [and] condemn not, and ye shall not be condemned: forgive [release], and ye shall be forgiven [released]:

Lu. 17:3. Take heed to yourselves: If thy brother trespass [sin]—against thee—, rebuke him; and if he repent, forgive him. 4. And if he trespass [sin] against thee seven times in a [the] day, and seven times—in a day—turn again to thee, saying, I repent; thou shalt forgive him.

Rom. 12:14. Bless them which [that] persecute you: bless, and curse not. 17. Recompense [Render] to no man evil for evil. 19. Avenge not yourselves [beloved], but—*rather*—give place unto wrath [the wrath *of God*]: for it is written, Vengeance is mine [belongeth unto me]; I will repay [recompense], saith the Lord. 21. Be not overcome of evil, but overcome evil with good.

Eph. 4:32. Be ye kind one to another, tenderhearted, forgiving one another [each other], even as God for Christ's sake [also in Christ] hath forgiven [forgave] you.

I Pe. 3:9. Not rendering evil for evil, or railing [reviling] for railing [reviling]: but contrariwise blessing; knowing that ye

are thereunto called [for hereunto were ye called], that ye should inherit a blessing.

FORGIVENESS OF GOD. See *GOD, Mercy of.*

FORTITUDE. See *COURAGE.*

FRIENDSHIP.

Psa. 41:9. Yea, mine own familiar friend, in whom I trusted, which [who] did eat of my bread, hath lifted up *his* heel against me.

Psa. 55:12. For *it was* not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him: 13. But *it was* thou, a man mine equal, my guide [companion], and mine acquaintance [my familiar friend]. 14. We took sweet counsel together,—*and*—[We] walked unto [in] the house of God in company [with the throng].

Psa. 88:8. Thou hast put—away—mine acquaintance far from me; thou hast made me an abomination unto them: *I am* shut up, and I cannot come forth. 18. Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

Prov. 11:13. [He that goeth about as] A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the [a] matter.

Prov. 17:9. He that covereth a transgression seeketh love; but he that repeateth [harpeth on] a matter separateth *very* [chief] friends. 17. A friend loveth at all times, and a brother is born for adversity.

Prov. 22:24. Make no friendship with an angry man [a man that is given to anger]; and with a furious [wrathful] man thou shalt not go: 25. Lest thou learn his ways, and get a snare to thy soul.

Prov. 25:17. Withdraw thy foot from [Let thy foot be seldom in] thy neighbour's [neighbor's] house; lest he be weary of thee, and—*so*—hate thee. 19. Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

Prov. 27:6. Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful [profuse]. 9. Ointment [Oil] and perfume rejoice the heart: so *doth* the sweetness of a man's friend by [*that cometh* of] hearty counsel. 10. Thine own friend, and thy father's friend, forsake not; neither go into [And go not to] thy brother's house in the day of thy calamity: —*for*—better *is* a neighbour [neighbor] *that is* near than a brother far off. 14. He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him. 17. Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. 19. As in water face *answereth* to face, so the heart of man to man.

GIFTS FROM GOD.

Psa. 34:10. The young lions do lack, and suffer hunger: but they that seek the Lord [Jehovah] shall not want any good *thing.*

Psa. 68:18. Thou hast ascended on high, thou hast led captivity captive [led away captives]: thou hast received gifts for [among] men; 35. The God of Israel —*is*—he—that—giveth strength and power unto *his* people. Blessed *be* God.

Psa. 84:11. For the Lord [Jehovah] God *is* a sun and [a] shield: the Lord [Jehovah] will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

Prov. 2:6. For the Lord [Jehovah] giveth wisdom: out of his mouth *cometh* knowledge and understanding.

Ecc. 2:26. For *God* giveth to a man that *is* good in his sight [For to the man that pleaseth him, God giveth] wisdom, and knowledge, and joy:

Eze. 11:19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an [a] heart of flesh:

Dan. 2:21. He giveth wisdom unto the wise, and knowledge to them that know [have] understanding: 22. He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him. 23. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast [now] made known unto me—now—what we desired of thee: for thou hast—*now*—made known unto us the king's matter.

Mat. 11:28. Come unto me, all *ye* that labour [labor] and are heavy laden, and I will give you rest.

Jno. 3:16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in [on] him should not perish, but have everlasting [eternal] life.

Jno. 4:10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Jno. 6:27. Labour [Work] not for the meat [food] which perisheth, but for that meat [the food] which endureth [abideth] unto everlasting [eternal] life, which the Son of man shall give unto you:

Jno. 16:23. And in that day ye shall ask me nothing [no question]. Verily, verily, I say unto you, Whatsoever [If] ye shall ask [anything of] the Father—in my name—, he will give *it* you [in my name]. 24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be [made] full.

Rom. 6:23. For the wages of sin *is* death; but the [free] gift of God *is* eternal life through [in] Jesus Christ our Lord.

Rom. 8:32. He that spared not his own Son, but delivered him up for us all, how shall he not [also] with him—also—freely give us all things?

I Co. 7:7. But every [Howbeit each] man hath his proper [own] gift of [from] God, one after this manner, and another after that.

I Co. 12:4. Now there are diversities of gifts, but the same Spirit. 5. And there are differences [diversities] of administrations [ministrations], but [and] the same Lord. 6. And there are diversities of operations [workings], but—it is—the same God which [who] worketh all [things] in all. 8. For to one is given by [through] the Spirit the word of wisdom; [and] to another the word of knowledge by [according to] the same Spirit; 9. To another faith by [in] the same Spirit; [and] to another—the—gifts of healing [healings] by the same [in the one] Spirit; 10. [and] To another—the—working [workings] of miracles; [and] to another prophecy; [and] to another discerning [discernings] of spirits; to another *divers* kinds of tongues; [and] to another the interpretation of tongues: 11. But all these worketh that [the] one and the selfsame [same] Spirit, dividing to every man [each one] severally [even] as he will.

Eph. 4:7. But unto every [each] one of us is given grace [was the grace given] according to the measure of the gift of Christ. 8. Wherefore he saith, When he ascended—up—on high, he led captivity captive, and gave gifts unto men.

I Ti. 6:17. Charge them that are rich in this [present] world, that they be not high-minded, nor trust in uncertain [have their hope set on the uncertainty of] riches, but in [on]—the living—God, who giveth us richly all things to enjoy;

Jas. 1:17. Every good gift and every perfect gift is from above,—and—cometh [coming] down from the Father of lights, with whom is [can be] no variableness [variation], neither shadow of [that is cast by] turning.

II Pe. 1:3. According as [seeing that] his divine power hath given [granted] unto us all things that *pertain* unto life and godliness,

GIVING, *DIRECTIONS FOR.*

Mat. 6:1. Take heed that ye do not your alms [righteousness] before men, to be seen of them: otherwise [else] ye have no reward of [with] your Father which [who] is in heaven. 3. But when thou doest alms, let not thy left hand know what thy right hand doeth: 4. That thine alms may be in secret: and thy Father which [who] seeth in secret—himself—shall reward [recompense] thee—openly—.

I Co. 16:2. Upon the first *day* of the week let every [each] one of you lay by him in store, as *God* hath prospered him [as he may prosper],

II Co. 9:6. But this *I say,* He which [that] soweth sparingly shall reap also sparingly; and he which [that] soweth bountifully shall reap also bountifully. 7. Every man [*Let* each man *do*] according as he purposeth [hath purposed] in his heart—, *so let him give*—; not grudgingly, or of necessity: for God loveth a cheerful giver.

See *ALMS.*

GOD.

AS CREATOR: Gen. 1:1. In the beginning God created the heaven [heavens] and the earth. 2. And the earth was without form [waste] and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters. 3. And God said, Let there be light: and there was light. 4. And God saw the light, that *it was* good: and God divided the light from the darkness. 5. And God called the light Day, and the darkness he called Night. And the evening [there was evening] and the morning [there was morning]—were—the first day [one day]. 26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl [birds] of the air [heavens], and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27. So [And] God created man in his *own* image, in the image of God created he him; male and female created he them. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl [birds] of the air [heavens], and over every living thing that moveth upon the earth.

Gen. 5:1. This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 2. Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

Ex. 20:11. *In* six days the Lord [Jehovah] made heaven and earth, the sea, and all that in them *is,*

Psa. 8:3. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

Psa. 19:1. The heavens declare the glory of God; and the firmament sheweth [showeth] his handiwork. 4. In them hath he set a tabernacle for the sun,

Psa. 24:1. The earth *is* the Lord's [Jehovah's], and the fulness thereof; the world, and they that dwell therein. 2. For he hath founded it upon the seas, and established it upon the floods.

Psa. 74:16. The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun. 17. Thou hast set all the borders of the earth: thou hast made summer and winter.

Psa. 100:3. Know ye that the Lord [Jehovah] he *is* God: *it is* he *that* hath made us, and—not—we ourselves [we are his]; *we* are his people, and the sheep of his pasture.

Psa. 104:2. Who stretchest out the heavens like a curtain: 3. Who layeth the beams of his chambers in the waters: 5. *Who* laid the foundations of the earth, *that* it should not be removed [moved] for ever. 6. Thou coveredst it with the deep as *with* a garment [vesture]: the waters stood above the mountains. 24. O Lord [Jehovah], how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. 30. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth [ground].

Psa. 146:5. Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the Lord [Jehovah] his God: 6. Which [Who] made heaven, and earth, the sea, and all that therein [in them] *is:* which [Who] keepeth truth for ever:

Psa. 148:5. Let them praise the name of the Lord [Jehovah]: for he commanded, and they were created. 6. He hath also stablished [established] them for ever and ever: he hath made a decree which shall not pass [away].

Prov. 22:2. The rich and [the] poor meet together: the Lord [Jehovah] *is* the maker of them all.

Ecc. 12:1. Remember now [also] thy Creator in the days of thy youth.

Jer. 27:5. I have made the earth, the man [men] and the beast [beasts] that *are* upon the ground [face of the earth], by my great power and by my outstretched arm, and—have—[I] given it unto whom it seemed meet [seemeth right] unto me.

Acts 17:24. God that made the world and all things therein, seeing that he is [he being] Lord of heaven and earth, dwelleth not in temples made with hands; 25. Neither is worshipped with [he served by] men's hands, as though he needed any thing, seeing he [himself] giveth to all life, and breath, and all things; 26. And—hath—[he] made of one—blood—all nations [every nation] of men—for—to dwell on all the face of the earth,—and—hath [having] determined the times before appointed [*their* appointed seasons], and the bounds of their habitation;

Rom. 1:20. For the invisible things of him from [since] the creation of the world are clearly seen, being understood by [perceived through] the things that are made, *even* his eternal [everlasting] power and Godhead [divinity];

I Co. 8:6. To us *there is—but—*one God, the Father, of whom *are* all things, and we in [unto] him; and one Lord Jesus Christ, by [through] whom *are* all things, and we by [through] him.

Heb. 11:3. Through [By] faith we understand that the worlds were [have been] framed by the word of God, so that things which are seen were not [what is seen hath not been] made [out] of things which—do—appear. 10. For he looked for a [the] city which hath [the] foundations, whose builder and maker *is* God.

AS SAVIOR: Ex. 15:2. The Lord [Jehovah] *is* my strength and song, and he is become my salvation:

Psa. 18:30. He *is* a buckler to [shield unto] all those [them] that trust [take refuge] in him. 31. For who *is* God save the Lord [Jehovah]? or [And] who *is* a rock save [besides] our God?

Psa. 19:14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord [Jehovah], my strength [rock], and my redeemer.

Psa. 27:1. The Lord [Jehovah] *is* my light and my salvation; whom shall I fear? the Lord [Jehovah] *is* the strength of my life; of whom shall I be afraid?

Psa. 33:18. The eye of the Lord [Jehovah] *is* upon them that fear him, upon them that hope in his mercy [lovingkindness]; 19. To deliver their soul from death,

Psa. 37:39. The salvation of the righteous *is* of the Lord [Jehovah]: *he is* their strength [stronghold] in the time of trouble. 40. The Lord shall help [Jehovah helpeth] them, and deliver [rescueth] them: he shall deliver [rescueth] them from the wicked, and save [saveth] them, because they trust [have taken refuge] in him.

Psa. 98:2. The Lord [Jehovah] hath made known his salvation: his righteousness hath he openly shewed [showed] in the sight of the heathen [nations]. 3. He hath remembered his mercy [lovingkindness] and his truth [faithfulness] toward the house of Israel; all the ends of the earth have seen the salvation of our God.

Eze. 37:23. I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

Jno. 3:16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in [on] him should not perish, but have everlasting [eternal] life. 17. For God sent not his [the] Son into the world to condemn [judge] the world; but that the world—through him—might [should] be saved [through him].

Jno. 6:39. This is the—Father's—will which hath [of him that] sent me, that of all [that] which he hath given me I should lose nothing, but should raise it up—again—at the last day.

Rom. 1:16. I am not ashamed of the gospel—of Christ—: for it is the power of God unto salvation to every one that believeth;

Rom. 6:23. The [free] gift of God *is* eternal life through Jesus Christ [in Christ Jesus] our Lord.

Rom. 8:30. Whom he did predestinate [foreordained], them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31. What [then] shall we then say to these things? If God *be* [*is*] for us, who *can be* [*is*] against us? 32. He that spared not his own Son, but delivered him up for us all, how shall he not [also] with him—also—freely give us all things?

I Co. 1:18. For the preaching [word] of the cross is to them that perish foolishness; but unto us which [who] are saved it is the power of God.

II Thes. 2:16. God,—even—our Father, which hath [who] loved us, and hath given [gave] *us* everlasting consolation [eternal comfort] and good hope through grace, 17. Comfort your hearts, and stablish you [establish them] in every good word and work [work and word].

I Ti. 2:3. —For—this *is* good and acceptable in the sight of God our Saviour; 4. Who will [would] have all men to be saved, and—to—come unto [to] the knowledge of the truth.

II Ti. 1:9. Who—hath—saved us, and called *us* with an [a] holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began [times eternal],

I Jno. 5:11. And this is the record [the witness is this], that God hath given to [gave unto] us eternal life, and this life is in his Son.

Rev. 19:1. Salvation, and glory,—and honour,—and power,—unto the Lord—[belong to] our God:

ATTRIBUTES OF.

ETERNAL EXISTENCE: Gen. 21:33. And *Abraham* planted a grove [tamarisk tree] in Beer-sheba, and called there on the name of the Lord [Jehovah], the everlasting God.

Ex. 3:15. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord [Jehovah the] God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

Psa. 33:11. The counsel of the Lord [Jehovah] standeth [fast] for ever, the thoughts of his heart to all generations.

Psa. 41:13. Blessed *be* the Lord [Jehovah the] God of Israel from everlasting, and to everlasting. Amen, and Amen.

Psa. 90:2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God. 3. Thou turnest man to destruction; and sayest, Return, ye children of men. 4. For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.

Psa. 102:12. But thou, O Lord [Jehovah], shalt endure [wilt abide] for ever; and thy remembrance [memorial *name*] unto all generations. 24. I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations. 25. Of old hast [didst] thou laid [lay] the foundation of the earth: and the heavens *are* the work of thy hands. 26. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: 27. But thou *art* the same, and thy years shall have no end.

Psa. 145:13. Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.

Isa. 41:4. Who hath wrought and done *it*, calling the generations from the beginning? I the Lord [Jehovah], the first, and with the last; I *am* he.

Isa. 63:16. Doubtless [For] thou *art* our Father, though Abraham be ignorant of us [knoweth us not], and Israel [doth not] acknowledge us — not: — thou, O Lord [Jehovah], *art* our Father, our Redeemer; thy name *is* from everlasting [from everlasting is thy name].

Eph. 3:21. Unto him *be* glory in the church by [and in] Christ Jesus throughout all ages [unto all generations], world without end [forever and ever]. Amen.

II Pe. 3:8. But—, beloved,—be not ignorant of [forget not] this one thing, [beloved,] that one day *is* with the Lord as a thousand years, and a thousand years as one day.

FAITHFULNESS OF: Gen. 28:15. I *am* with thee, and will keep thee—in all *places*—whither [whithersoever] thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

Ex. 6:4. I have also established my covenant with them, to give them the land of Canaan. 5. I have also [And moreover I have] heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

Deut. 4:31. He will not forsake [fail] thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

Deut. 7:8. Because the Lord [Jehovah] loved [loveth] you, and because he would keep the oath which he had sworn [sware] unto your fathers, hath the Lord [Jeho-

vah] brought you out with a mighty hand, and redeemed you out of the house of bondmen [bondage], from the hand of Pharaoh king of Egypt. 9. Know therefore that the Lord [Jehovah] thy God, he *is* God, the faithful God, which [who] keepeth covenant and mercy [lovingkindness] with them that love him and keep his commandments to a thousand generations;

Deut. 32:4.—*He is*—the Rock, his work *is* perfect: for all his ways *are* judgment [justice]: a God of truth [faithfulness], and without iniquity, just and right *is* he.

Josh. 23:14. Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord [Jehovah] your God spake concerning you; all are come to pass unto you, —*and*—not one thing hath failed thereof.

I Sa. 12:22. The Lord [Jehovah] will not forsake his people for his great name's sake: because it hath pleased the Lord [Jehovah] to make you his [a] people [unto himself].

I Ch. 28:20. The Lord [Jehovah] God, *even* my God, *will be* [is] with thee; he will not fail thee, nor forsake thee,

Psa. 18:30. *As for* God, his way *is* perfect: the word of the Lord [Jehovah] is tried: he *is* a buckler to [shield unto] all those [them] that trust [take refuge] in him.

Psa. 19:9. The judgments [ordinances] of the Lord [Jehovah] *are* true *and* righteous altogether.

Psa. 25:10. All the paths of the Lord [Jehovah] *are* mercy [lovingkindness] and truth unto such as keep his covenant and his testimonies.

Psa. 37:28. The Lord [Jehovah] loveth judgment [justice], and forsaketh not his saints; they are preserved for ever:

Psa. 40:10. I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation [assembly].

Psa. 103:17. The mercy [lovingkindness] of the Lord [Jehovah] *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

Psa. 105:8. He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations. 42. He remembered his holy promise [word], *and* Abraham his servant.

Psa. 111:5. He will ever be mindful of his covenant. 7. The works of his hands *are* verity [truth] and judgment [justice]; all his commandments [precepts] *are* sure. 8. They stand fast [are established] for ever and ever;—*and*—[They] *are* done in truth and uprightness. 9. He [hath] sent redemption unto his people: he hath commanded his covenant for ever:

Psa. 121:3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. 4. Behold, he that keepeth Israel shall [will] neither slumber nor sleep.

Eze. 16:60. I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

Rom. 3:3. For what if some did not believe [were without faith]? shall their unbelief [want of faith] make the faith of God without effect [make of none effect the faithfulness of God]? 4. God forbid: yea, let God be [found] true, but every man a liar;

I Co. 1:9. God *is* faithful, by [through] whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

I Co. 10:13. God *is* faithful, who will not suffer you to be tempted above that ye are able;

Heb. 10:22. Let us draw near with a true heart in full assurance [fulness] of faith, having our hearts sprinkled from an evil conscience, and [having] our bodies [body] washed with pure water. 23. Let us hold fast the profession [confession] of *our* faith [hope] without wavering [that it waver not]; (for he *is* faithful that promised;) 37. Yet a [very] little while, and he that shall come will [cometh shall] come, and will [shall] not tarry.

I Jno. 1:9. If we confess our sins, he is faithful and just [righteous] to forgive us *our* sins, and to cleanse us from all unrighteousness.

Rev. 15:3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, [O] Lord God [the] Almighty; just [righteous] and true *are* thy ways, thou King of saints [the ages].

FATHERHOOD OF: II Sa. 7:14. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

I Ch. 29:10. Wherefore David blessed the Lord [Jehovah] before all the congregation [assembly]: and David said, Blessed *be* thou, Lord [O Jehovah the] God of Israel our father, for ever and ever.

Psa. 68:5. A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

Psa. 89:26. He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

Isa. 9:6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor,—The—mighty [Mighty] God,—The—everlasting [Everlasting] Father,—The—Prince of Peace.

Isa. 64:8. But now, O Lord [Jehovah], thou *art* our father [Father]; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

Hos. 1:10. *Ye are* the sons of the living God.

Hos. 11:1. When Israel *was* a child, then I loved him, and called my son out of Egypt.

Mat. 3:17. And lo a voice from heaven [out of the heavens], saying, This is my beloved Son, in whom I am well pleased.

Mat. 5:45. That ye may be the children [sons] of your Father which [who] is in heaven:

Mat. 6:4. That thine alms may be in secret: and thy Father which [who] seeth in secret—himself—shall reward [recompense] thee—openly—. 8. Be not—ye—therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9. After this manner therefore pray ye: Our Father which [who] art in heaven, Hallowed be thy name.

Mat. 7:11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which [who] is in heaven give good things to them that ask him?

Mat. 11:25. At that time [season] Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because [that] thou hast hid [didst hide] these things from the wise and prudent [understanding], and hast revealed [didst reveal] them unto babes. 26. Even so [Yea], Father: for so it seemed good [was well-pleasing] in thy sight. 27. All things are [have been] delivered unto me of my Father: and no man [one] knoweth the Son, but [save] the Father; neither knoweth any man [doth any know] the Father, save the Son, and *he* to whomsoever the Son will [willeth to] reveal *him*.

Mat. 16:17. Blessed art thou, Simon Barjona [Bar-Jonah], for flesh and blood hath not revealed *it* unto thee, but my Father which [who] is in heaven. 27. For the Son of man shall come in the glory of his Father with his angels;

Mat. 18:10. Take heed [See] that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which [who] is in heaven. 14. Even so it is not the will of your Father which [who] is in heaven, that one of these little ones should perish. 19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which [who] is in heaven.

Lu. 10:21. In that [same] hour Jesus [he] rejoiced in spirit [the Holy Spirit], and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid [didst hide] these things from the wise and prudent [understanding], and hast revealed [didst reveal] them unto babes: even so [yea], Father; for so it seemed good [was well-pleasing] in thy sight. 22. All things are [have been] delivered to [unto] me of my Father: and no man [one] knoweth who the Son is, but [save] the Father; and who the Father is, but [save] the Son, and *he* to whom [whomsoever] the Son will [willeth to] reveal *him*.

Lu. 11:13. If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Lu. 22:29. And I appoint unto you a kingdom, [even] as my Father—hath—appointed unto me;

Lu. 23:46. And—when—Jesus had cried [crying] with a loud voice,—he—said, Father, into thy hands I commend my spirit: and having said thus [this], he gave up the ghost.

Jno. 4:21. Jesus saith unto her, Woman, believe me, the hour cometh, when—ye shall—neither in this mountain, nor—yet—at [in] Jerusalem, [shall ye] worship the Father. 23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and—in—truth: for the Father seeketh such to worship him [such doth the Father seek to be his worshippers].

Jno. 8:19. —Then said—they [said therefore] unto him, Where is thy Father? Jesus answered, Ye neither know [know neither] me, nor my Father: if ye had known [knew] me, ye should have known [would know] my Father also. 27. They understood [perceived] not that he spake to them of the Father. 38. I speak that [the things] which I have seen with my Father: and ye [also] do that [the things] which ye have seen with [heard from] your father. 41. Ye do the deeds [works] of your father. —Then—said they to [They said unto] him, We be [were] not born of fornication; we have one Father, *even* God. 42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded [came] forth and came [am come] from God; [for] neither came I [have I come] of myself, but he sent me. 49. Jesus answered, I have not a devil [demon]; but I honour [honor] my Father, and ye—do—dishonour [dishonor] me.

Jno. 16:3. And these things will they do —unto you—, because they have not known the Father, nor me. 10. Of righteousness, because I go to my [the] Father, and ye see [behold] me no more; 15. All things that [whatsoever] the Father hath are mine: 23. Whatsoever [If] ye shall ask [anything of] the Father—in my name—, he will give *it* you [in my name]. 25. These things have I spoken unto you in proverbs [dark sayings]:—but—the time [hour] cometh, when I shall no more speak unto you in proverbs [dark sayings], but I shall shew [tell] you plainly of the Father. 26. At [In] that day ye shall ask in my name: and I say not unto you, that I

will pray the Father for you: 27. For the Father himself loveth you, because ye have loved me, and have believed that I came out [forth] from God [the Father]. 28. I came forth [out] from the Father, and am come into the world: again, I leave the world, and go to [unto] the Father.

II Co. 6:18. And will be [to you] a Father—unto you—, and ye shall be my [to me] sons and daughters, saith the Lord Almighty.

Eph. 4:6. One God and Father of all, who *is* above [over] all, and through all, and in—you—all.

I Thes. 3:11. Now God himself and our Father [may our God and Father himself], and our Lord Jesus—Christ—, direct our way unto you. 13. To the end he may stablish [establish] your hearts unblameable in holiness before [our] God—, even our—[and] Father,

II Thes. 1:1. Paul, and Silvanus, and Timotheous [Timothy], unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: 2. Grace unto [to] you, and peace, from God our [the] Father and the Lord Jesus Christ.

I Jno. 2:1. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 13. I write [have written] unto you, little children, because ye have known [know] the Father. 15. If any man love the world, the love of the Father is not in him. 22. Who is a [the] liar but he that denieth that Jesus is the Christ? He [This] is [the] antichrist, [*even* he] that denieth the Father and the Son.

Rev. 1:5. Unto him that loved us, and washed [loosed] us from our sins in [by] his own blood, 6. And—hath—[he] made us kings [*to be* a kingdom]—and—[*to be*] priests unto [his] God and—his—Father; to him *be* [the] glory and [the] dominion for ever and ever.

Rev. 3:5. He that overcometh—, the same—shall [thus] be clothed [arrayed] in white raiment [garments]; and I will not [in no wise] blot—out—his name out of the book of life, but [and] I will confess his name before my Father, and before his angels.

GOODNESS OF: Psa. 8:4. What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Psa. 33:5. The earth is full of the goodness [lovingkindness] of the Lord [Jehovah].

Psa. 34:8. O taste and see that the Lord [Jehovah] *is* good:

Psa. 36:7. How excellent [precious] *is* thy lovingkindness, O God! therefore [And] the children of men put their trust [take refuge] under the shadow of thy wings.

Psa. 52:1. The goodness [lovingkindness] of God *endureth* continually. 9. I will wait on [hope in] thy name; for *it is* good before [in the presence of] thy saints.

Psa. 68:19. Blessed *be* the Lord, *who* daily loadeth us *with benefits* [beareth our burden], *even* the God of [who is] our salvation.

Psa. 86:5. For thou, Lord, *art* good, and ready to forgive; and plenteous [abundant] in mercy [lovingkindness] unto all them that call upon thee.

Psa. 100:5. The Lord [Jehovah] *is* good; his mercy *is* everlasting [lovingkindness endureth forever];

Psa. 106:1. O give thanks unto the Lord [Jehovah]; for *he is* good:

Jer. 9:24. I *am* the Lord [Jehovah], which exercise [who exerciseth] lovingkindness, judgment [justice], and righteousness, in the earth: for in these *things* I delight, saith the Lord [Jehovah].

Lam. 3:25. The Lord [Jehovah] *is* good unto them that wait for him, to the soul *that* seeketh him.

Mat. 7:11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which [who] is in heaven give good things to them that ask him?

Rom. 11:22. Behold therefore [then] the goodness and severity of God: on [toward] them which [that] fell, severity; but toward thee, [God's] goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

Jas. 1:5. If any of you lack [lacketh] wisdom, let him ask of God, that [who] giveth to all—*men*—liberally, and upbraideth not; and it shall be given him. 17. Every good gift and every perfect gift is from above,—and—cometh [coming] down from the Father of lights,

GRACE OF: Ex. 20:24. In all places [every place] where I record my name I will come unto thee, and I will bless thee.

Lev. 26:11. I will set my tabernacle among you: and my soul shall not abhor you. 12. And I will walk among you, and will be your God,

Josh. 1:5. As I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee. 9. The Lord [Jehovah] thy God *is* with thee whithersoever thou goest.

II Ch. 15:2. The Lord [Jehovah] *is* with you, while ye be [are] with him; and if ye seek him, he will be found of you;

Psa. 18:19. He brought me forth also into a large place; he delivered me, because he delighted in me. 25. With the merciful thou wilt shew [show] thyself merciful; with an upright [a perfect] man thou wilt shew [show] thyself upright [perfect];

Psa. 25:14. The secret [friendship] of the Lord [Jehovah] *is* with them that fear him; and he will shew [show] them his covenant.

Psa. 37:18. The Lord [Jehovah] knoweth the days of the upright [perfect]: 23.

The steps of a *good* man are ordered by the Lord [A man's goings are established of Jehovah]: and he delighteth in his way.

Psa. 84:11. The Lord [Jehovah] will give grace and glory:

Psa. 115:12. The Lord [Jehovah] hath been mindful of us: he will bless *us;* he will bless the house of Israel; he will bless the house of Aaron. 13. He will bless them that fear the Lord [Jehovah], *both* small and great.

Prov. 10:6. Blessings *are* upon the head of the just [righteous]: 22. The blessing of the Lord [Jehovah], it maketh rich, and he addeth no sorrow with it [therewith]. 24. The desire of the righteous shall be granted.

Prov. 11:20. They that are of a froward [perverse in] heart *are* [an] abomination to the Lord [Jehovah]: but *such as are* upright [perfect] in *their* way *are* his delight. 27. He that diligently seeketh good procureth [seeketh] favour [favor]:

Prov. 16:7. When a man's ways please the Lord [Jehovah], he maketh even his enemies to be at peace with him.

Acts 10:35. In every nation he that feareth him, and worketh righteousness, is accepted with [acceptable to] him.

I Co. 1:9. God *is* faithful, by [through] whom ye were called unto [into] the fellowship of his Son Jesus Christ our Lord.

II Co. 10:18. Not he that commendeth himself is approved, but whom the Lord commendeth.

Gal. 4:6. Because ye are sons, God—hath—sent forth the Spirit of his Son into your [our] hearts, crying, Abba, Father.

Eph. 1:6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved [which he freely bestowed on us in the Beloved].

Heb. 4:16. Let us therefore come boldly [draw near with boldness] unto the throne of grace, that we may obtain [receive] mercy, and [may] find grace to help [*us*] in time of need.

Heb. 10:19. Having therefore, brethren, boldness to enter into the holiest [holy place] by the blood of Jesus, 22. Let us draw near with a true heart in full assurance [fulness] of faith,

I Jno. 4:17. Herein is—our—love made perfect [with us], that we may have boldness in the day of judgment: because as he is, [even] so are we in this world. 18. There is no fear in love; but [a] perfect love casteth out fear: because fear hath torment [punishment]. He that feareth is not made perfect in love.

Rev. 1:5. Unto him that loved [loveth] us, and washed [loosed] us from our sins in [by] his—own—blood, 6. And [he]—hath—made us kings [*to be* a kingdom]—and—[*to be*] priests unto [his] God and—his—Father; to him *be* [the] glory and [the] dominion for ever and ever.

HOLINESS OF: Ex. 3:5. Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

Lev. 19:2. Ye shall be holy: for I the Lord [Jehovah] your God *am* holy.

I Sa. 2:2. *There is* none holy as the Lord [Jehovah]:

I Sa. 6:20. Who is able to stand before this holy Lord God [Jehovah, this holy God]?

Job 34:10. Far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

Psa. 48:1. Great *is* the Lord [Jehovah], and greatly to be praised in the city of our God, *in* the mountain of his holiness [his holy mountain]. 10. Thy right hand is full of righteousness.

Psa. 119:142. Thy righteousness *is* an everlasting righteousness,

Psa. 145:17. The Lord [Jehovah] *is* righteous in all his ways, and holy [gracious] in all his works.

Prov. 9:10. The knowledge of the holy [Holy One] *is* understanding.

Isa. 5:16. God that is holy [the Holy One] shall be [is] sanctified in righteousness.

Isa. 6:3. Holy, holy, holy, *is* the Lord [Jehovah] of hosts: the whole earth *is* full of his glory.

Eze. 39:7. So will I make my holy name known [And my holy name will I make known] in the midst of my people Israel; and I will not *let them* pollute [neither will I suffer] my holy name [to be profaned] any more: and the heathen [nations] shall know that I *am* the Lord [Jehovah], the Holy One in Israel.

Mat. 5:48. —Be—ye therefore perfect [shall be perfect],—even—as your Father which is in heaven [heavenly Father] is perfect.

Heb. 1:8. But unto [of] the Son *he saith,* Thy throne, O God, *is* for ever and ever: a [the] sceptre of righteousness [uprightness] *is* the sceptre of thy kingdom.

Jas. 1:13. God cannot be tempted with evil, neither [and he himself] tempteth—he—any [no] man:

I Pe. 1:16. Because it is written, Be ye [Ye shall be] holy; for I am holy.

I Jno. 1:5. God is light, and in him is no darkness at all.

Rev. 4:8. Holy, holy, holy, [*is* the] Lord God [the] Almighty, which [who] was, and [who] is, and [who] is to come.

Rev. 6:10. And they cried with a loud [great] voice, saying, How long, O Lord [Master], [the] holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Rev. 15:4. Who shall not fear—thee—, O Lord, and glorify thy name? for *thou* only *art* holy:

INFINITY OF: Num. 23:19. God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall [will] he not do *it?* or hath he spoken, and shall [will] he not make it good? 20. Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.

I Ki. 8:27. Will God indeed [in very deed] dwell on the earth? behold,—the—heaven and [the] heaven of heavens cannot contain thee; how much less this house that I have builded? [!]

Psa. 33:11. The counsel of the Lord [Jehovah] standeth [fast] for ever, the thoughts of his heart to all generations.

Psa. 147:5. Great *is* our Lord, and of great [mighty in] power: his understanding *is* infinite.

Ecc. 3:14. Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it:

Isa. 40:28. Hast thou not heard, [?]—*that*—the everlasting God, the Lord [Jehovah], the Creator of the ends of the earth, fainteth not, neither is weary? [;]

Isa. 55:8. For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord [Jehovah]. 9. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Mal. 3:6. I—*am*—the Lord [Jehovah], —I—change not; therefore ye [, O] sons of Jacob are not consumed.

Jas. 1:17. Every good gift and every perfect gift is from above,—and—cometh [coming] down from the Father of lights, with whom is [can be] no variableness [variation], neither shadow of [that is cast by] turning.

JUSTICE OF: Deut. 10:17. For the Lord [Jehovah] your God [he] *is* God of gods, and Lord of lords, a great God, a [the] mighty, and a [the] terrible, which [who] regardeth not persons, nor taketh reward:

Deut. 32:4.—*He is*—the Rock, his work *is* perfect: for all his ways *are* judgment [justice]: a God of truth [faithfulness] and without iniquity, just and right *is* he. 35. To me *belongeth* vengeance, and recompence [Vengeance is mine and recompense];

I Sa. 2:3. The Lord [Jehovah] *is* a God of knowledge, and by him actions are weighed. 10. The adversaries of the Lord [They that strive with Jehovah] shall be broken to pieces; the Lord [Jehovah] shall [will] judge the ends of the earth;

I Sa. 24:12. The Lord [Jehovah] judge between me and thee, and the Lord [Jehovah] avenge me of thee: but mine [my] hand shall not be upon thee. 15. The Lord [Jehovah] therefore be judge, and judge [give sentence] between me and thee, and see, and plead my cause, and deliver me out of thine [thy] hand.

II Sa. 22:25. Therefore the Lord hath [hath Jehovah] recompensed me according to my righteousness; according to my cleanness in his eye sight. 26. With the merciful thou wilt shew [show] thyself merciful,—*and*—with the upright [perfect] man thou wilt shew [show] thyself upright [perfect]. 27. With the pure thou wilt shew [show] thyself pure; and with the froward [perverse] thou wilt shew [show] thyself unsavoury [froward].

Psa. 7:9. The righteous God trieth the heart and reins [minds and hearts]. 11. God judgeth the righteous [is a righteous judge], and [Yea, a] God is angry *with the wicked* [that hath indignation] every day.

Psa. 9:4. Thou hast maintained my right and my cause; thou satest [sittest] in the throne judging right [righteously]. 7. He hath prepared his throne for judgment. 8. And he shall [will] judge the world in righteousness, he shall [will] minister judgment to the people [peoples] in uprightness.

Psa. 19:9. The judgments [ordinances] of the Lord [Jehovah] *are* true *and* righteous altogether.

Psa. 26:1. Judge me, O Lord [Jehovah]; for I have walked in mine integrity: I have trusted also in the Lord [Jehovah]; *therefore* I shall not slide [without wavering]. 2. Examine me, O Lord, and prove me; try my reins [heart] and my heart [mind].

Psa. 33:5. He loveth righteousness and judgment [justice]: the earth is full of the goodness [lovingkindness] of the Lord [Jehovah].

Psa. 35:24. Judge me, O Lord [Jehovah] my God, according to thy righteousness;

Psa. 67:4. Thou shalt [wilt] judge the people righteously [with equity], and govern the nations upon earth.

Psa. 89:14. Justice [Righteousness] and judgment [justice] *are* the habitation [foundation] of thy throne: mercy [Lovingkindness] and truth—shall—go before thy face.

Psa. 96:13. He cometh to judge the earth: he shall [will] judge the world with righteousness, and the people [peoples] with his truth.

Prov. 16:2. All the ways of a man *are* clean in his own eyes; but the Lord [Jehovah] weigheth the spirits.

Prov. 17:3. The fining [refining] pot *is* for silver, and the furnace for gold: but the Lord [Jehovah] trieth the hearts.

Prov. 21:2. Every way of a man *is* right in his own eyes: but the Lord [Jehovah] pondereth [weigheth] the hearts. 3. To do justice [righteousness] and judgment [justice] *is* more acceptable to the Lord [Jehovah] than sacrifice.

Prov. 24:12. Doth not he that pondereth [weigheth] the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works?

Isa. 3:13. The Lord [Jehovah] standeth up to plead [contend], and standeth to judge the people [peoples]. 14. The Lord [Jehovah] will enter into judgment with the ancients [elders] of his people, and the princes thereof:

Isa. 10:17. The light of Israel shall [will] be for a fire, and his Holy One for a flame: and it shall [will] burn and devour his thorns and his briers in one day; 18. And shall [he will] consume the glory of his forest, and of his fruitful field, both soul and body:

Jer. 9:24. I *am* the Lord which exercise [Jehovah who exerciseth] lovingkindness, judgment [justice], and righteousness, in the earth: for in these *things* I delight, saith the Lord [Jehovah].

Acts 17:31. He hath appointed a day, in—the—which he will judge the world in righteousness by *that* [the] man whom he hath ordained;

Rom. 2:6. Who will render to every man according to his deeds [works]: 11. For there is no respect of persons with God.

Rom. 3:4. Let God be [found] true, but every man a liar; as it is written, That thou mightest be justified in thy sayings [words], and mightest overcome [prevail] when thou art judged [comest into judgment]. 5. *Is* God unrighteous who taketh vengeance [visiteth with wrath]? 6. God forbid: for then how shall God judge the world?

Col. 3:25. But [For] he that doeth wrong shall receive [again] for the wrong which [that] he hath done: and there is no respect of persons.

Heb. 10:30. For we know him that—hath—said, Vengeance *belongeth* unto me, I will recompense—, saith the Lord—. And again, The Lord shall judge his people. 31. *It is* a fearful thing to fall into the hands of the living God.

I Pe. 1:17. And if ye call on the Father [him as Father], who without respect of persons judgeth according to every [each] man's work, pass the time of your sojourning—*here*—in fear.

I Jno. 1:9. If we confess our sins, he is faithful and just [righteous] to forgive us *our* sins, and to cleanse us from all unrighteousness.

KNOWLEDGE OF: I Sa. 2:3. The Lord [Jehovah] *is* a God of knowledge, and by him actions are weighed.

I Sa. 16:7. *The Lord* [Jehovah] *seeth* not as man seeth; for man looketh on the outward appearance, but the Lord [Jehovah] looketh on the heart.

Job 12:13. With him [*God*] *is* wisdom and strength [might], he hath counsel and understanding. 22. He discovereth [uncovereth] deep things out of darkness, and bringeth out to light the shadow of death.

Job 28:10. His eye seeth every precious thing. 24. He looketh to the ends of the earth, *and* seeth under the whole heaven;

Psa. 33:13. The Lord [Jehovah] looketh from heaven; he beholdeth all the sons of men. 14. From the place of his habitation he looketh [forth] upon all the inhabitants of the earth.

Psa. 121:3. He that keepeth thee will not slumber. 4. Behold, he that keepeth Israel shall [Will] neither slumber nor sleep.

Psa. 139:1. O Lord [Jehovah], thou hast searched—me,—and known *me.* 2. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. 3. Thou compassest [searchest out] my path and my lying down, and art acquainted *with* all my ways. 4. For *there is* not a word in my tongue, *but,* lo, O Lord [Jehovah], thou knowest it altogether. 6. *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it. 12. The darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee.* 14. I will praise [give thinks unto] thee; for I am fearfully *and* wonderfully made: 15. My substance [frame] was not hid [hidden] from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth. 16. Thine eyes did see my [unformed] substance,—yet being imperfect;—and in thy book all *my members* were [they were all] written, when *as yet there was* none of them.

Prov. 15:3. The eyes of the Lord [Jehovah] *are* in every place, beholding [keeping watch upon] the evil and the good. 11. Hell [Sheol] and destruction [Abaddon] *are* before the Lord [Jehovah]: how much more then the hearts of the children of men? [!]

Jer. 23:24. Can any hide himself in secret places [so] that I shall not see him? saith the Lord [Jehovah]. Do not I fill heaven and earth? saith the Lord [Jehovah].

Jer. 32:19. Great in counsel, and mighty in work: for thine [whose] eyes *are* open upon all the ways of the sons of men:

Eze. 11:5. I know the things that come into your mind—, *every one of* them—.

Mat. 6:4. Thy Father which [who] seeth in secret himself shall reward [recompense] thee—openly—. 8. Your Father knoweth what things ye have need of, before ye ask him. 18. That thou appear not unto [be not seen of] men to fast, but unto [of] thy Father which [who] is in secret: and thy Father, which [who] seeth in secret, shall reward [recompense] thee—openly—. 32. Your heavenly Father knoweth that ye have need of all these things.

Mat. 10:29. [not] One of them shall—not—fall on the ground without your Father. 30. But the very hairs of your head are all numbered.

I Co. 1:25. The foolishness of God is wiser than men;

Heb. 4:13. Neither is there any [There is no] creature that is not manifest in his sight: but all things *are* naked and opened unto [laid open before] the eyes of him with whom we have to do.

I Jno. 1:5. God is light, and in him is no darkness at all.

I Jno. 3:20. If our heart condemn us, God is greater than our heart, and knoweth all things.

LOVE OF: Deut. 7:7. The Lord [Jehovah] did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: 8. But because the Lord [Jehovah] loved [loveth] you, 13. And he will love thee, and bless thee, and multiply thee.

Psa. 63:3. Because thy lovingkindness *is* better than life, my lips shall praise thee.

Psa. 100:3. Know ye that the Lord [Jehovah] he *is* God: *it is* he *that* hath made us, and not we ourselves [and we are his]; *we are* his people, and the sheep of his pasture.

Psa. 103:13. Like as a father pitieth *his* children, *so* the Lord [Jehovah] pitieth them that fear him.

Jer. 31:3. Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Jno. 3:16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in [on] him should not perish, but have everlasting [eternal] life.

Jno. 5:20. For the Father loveth the Son, and sheweth [showeth] him all things that himself doeth:

Jno. 14:21. He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to [unto] him. 23. If a man love me, he will keep my words [word]: and my Father will love him, and we will come unto him, and make our abode with him.

Rom. 5:8. God commendeth his [own] love toward us, in that, while we were yet sinners, Christ died for us.

Eph. 2:4. God,—who—is [being] rich in mercy, for his great love wherewith he loved us, 5. Even when we were dead in sins [through our trespasses], hath quickened us [made us alive] together with Christ,

II Thes. 2:16. God—, even—our Father, which [who]—hath—loved us, and hath given [gave] *us* everlasting consolation [eternal comfort] and good hope through grace,

Tit. 3:4. But after that [when] the kindness—and love—of God our Saviour [and his love] toward man appeared, 5. Not by works of [*done* in] righteousness which we have done [did ourselves], but according to his mercy he saved us, by [through] the washing of regeneration, and renewing of the Holy Ghost [Spirit];

I Jno. 4:8. He that loveth not knoweth not God; for God is love. 10. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. 12. God dwelleth [abideth] in us, and his love is perfected in us. 13. Hereby [we] know we that we dwell [abide] in him, and he in us, because he hath given us of his Spirit. 15. Whosoever shall confess that Jesus is the Son of God, God dwelleth [abideth] in him, and he in God. 16. And we have known [know] and [have] believed the love that [which] God hath to [in] us. God is love; and he that dwelleth [abideth] in love dwelleth [abideth] in God, and God [abideth] in him. 19. We love—him—, because he first loved us.

Jude :21. Keep yourselves in the love of God,

MERCY OF: Gen. 8:21. I will not again curse the ground any more for man's sake; for [that] the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

Ex. 34:6. The Lord [Jehovah], the Lord [Jehovah a] God, merciful and gracious, longsuffering [slow to anger], and abundant in goodness [lovingkindness] and truth, 7. Keeping mercy [lovingkindness] for thousands, forgiving iniquity and transgression and sin,

Num. 14:18. The Lord [Jehovah] *is* longsuffering [slow to anger], and of great mercy [abundant in lovingkindness], forgiving iniquity and transgression, 19. Pardon, I beseech [pray] thee, the iniquity of this people according unto the greatness of thy mercy [lovingkindness], and [according] as thou hast forgiven this people, from Egypt even until now. 20. And the Lord [Jehovah] said, I have pardoned according to thy word:

I Ch. 16:34. O give thanks unto the Lord [Jehovah], for *he is* good; for his mercy [lovingkindness] *endureth* for ever.

II Ch. 30:9. The Lord [Jehovah] your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

Psa. 25:6. Remember, O Lord [Jehovah], thy tender mercies and thy lovingkindnesses; for they *have been* ever of old. 8. Good and upright *is* the Lord [Jehovah]: therefore will he teach [instruct] sinners in the way.

Psa. 30:5. His anger *endureth* [is] *but* [for] a moment;—in—his favour [favor]

is life [for a lifetime]: weeping may endure [tarry] for a [the] night, but joy *cometh* in the morning.

Psa. 32:1. Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered. 2. Blessed *is* the man unto whom the Lord [Jehovah] imputeth not iniquity, 5. I said, I will confess my transgressions unto the Lord [Jehovah]; and thou forgavest the iniquity of my sin.

Psa. 85:2. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. 3. Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger. 10. Mercy and truth are met together; righteousness and peace have kissed *each other.*

Psa. 86:5. Thou, Lord, *art* good, and ready to forgive; and plenteous in mercy [abundant in lovingkindness] unto all them that call upon thee. 13. Great *is* thy mercy [lovingkindness] toward me: and thou hast delivered my soul from the lowest hell [Sheol]. 15. Thou, O Lord, *art* a God full of compassion [merciful], and gracious, longsuffering [slow to anger], and plenteous [abundant] in mercy [lovingkindness] and truth.

Psa. 103:3. Who forgiveth all thine iniquities; who healeth all thy diseases; 8. The Lord [Jehovah] *is* merciful and gracious, slow to anger, and plenteous in mercy [abundant in lovingkindness]. 9. He will not always chide: neither will he keep *his anger* for ever. 10. He hath not dealt with us after our sins; nor rewarded us according to [after] our iniquities. 11. For as the heaven is [heavens are] high above the earth, *so* great is his mercy [lovingkindness] toward them that fear him. 12. As far as the east is from the west, *so* far hath he removed our transgressions from us. 13. Like as a father pitieth *his* children, *so* the Lord [Jehovah] pitieth them that fear him. 14. For he knoweth our frame; he remembereth that we *are* dust. 17. The mercy [lovingkindness] of the Lord [Jehovah] *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

Psa. 145:8. The Lord [Jehovah] *is* gracious, and full of compassion [merciful]; slow to anger, and of great mercy [lovingkindness]. 9. The Lord [Jehovah] *is* good to all: and his tender mercies *are* over all his works.

Prov. 28:13. He that covereth his sins [transgressions] shall not prosper: but whoso confesseth and forsaketh *them* shall have [obtain] mercy.

Lu. 1:50. His mercy *is* on them that fear him from generation to generation [And his mercy is unto generations and generations on them that fear him].

Lu. 6:36. Be ye—therefore—merciful, [even] as your Father—also—is merciful.

Rom. 10:12. The same Lord over [is Lord of] all [and] is rich unto all that call upon him. 13. For whosoever shall call upon the name of the Lord shall be saved.

Eph. 2:4. God,—who—is [being] rich in mercy, for his great love wherewith he loved us, 5. Even when we were dead in sins [through our trespasses], hath quickened us [made us alive] together with Christ, (by grace ye are [have ye been] saved;) 6. And—hath—raised *us* up together [with him], and made *us* [to] sit together [with him] in [the] heavenly *places* in Christ Jesus: 7. That in the ages to come he might shew [show] the exceeding riches of his grace in—*his*—kindness toward us through [in] Christ Jesus.

Tit. 3:5. Not by works of [*done* in] righteousness which we have done [did ourselves], but according to his mercy he saved us, by [through] the washing of regeneration, and renewing of the Holy Ghost [Spirit];

Heb. 4:16. Let us therefore come boldly [draw near with boldness] unto the throne of grace, that we may obtain [receive] mercy, and [may] find grace to help [*us*] in time of need.

I Jno. 1:9. If we confess our sins, he is faithful and just [righteous] to forgive us *our* sins, and to cleanse us from all unrighteousness.

POWER OF: Deut. 32:39. I kill, and I make alive; I wound, and I heal: neither *is there any* [And there is none] that can deliver out of my hand.

I Sa. 2:6. The Lord [Jehovah] killeth, and maketh alive: he bringeth down to the grave [Sheol], and bringeth up. 7. The Lord [Jehovah] maketh poor, and maketh rich: he bringeth low,—and—[he also] lifteth up.

II Ch. 16:9. The eyes of the Lord [Jehovah] run to and fro throughout the whole earth, to shew [show] himself strong in the behalf of *them* whose heart *is* perfect toward him,

II Ch. 20:6. In thine [thy] hand *is*—*there not*—power and might, so that none is able to withstand thee?[.]

Job 12:14. He breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening. 16. With him *is* strength and wisdom:

Job 38:8. *Who* shut up the sea with doors, when it brake forth, 11. And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

Psa. 29:3. The voice of the Lord [Jehovah] *is* upon the waters: the God of glory thundereth: the Lord [Even Jehovah]—*is*—upon many waters. 4. The voice of the Lord [Jehovah] *is* powerful; the voice of the Lord [Jehovah] *is* full of majesty. 5. The voice of the Lord [Jehovah] breaketh the cedars;

Psa. 41:1. Blessed *is* he that considereth the poor: the Lord [Jehovah] will deliver

him in time of trouble [the day of evil]. 2. The Lord [Jehovah] will preserve him and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him [deliver not thou him] unto the will of his enemies. 3. The Lord [Jehovah] will strengthen [support] him upon the bed [couch] of languishing: thou wilt make [Thou makest] all his bed in his sickness.

Psa. 62:11. God hath spoken once: twice have I heard this; that power *belongeth* unto God.

Psa. 89:8. O Lord [Jehovah] God of hosts, who *is* a strong Lord [mighty one] like unto thee [O Jehovah]? 9. Thou rulest the raging [pride] of the sea: when the waves thereof arise, thou stillest them. 13. Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand.

Psa. 104:7. At thy rebuke they fled; at the voice of thy thunder they hasted away. 9. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. 29. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. 30. Thou sendest forth thy spirit [Spirit], they are created: and thou renewest the face of the earth [ground]. 32. He [Who] looketh on the earth, and it trembleth: he toucheth the hills [mountains], and they smoke.

Psa. 121:3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. 4. Behold, he that keepeth Israel shall [Will] neither slumber nor sleep. 7. The Lord [Jehovah] shall preserve [will keep] thee from all evil: he shall preserve [will keep] thy soul. 8. The Lord [Jehovah] shall preserve [will keep] thy going out and thy coming in from this time forth, and—even—for evermore.

Prov. 3:6. In all thy ways acknowledge him, and he shall [will] direct thy paths. 23. Then shalt thou walk in thy ways safely [securely], and thy foot shall not stumble. 24. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

Isa. 26:4. In the Lord JEHOVAH *is* everlasting strength [for in Jehovah, even Jehovah, is an everlasting rock]:

Jer. 32:17. Thou hast made the heaven [heavens] and the earth by thy great power and [by thine] stretched out [outstretched] arm,—*and*—there is nothing too hard for thee: 27. I *am* the Lord [Jehovah], the God of all flesh: is there any thing too hard for me?

Dan. 3:17. Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine [thy] hand, O king.

Mat. 10:28. Fear him which [who] is able to destroy both soul and body in hell.

Mat. 19:26. With God all things are possible.

Mat. 22:29. Ye do err, not knowing the scriptures, nor the power of God.

Mk. 14:36. Father, all things *are* possible unto thee;

I Co. 10:13. God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a [make also the] way to [of] escape, that ye may be able to bear [endure] *it*.

Eph. 3:20. Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. 21 Unto him *be* [the] glory in the church by [and in] Christ Jesus throughout all ages [unto all generations], world without end [for ever and ever].

Rev. 19:1. I heard [as it were] a great voice of much people [a great multitude] in heaven, saying, Alleluia [Hallelujah]; Salvation, and glory,—and honour,—and power unto [belong to]—the Lord—our God: 6. The Lord [our] God omnipotent [the Almighty] reigneth.

PRESENCE OF: Gen. 16:13. And she called the name of the Lord [Jehovah] that spake unto her. Thou [art a] God [that] seest [seeth]—me—: for she said, Have I also [even] here looked after him that seeth me?

Gen. 28:16. Surely the Lord [Jehovah] is in this place; and I knew *it* not.

Ex. 13:21. The Lord [Jehovah] went before them by day in a pillar of—a—cloud, to lead them the way; and by night in a pillar of fire, to give them light; to [that they might] go by day and [by] night:

Ex. 23:20. I send an Angel [angel] before thee, to keep thee in [by] the way, and to bring thee into the place which I have prepared.

Deut. 33:12. The beloved of the Lord [Jehovah] shall dwell in safety by him; *and the Lord* shall cover [He covereth] him all the day long, and he shall dwell [dwelleth] between his shoulders. 25. Thy shoes [bars] *shall be* iron and brass; and as thy days, so *shall* thy strength *be*. 26. *There is* none like unto—the—God of [O] Jeshurun, *who* rideth upon the heaven in [heavens for] thy help, and in his excellency on the sky [skies]. 27. The eternal God *is thy* refuge [dwelling-place], and underneath *are* the everlasting arms: and he—shall—thrust out the enemy from before thee; and shall say [said], Destroy—*them*—. 28. Israel—then shall—dwell [dwelleth] in safety—alone—:

I Ki. 8:27. Will God indeed [in very deed] dwell on the earth? behold,—the—heaven and [the] heaven of heavens cannot contain thee: how much less this house that I have builded? [!]

Jer. 23:23. *Am* I a God at hand, saith the Lord [Jehovah], and not a God afar off? 24. Can any hide himself in secret places [so] that I shall not see him? saith

the Lord [Jehovah]. Do not I fill heaven and earth? saith the Lord [Jehovah].

Acts 17:24. God that made the world, and all things therein, seeing that he is [he, being] Lord of heaven and earth, dwelleth not in temples made with hands; 27. That they should seek the Lord [God], if haply they might feel after him, and find him, though he be [is] not far from every [each] one of us: 28. For in him we live, and move, and have our being;

PROVIDENCE OF: Deut. 11:25. There shall no man be able to stand before you: —*for*—the Lord [Jehovah] your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon,

Deut. 12:7. Ye shall eat before the Lord [Jehovah] your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord [Jehovah] thy God hath blessed thee.

I Sa. 14:6. And Jonathan said to the young man that bare his armour [armor], Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord [Jehovah] will work for us: for *there is* no restraint to the Lord [Jehovah] to save by many or by few.

II Sa. 7:8. I took thee from the sheepcote, from following the sheep, to [that thou shouldest] be ruler [prince] over my people, over Israel: 9. And I was [have been] with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight [from before thee], and have made [I will make] thee a great name, like unto the name of the great *men* [ones] that *are* in the earth.

II Ch. 20:17. Ye shall not *need* to fight in this *battle:* set yourselves, stand ye *still,* and see the salvation of the Lord [Jehovah] with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the Lord [Jehovah] *will be* [is] with you.

Psa. 23:1. The Lord [Jehovah] *is* my shepherd; I shall not want. 2. He maketh me to lie down in green pastures: he leadeth me beside—the—still waters. 3. He restoreth my soul: he leadeth [guideth] me in the paths of righteousness for his name's sake. 4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. 5. Thou preparest a table before me in the presence of mine enemies: thou [hast] anointest my head with oil; my cup runneth over. 6. Surely goodness and mercy [lovingkindness] shall follow me all the days of my life: and I will [shall] dwell in the house of the Lord [Jehovah] for ever.

Psa. 34:7. The angel of the Lord [Jehovah] encampeth round about them that fear him, and delivereth them. 9. O fear the Lord [Jehovah], ye his saints: for *there is* no want to them that fear him. 10. The young lions do lack, and suffer hunger: but they that seek the Lord [Jehovah] shall not want any good *thing.*

Psa. 37:3. Trust in the Lord [Jehovah], and do good;—*so* shalt thou—dwell in the land, and verily thou shalt be fed [feed on *his* faithfulness].

Psa. 100:3. Know ye that the Lord [Jehovah] he *is* God: *it is* he *that* hath made us, and not we ourselves [we are his]; *we are* his people, and the sheep of his pasture.

Psa. 103:3. Who healeth all thy diseases; 4. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; 5. Who satisfieth thy mouth [desire] with good *things; so that* thy youth is renewed like the eagle's [eagle].

Prov. 16:7. When a man's ways please the Lord [Jehovah], he maketh even his enemies to be at peace with him. 9. A man's heart deviseth his way: but the Lord [Jehovah] directeth his steps.

Prov. 21:1. The king's heart *is* in the hand of the Lord [Jehovah], *as* the rivers of water [water-courses]: he turneth it whithersoever he will. 18. The wicked *shall be* [is] a ransom for the righteous, and the transgressor [treacherous] for the upright [cometh in the stead of the upright].

Ecc. 3:1. To every *thing there is* a season, and a time to [for] every purpose under—the—heaven: 10. I have seen the travail, which God hath given to the sons of men to be exercised in it [therewith].

Dan. 11:27. [as for] Both these kings' [kings, their] hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

Acts 5:38. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought [be overthrown]: 39. But if it be [is] of God, ye cannot [will not be able to] overthrow it [them]; lest haply ye be found even to fight [be fighting] against God.

Rom. 8:28. [to them that love God] All things work together for good to them that love God, [*even*] to them who [that] are —the—called according to *his* purpose.

GODLESSNESS.

I Sa. 2:30. They that despise me shall be lightly esteemed.

Psa. 2:2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord [Jehovah], and against his anointed, 4. He that sitteth in the heavens shall [will] laugh: the Lord shall [will] have them in derision.

Psa. 9:17. The wicked shall be turned into hell [back unto Sheol], *and* [Even] all the nations that forget God.

Psa. 10:4. The wicked, through [in] the pride of his countenance, will not seek

after God [*saith*, He will not require *it*]: God *is* not in all his thoughts [All his thoughts are, There is no God].

Psa. 28:5. Because they regard not the works of the Lord [Jehovah], nor the operation of his hands, he shall destroy them [will break them down], and not build them up.

Psa. 36:1. The transgression of the wicked saith within my heart,—*that*—*there is* no fear of God before his eyes.

Prov. 14:2. He that walketh in his uprightness feareth the Lord [Jehovah]: but *he that is* perverse in his ways despiseth him.

Jno. 5:42. I know you, that ye have not the love of God in you [yourselves].

Jno. 15:23. He that hateth me, hateth my Father also. 24. But now have they both seen and hated both me and my Father. 25. They hated me without a cause.

Rom. 1:21. When they knew [Because that, knowing] God, they glorified *him* not as God, neither were thankful [gave thanks]; but became vain in their imaginations [reasonings], and their foolish [senseless] heart was darkened. 22. Professing themselves to be wise, they became fools, 28. As they did not like to retain [refused to have] God in *their* knowledge, God gave them over to [up unto] a reprobate mind,

Rom. 8:6. For to be carnally minded [the mind of the flesh] *is* death; but to be spiritually minded [the mind of the Spirit] *is* life and peace. 7. Because the carnal mind [mind of the flesh] *is* enmity against God: for it is not subject to the law of God, neither indeed can [it] be. 8. So then [and] they that are in the flesh cannot please God.

Heb 10:26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more [a] sacrifice for sins, 27. But a certain fearful looking for [expectation] of judgment and fiery indignation [a fierceness of fire], which shall devour the adversaries.

Jas. 4:4. Know ye not that the friendship of the world is enmity with God? whosoever therefore will [would] be a friend of the world is the [maketh himself an] enemy of God.

GOLDEN RULE.

Lev. 19:18. Thou shalt love thy neighbour [neighbor] as thyself: I *am* the Lord [Jehovah].

Deut. 5:14. But the seventh day *is* the [a] sabbath of the Lord [unto Jehovah] thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

Mat. 7:12. Therefore all things [All things therefore] whatsoever ye would that men should do to [unto] you, do ye even so to [even so do ye also unto] them: for this is the law and the prophets.

Lu. 6:31. And as ye would that men should do to you, do ye also to them likewise.

GOOD FOR EVIL.

Mat. 5:44. But I say unto you, Love your enemies,—bless them that curse you, do good to them that hate you,—and pray for them which [that]—despitefully use you, and—persecute you; 45. That ye may be—the—children [sons] of your Father which [who] is in heaven: for he maketh his sun to rise on the evil and—on—the good, and sendeth rain on the just and—on—the unjust. 46. For if ye love them which [that] love you, what reward have ye? do not even the publicans the same? 47. And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so [Gentiles the same]?

Lu. 6:27. But I say unto you which [that] hear, Love your enemies, do good to them which [that] hate you, 28. Bless them that curse you,—and—pray for them which [that] despitefully use you. 29. And unto [To] him that smiteth thee on the *one* cheek offer also the other; and [from] him that taketh away thy cloke [cloak], forbid not *to take* [withhold not] *thy* coat also. 30. Give to every man [one] that asketh—of—thee; and of him that taketh away thy goods ask *them* not again. 31. And as ye would that men should do to you, do ye also to them likewise. 32. For [And] if ye love them which [that] love you, what thank have ye? for [even] sinners—also—love those that love them. 33. And if ye do good to them which do good to you, what thank have ye? for [even] sinners—also — do — even — the same. 34. And if ye lend *to them* of whom ye hope to receive, what thank have ye? for [even] sinners—also—lend to sinners, 35. But love—ye—your enemies, and do [*them*] good, and lend, hoping for nothing again [never despairing]; and your reward shall be great, and ye shall be—the—children [sons] of the Highest [Most High]: for he is kind unto [toward] the unthankful and—*to* the—evil. 36. Be ye—therefore—merciful, [even] as your Father—also—is merciful.

GOSPEL.

Isa. 40:9. O [thou]—Zion,—that bringeth [tellest] good tidings [to Zion], get thee up into the [on a] high mountain; O [thou]—Jerusalem,—that bringest [tellest] good tidings [to Jerusalem], lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

Isa. 52:7. How beautiful upon the mountains are the feet of him that bringeth good

tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Mat. 4:23. And Jesus went about [in] all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness [disease] and all manner of disease [sickness] among the people.

Mat. 11:4. Jesus answered and said unto them, Go and shew [tell] John—again—those [the] things which ye—do—hear and see: 5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, [and] the dead are raised up, and the poor have the gospel [good tidings] preached to them. 6. And blessed is *he,* whosoever shall not be offended [find no occasion of stumbling] in me.

Mat. 13:17. For verily I say unto you, That many prophets and righteous *men* —have—desired to see *those* [the] *things* which ye see, and have not seen *them* [saw them not]; and to hear *those* [the] *things* which ye hear, and have not heard *them* [heard them not].

Mat. 24:14. And this gospel of the kingdom shall be preached in — all — the [whole] world for a witness [testimony] unto all [the] nations; and then shall the end come.

Mk. 1:14. Now after—that—John was put in prison [delivered up], Jesus came into Galilee, preaching the gospel of—the kingdom of—God, 15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe [in] the gospel.

Lu. 4:18. The Spirit of the Lord *is* upon me, because he—hath—anointed me to preach the gospel [good tidings] to the poor; he hath sent me—to heal the broken-hearted,—to preach deliverance [proclaim release] to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19. To preach [proclaim] the acceptable year of the Lord.

Lu. 10:23. And he turned him unto *his* [And turning to the] disciples,—and—[he] said privately, Blessed *are* the eyes which see the things that ye see: 24. For I tell [say unto] you, that many prophets and kings—have—desired to see those [the] things which ye see, and have not seen *them* [saw them not]; and to hear those [the] things which ye hear, and have not heard *them* [heard them not].

Lu. 17:20. The kingdom of God cometh not with observation: 21. Neither shall they say, Lo here! or,—lo—there! for, behold [lo], the kingdom of God is within you.

Jno. 1:16. And [For] of his fulness—have all—we [all] received, and grace for grace. 17. For the law was given by [through] Moses,—*but*—grace and truth came by [through] Jesus Christ.

Jno. 8:32. Ye shall know the truth, and the truth shall make you free.

Jno. 12:35. Yet a little while is the light with [among] you. Walk while ye have the light, lest [that] darkness come upon you [overtake you not]: 50. I know that his commandment is life everlasting [eternal]:

Jno. 17:7. All things whatsoever thou hast given me are of [from] thee. 8. For I have given unto them the words which thou gavest me [the words which thou gavest me I have given unto them];

Acts 13:32. We declare unto [bring] you glad [good] tidings [of];—how that—the promise—which was—made unto the fathers, 33. God hath fulfilled the same unto us their [our] children, in that he—hath—raised up Jesus—again—;

Acts 16:17. The same followed [following after] Paul and us,—and—cried [out], saying, These men are—the—servants of the most high [Most High] God, which shew [who proclaim] unto us [you] the way of salvation.

Rom. 1:16. For I am not ashamed of the gospel—of Christ—: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17. For therein is [revealed] the righteousness of God — revealed — from faith to [unto] faith: as it is written, [But] The just [righteous] shall live by faith.

I Co. 1:18. The preaching [word] of the cross is to them that perish foolishness; but unto us which [who] are saved it is the power of God. 21. It pleased God by [It was God's good pleasure through] the foolishness of [the] preaching to save them that believe. 24. Unto them which [that] are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

I Co. 15:1. I declare [make known] unto you [brethren] the gospel which I preached unto you, which also ye—have—received, and wherein [also] ye stand; 2. By which also ye are saved, if ye keep in memory [hold fast] what [the word which] I preached unto you, unless [except] ye—have—believed in vain.

II Co. 4:3. But [And even] if our gospel be hid [is veiled], it is hid to [veiled in] them that are lost [perish]: 4. In whom the god of this world hath blinded the minds of them which believe not [the unbelieving], lest [that] the light of the—glorious—gospel of [the glory of] Christ, who is the image of God, should shine unto [not dawn *upon*] them.

II Co. 9:15. Thanks *be* unto [to] God for his unspeakable gift.

Gal. 3:8. And the scripture, foreseeing that God would justify the heathen [Gentiles] through [by] faith, preached before the gospel [the gospel beforehand] unto Abraham, *saying,* In thee shall all [the] nations be blessed.

I Thes. 1:5. For [How that] our gospel came not unto you in word only, but also in power, and in the Holy Ghost [Spirit], and in much assurance; [even] as ye know what manner of men we were among [showed ourselves toward] you for your sake.

I Thes. 2:13. The word of God—which ye heard of us—, ye received [accepted] *it* not *as* the word of men, but as it is in truth, the word of God,

Heb. 4:2. For unto us was the gospel [indeed we have had good tidings] preached [unto us], as well as unto them [even as also they]; but the word preached [of hearing] did not profit them, not being mixed [because it was not united] with [by] faith in [with] them that heard—*it*—.

GOSSIP.

Lev. 19:16. Thou shalt not go up and down *as* a talebearer among thy people:

Psa. 50:20. Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

Prov. 11:13. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the [a] matter.

Prov. 20:19. He that goeth about *as* a talebearer revealeth secrets: therefore meddle [company] not with him that flattereth with [openeth wide] his lips.

Eze. 22:9. In thee are men that carry tales [Slanderous men have been in thee] to shed blood:

GOVERNMENT. See "LAWS OF THE BIBLE."

GRACE OF GOD. See *GOD, Grace of.*

GRACES, *CHRISTIAN.*

Mat. 5:3. Blessed *are* the poor in spirit: for their's [theirs] is the kingdom of heaven. 4. Blessed *are* they that mourn: for they shall be comforted. 5. Blessed *are* the meek: for they shall inherit the earth. 6. Blessed *are* they which do [that] hunger and thirst after righteousness: for they shall be filled. 7. Blessed *are* the merciful: for they shall obtain mercy. 8. Blessed *are* the pure in heart: for they shall see God. 9. Blessed *are* the peacemakers: for they shall be called—the—children [sons] of God. 10. Blessed *are* they which are [that have been] persecuted for righteousness' sake; for their's [theirs] is the kingdom of heaven. 11. Blessed are ye, when *men* shall revile [reproach] you, and persecute *you,* and—shall—say all manner of evil against you falsely, for my sake.

Rom. 5:3. And not only *so,* but we glory [also rejoice] in [our] tribulations—also —: knowing that tribulation worketh patience [stedfastness]; 4. And patience [stedfastness], experience [approvedness]; and experience [approvedness], hope: 5. And hope maketh not ashamed [putteth not to shame]; because the love of God is [hath been] shed abroad in our hearts by [through] the Holy Ghost [Spirit] which is [was] given unto us.

I Co. 13:1. Though [If] I speak with the tongues of men and of angels, and [but] have not charity [love], I am become—*as*—sounding brass, or a tinkling [clanging] cymbal. 2. And though [if] I have *the gift of* prophecy, and understand [know] all mysteries, and all knowledge; and though [if] I have all faith, so that I could [as to] remove mountains, and [but] have not charity [love], I am nothing. 3. And though [if] I bestow all my goods to feed *the poor,* and though [if] I give my body to be burned, and [but] have not charity [love], it profiteth me nothing. 4. Charity [Love] suffereth long, *and* is kind; charity [love] envieth not; charity [love] vaunteth not itself, is not puffed up, 5. Doth not behave itself unseemly, seeketh not her [its] own, is not—easily—provoked, thinketh no [taketh not account of] evil; 6. Rejoiceth not in iniquity [unrighteousness], but rejoiceth in [with] the truth; 7. Beareth all things, believeth all things, hopeth all things, endureth all things. 8. Charity [Love] never faileth: but whether *there be* prophecies, they shall fail [be done away]; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish [be done] away. 13. And [But] now abideth faith, hope, charity [love], these three; but [and] the greatest of these *is* charity [love].

Gal. 5:22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness [kindness], goodness, faith [faithfulness], 23. Meekness, temperance [self-control]: against such there is no law.

II Pe. 1:5. And beside this, giving [Yea, and for this very cause adding on your part] all diligence, add to your faith [in your faith supply] virtue; and to [in *your*] virtue knowledge; 6. And to [in *your*] knowledge temperance [self-control]; and to [in *your*] temperance [self-control] patience; and to [in *your*] patience godliness; 7. And to [in *your*] godliness brotherly kindness; and to [in *your*] brotherly kindness charity [love].

GRATITUDE. See *THANKFULNESS.*

GREED. See *COVETOUSNESS.*

HAPPINESS.

Job 5:17. Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

Psa. 37:35. I have seen the wicked in great power, and spreading himself like a green—bay—tree [in its native soil].

36. Yet he passed away [But one passed by], and, lo, he *was* not: yea, I sought him, but he could not be found. 37. Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace [For there is a *happy* end to the man of peace].

Psa. 40:8. I delight to do thy will, O my God: yea, thy law *is* within my heart.

Psa. 63:5. My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips:

Isa. 12:2. Behold, God *is* my salvation; I will trust, and [will] not be afraid: for the Lord [Jehovah, *even*] JEHOVAH *is* my strength and—*my*—song; he also [and he] is become my salvation. 3. Therefore with joy shall ye draw water out of the wells of salvation.

Rom. 5:2. By [Through] whom also we have [had our] access by faith into this grace wherein we stand, and [we] rejoice in hope of the glory of God.

Phil. 4:7. And the peace of God, which passeth all understanding, shall keep [guard] your hearts and minds through [your thoughts in] Christ Jesus.

I Pe. 3:14. But and [even] if ye [should] suffer for righteousness' sake, happy [blessed] *are ye:* and be not afraid of their terror [fear not their fear], neither be troubled:

See *RIGHTEOUSNESS.*

HATRED.

Lev. 19:17. Thou shalt not hate thy brother in thine [thy] heart: thou shalt in any wise [surely] rebuke thy neighbour [neighbor], and not suffer [bear] sin upon [because of] him.

Psa. 25:19. Consider mine enemies; for they are many; and they hate me with cruel hatred.

Psa. 35:19. Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause.

Prov. 10:12. Hatred stirreth up strifes: but love covereth all sins [transgressions]. 18. He that hideth hatred *with* [is of] lying lips, and he that uttereth a slander, *is* a fool.

Prov. 15:17. Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

Prov. 26:24. He that hateth dissembleth with his lips, and [But he] layeth up deceit within him; 26. *Whose* [Though *his*] hatred is covered by deceit [cover itself with guile], his wickedness shall be [openly] shewed [showed] before the—*whole*—congregation [assembly].

Mat. 5:43. Ye have heard that it hath been [was] said, Thou shalt love thy neighbour [neighbor], and hate thine enemy. 44. But I say unto you, Love your enemies,—bless them that curse you, do good to them that hate you,—and pray for them which [that]—despitefully use you, and—persecute you;

Mat. 6:15. If ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Mat. 10:22. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end, [the same] shall be saved.

Jno. 15:18. If the world hate [hateth] you, ye know that it [hath] hated me before *it hated* you. 19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen [chose] you out of the world, therefore the world hateth you. 23. He that hateth me hateth my Father also.

Eph. 4:31. Let all bitterness, and wrath, and anger, and clamour [clamor], and evil speaking [railing], be put away from you, with all malice:

I Jno. 2:9. He that saith he is in the light, and hateth his brother, is in [the] darkness even until now. 11. He that hateth his brother is in [the] darkness, and walketh in [the] darkness, and knoweth not whither he goeth, because that [the] darkness hath blinded his eyes.

I Jno. 3:10. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 13. Marvel not,—my—brethren, if the world hate [hateth] you. 14. We know that we have passed from [out of] death unto [into] life, because we love the brethren. He that loveth not—*his* brother—abideth in death. 15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

I Jno. 4:20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can [cannot]—he—love God whom he hath not seen? [.]

HEALING.

MINISTRY OF: Ex. 15:26. I *am* the Lord [Jehovah] that healeth thee.

Ex. 23:25. I will take sickness away from the midst of thee.

Deut. 7:15. And the Lord [Jehovah] will take away from thee all sickness,

II Ki. 20:5. I will heal thee: on the third day thou shalt go up unto the house of the Lord [Jehovah].

II Ch. 16:12. And—Asa—in the thirty and ninth year of his reign [Asa] was diseased in his feet,—until—his disease *was* exceeding *great:* yet in his disease he sought not to the Lord [Jehovah], but to the physicians. 13. And Asa slept with his fathers, and died in the one and fortieth year of his reign.

II Ch. 30:20. And the Lord [Jehovah] hearkened to Hezekiah, and healed the people.

Psa. 30:2. O Lord [Jehovah] my God, I cried unto thee, and thou hast healed me.

Psa. 91:3. Surely [For] he shall [will] deliver thee from the snare of the fowler, *and* from the noisome [deadly] pestilence.

Mat. 8:2. And, behold, there came [to him] a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3. And Jesus put [he stretched] forth *his* hand, and touched him, saying, I will; be thou [made] clean. And immediately [straightway] his leprosy was cleansed. 7. And Jesus [he] saith unto him, I will come and heal him. 15. And he touched her hand, and the fever left her; and she arose, and ministered unto them [him].

Mat. 9:20. And, behold, a woman, which was diseased with [who had] an issue of blood twelve years, came behind *him,* and touched the hem [border] of his garment: 21. For she said within herself, If I may [do] but touch his garment, I shall be [made] whole. 22. But Jesus turned him about [turning], and when he saw [seeing] her,—he—said, Daughter, be of good comfort [cheer]; thy faith hath made thee whole. And the woman was made whole from that hour. 35. And Jesus went about all the cities and [the] villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness [all manner of disease] and every disease [all manner of sickness]—among the people—.

Mat. 11:5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, [and] the dead are raised up, and the poor have the gospel [good tidings] preached to them.

Mat. 15:28. Then Jesus answered and said unto her, O woman, great *is* thy faith: be it [done] unto thee even as thou wilt. And her daughter was made whole [healed] from that—very—hour.

Mat. 19:2. And great multitudes followed him; and he healed them there.

Mat. 20:33. They say unto him, Lord, that our eyes may be opened. 34. So [And] Jesus had [being moved with] compassion—*on them,* and—touched their eyes: and immediately their eyes received [straightway they received their] sight, and—they—followed him.

Mk. 5:41. And he took the damsel [taking the child] by the hand, and said [he saith] unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. 42. And straightway the damsel arose [rose up], and walked;

Mk. 16:18. They shall take up serpents; and if they drink any deadly thing, it shall not [in no wise] hurt them; they shall lay hands on the sick, and they shall recover.

Lu. 14:2. And, behold, there was a certain man before him which [before him a certain man that] had the dropsy. 4. And [But] they held their peace. And he took *him,* and healed him, and let him go;

Lu. 22:51. And [But] Jesus answered and said, Suffer ye [*them*] thus far. And he touched his ear, and healed him.

Jno. 5:8. Jesus saith unto him, Rise [Arise], take up thy bed and walk. 9. And immediately [straightway] the man was made whole, and took up his bed, and walked:

Acts 9:40. But Peter put them all forth, and kneeled down, and prayed; and turning—*him*—to the body [he] said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

Acts 14:8. And [at Lystra] there sat a certain man—at Lystra—, impotent in his feet,—being—a cripple from his mother's womb, who never had walked: 9. The same heard Paul speak [speaking]: who stedfastly beholding [fastening his eyes upon] him, and perceiving [seeing] that he had faith to be healed [made whole], 10. Said with a loud voice, Stand upright on thy feet. And he leaped [up] and walked.

COMPLETE: Psa. 67:2. That thy way may be known upon earth, thy saving health [salvation] among all nations.

Psa. 103:3. Who forgiveth all thine iniquities; who healeth all thy diseases;

Psa. 147:3. He healeth the broken in heart, and bindeth up their wounds.

Isa. 19:22. And the Lord [Jehovah] shall [will] smite Egypt: he shall smite and heal *it* [smiting and healing]: and they shall return—*even*—to the Lord [unto Jehovah], and he shall [will] be entreated of them, and shall [will] heal them.

Isa. 57:18. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

Isa. 58:8. Then shall thy light break forth as the morning, and thine health [thy healing] shall spring forth speedily:

Jer. 8:22. *Is there* no balm in Gilead? *is there* no physician there? why then is not the health of the daughter of my people recovered?

Jer. 17:14. Heal me, O Lord [Jehovah], and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

Jer. 30:17. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord [Jehovah];

Jer. 33:6. Behold, I will bring it health and cure, and I will cure them, and [I] will reveal unto them—the—abundance of peace and truth.

Hos. 6:1. Come, and let us return unto the Lord [Jehovah]: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2. After two days will he revive us: in [on] the third day he will raise us up, and we shall live in his sight [before him].

Nah. 1:9. What do ye imagine [devise] against the Lord [Jehovah]? he will make

an utter [a full] end: affliction shall not rise up the second time.

Mal. 4:2. But unto you that fear my name shall the Sun [sun] of righteousness arise with healing in his [its] wings;

Mat. 4:24. And his fame [the report of him] went throughout [forth into] all Syria: and they brought unto him all—sick people—that were [sick,] taken [holden] with divers diseases and torments,—and those which were—possessed with devils [demons], and—those which were—lunatic [epileptic], and those that had the palsy [palsied]; and he healed them.

Mat. 10:1. And when he had [And he] called unto *him* his twelve disciples,—he—[and] gave them power [authority] *against* [over] unclean spirits, to cast them out, and to heal all manner of sickness [disease] and all manner of disease [sickness]. 8. Heal the sick, cleanse the lepers [raise the dead], raise the dead [cleanse the lepers], cast out devils [demons]: freely ye—have—received, freely give.

Mat. 14:36. And [they] besought him that they might only touch the hem [border] of his garment: and as many as touched were made—perfectly—whole.

Lu. 4:18. The spirit of the Lord *is* upon me, because he—hath—anointed me to preach—the—gospel [good tidings] to the poor; he hath sent me—to heal the broken-hearted,—to preach deliverance [proclaim release] to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Jas. 5:14. Is any—sick—among you [sick]? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15. And the prayer of faith shall save the [him that is] sick, and the Lord shall raise him up; and if he have committed sins, they [it] shall be forgiven him.

HEAVEN.

Gen. 1:1. In the beginning God created the heaven [heavens] and the earth.

Deut. 26:15. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land [ground] which thou hast given us, as thou swarest unto our fathers, a land that floweth [flowing] with milk and honey.

I Ch. 16:31. Let the heavens be glad, and let the earth rejoice: and let *men* [them] say among the nations, The Lord [Jehovah] reigneth.

II Ch. 2:6. But who is able to build him an [a] house, seeing—the—heaven and [the] heaven of heavens cannot contain him? who *am* I then, that I should build him an [a] house, save only to burn sacrifice [incense] before him?

II Ch. 30:27. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to his holy dwelling place [habitation], *even* unto heaven.

Psa. 2:4. He that sitteth in the heavens shall [will] laugh: the Lord shall [will] have them in derision.

Psa. 11:4. The Lord [Jehovah] *is* in his holy temple, the Lord's [Jehovah his] throne *is* in heaven:

Psa. 19:1. The heavens declare the glory of God; and the firmament sheweth [showeth] his handywork [handiwork].

Psa. 20:6. Now know I that the Lord [Jehovah] saveth his anointed: he will hear [answer] him from his holy heaven with the saving strength of his right hand.

Psa. 24:3. Who shall ascend into the hill of the Lord [Jehovah]? or who shall stand in his holy place? 7. Lift up your heads, O ye gates; and be ye lift [lifted] up, ye everlasting doors; and the King of glory shall come in.

Psa. 33:13. The Lord [Jehovah] looketh from heaven; he beholdeth all the sons of men.

Psa. 102:19. For he hath looked down from the height of his sanctuary; from heaven did the Lord [Jehovah] behold the earth;

Psa. 103:19. The Lord [Jehovah] hath prepared [established] his throne in the heavens; and his kingdom ruleth over all.

Psa. 113:4. The Lord [Jehovah] *is* high above all nations, *and* his glory above the heavens.

Psa. 123:1. Unto thee lift I [do I] up mine eyes, O thou that dwellest [sittest] in the heavens.

Ecc. 5:2. God *is* in heaven, and thou upon earth: therefore let thy words be few.

Isa. 33:17. Thine eyes shall see the king in his beauty: they shall behold the [a] land that is very far off [reacheth afar].

Isa. 66:1. Thus saith the Lord [Jehovah], The heaven [Heaven] *is* my throne, and the earth *is* my footstool:

Jer. 51:15. He hath made the earth by his power, he hath established the world by his wisdom, and—hath stretched out the heaven—by his understanding [hath he stretched out the heavens].

Lam. 3:41. Let us lift up our heart with *our* hands unto God in the heavens. 50. Till the Lord [Jehovah] look down, and behold from heaven.

Mat. 5:3. Blessed *are* the poor in spirit: for their's [theirs] is the kingdom of heaven. 8. Blessed *are* the pure in heart: for they shall see God. 12. Rejoice, and be exceeding glad: for great *is* your reward in heaven: 20. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case [wise] enter into the kingdom of heaven. 34. But I say unto you, Swear not at all; neither by [the] heaven; for it is God's throne [the throne of God]: 45. That ye may be—

the—children [sons] of your Father which [who] is in heaven:

Mat. 6:20. Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt [consume], and where thieves do not break through nor steal:

Mat. 8:11. Many shall come from the east and [the] west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Mat. 10:32. Whosoever [Every one] therefore [who] shall confess me before men, him will I confess also [also confess] before my Father which [who] is in heaven. 33. But whosoever shall deny me before men, him will I also deny before my Father which [who] is in heaven.

Mat. 16:17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona [Bar-Jonah]: for flesh and blood hath not revealed *it* unto thee, but my Father which [who] is in heaven.

Mat. 18:10. Take heed [See] that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which [who] is in heaven.

Mat. 19:21. Jesus said unto him, If thou wilt [wouldest] be perfect, go—*and*—sell that [which] thou hast, and give to the poor, and thou shalt have treasure in heaven:

Mat. 25:34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 46. And these shall go away into everlasting [eternal] punishment: but the righteous into life eternal [eternal life].

Lu. 10:20. Rather [But] rejoice, because [that] your names are written in heaven.

Lu. 12:32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Lu. 23:43. Verily I say unto thee, To day shalt thou be with me in paradise [Paradise].

Jno. 10:28. I give unto them eternal life; and they shall never perish, neither shall any *man* [and no one shall] pluck [snatch] them out of my hand.

Jno. 12:26. Where I am, there shall also my servant be: if any man serve me, him will *my* [the] Father honour [honor].

Jno. 13:36. Simon Peter said [saith] unto him, Lord, whither goest thou? Jesus answered—him—, Whither I go, thou canst not follow me now; but thou shalt follow—me—afterwards.

Jno. 14:2. In my Father's house are many mansions: if *it were* not *so*, I would have told you. [; for] I go to prepare a place for you. 3. If I go and prepare a place for you, I—will—come again, and [will] receive you unto myself; that where I am, *there* ye may be also.

Acts 7:55. He, being full of the Holy Ghost [Spirit], looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

II Co. 5:1. For we know that if our [the] earthly house of *this* [our] tabernacle were [be] dissolved, we have a building of [from] God, an [a] house not made with hands, eternal in the heavens.

Col. 3:4. When Christ, *who is* our life, shall appear [be manifested], then shall ye also appear [with him be manifested]—with him—in glory.

I Thes. 2:12. Walk worthy [worthily] of God, who—hath—called you unto [into] his [own] kingdom and glory.

Heb. 8:1. We have such an [a] high priest, who is set [sat down] on the right hand of the throne of the Majesty in the heavens;

Heb. 10:34. For ye [both] had compassion on me in my bonds [them that were in bonds], and took joyfully the spoiling of your goods [possessions], knowing—in yourselves—that ye have [for yourselves]—in heaven—a better [possession] and an enduring substance [abiding one].

Heb. 11:10. He looked for a [the] city which hath [the] foundations, whose builder and maker *is* God. 16. But now they desire a better *country*, that is, an [a] heavenly: wherefore God is not ashamed [of them] to be called their God: for he hath prepared for them a city.

Heb. 13:14. Here have we no continuing city [we have not here an abiding city], but we seek one to come [after *the city* which is to come].

I Pe. 1:4. To [unto] an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

II Pe. 3:13. —We,—according to his promise, [we] look for new heavens and a new earth, wherein dwelleth righteousness.

Rev. 3:21. To him [He] that overcometh will I grant [I will give to him] to sit [down] with me in my throne,—even—as I also overcame, and am set [sat] down with my Father in his throne.

Rev. 21:1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea [the sea is no more]. 2. And I—John—saw the holy city, new Jerusalem, coming down from God out of heaven [out of heaven from God], prepared [made ready] as a bride adorned for her husband. 3. And I heard a great voice out of heaven [the throne] saying, Behold, the tabernacle of God *is* with men, and he will [shall] dwell with them, and they shall be his people [peoples], and God himself shall be with them, *and be* their God.

HELL.

Psa. 9:17. The wicked shall be turned into hell [back unto Sheol], *and* [Even] all the nations that forget God.

Prov. 5:5. Her feet go down to death; her steps take hold on hell [Sheol].

Prov. 9:13. A [The] foolish woman *is* clamorous: *she is* simple, and knoweth nothing. 14. For [And] she sitteth at the door of her house, on a seat in the high places of the city, 15. To call passengers [to them that pass by] who go right on their ways: 16. Whoso *is* simple, let him turn in hither: and *as for* him that wanteth [is void of] understanding, she saith to him, 17. Stolen waters are sweet, and bread *eaten* in secret is pleasant. 18. But he knoweth not that the dead *are* there;—*and*—*that* her guests *are* in the depths of hell [Sheol].

Prov. 15:24. The way of life *is* above to the wise [To the wise the way of life *goeth* upward], that he may depart from hell [Sheol] beneath.

Prov. 23:13. Withhold not correction from the child: for *if* thou beatest [beat] him with the rod, he shall [will] not die. 14. Thou shalt beat him with the rod, and shalt deliver his soul from hell [Sheol].

Isa. 33:14. The sinners in Zion are afraid; fearfulness hath surprised [trembling hath seized] the hypocrites [godless ones]. Who among us shall [can] dwell with [the] devouring fire? who among us shall [can] dwell with everlasting burnings?

Mat. 3:12. Whose fan *is* in his hand, and he will thoroughly purge his floor [cleanse his threshing-floor], and [he will] gather his wheat into the garner; but he will burn up the chaff [the chaff he will burn up] with unquenchable fire.

Mat. 5:29. And if thy right eye offend thee [causeth thee to stumble], pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not—*that*—thy whole body—should—be cast into hell.

Mat. 7:13. Wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be [are they] which go in thereat [that enter in thereby]:

Mat. 8:12. But the children [sons] of the kingdom shall be cast out [forth] into [the] outer darkness: there shall be [the] weeping and [the] gnashing of teeth.

Mat. 10:28. Rather fear him which [who] is able to destroy both soul and body in hell.

Mat. 16:18. And I say also [also say] unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell [Hades] shall not prevail against it.

Mat. 18:8. Wherefore [And] if thy hand or thy foot offend thee [causeth thee to stumble], cut them [it] off, and cast *them* [it] from thee: it is better [good] for thee to enter into life halt or maimed [maimed or halt], rather than having two hands or two feet to be cast into everlasting [the eternal] fire. 9. And if thine eye offend thee [causeth thee to stumble], pluck it out, and cast *it* from thee: it is better [good] for thee to enter into life with one eye, rather than having two eyes to be cast into [the] hell [of] fire.

Mat. 22:13. Cast *him* [out] into [the] outer darkness; there shall be [the] weeping and [the] gnashing of teeth.

Mk. 9:43. It is better [good] for thee to enter into life maimed, [rather] than having [thy] two hands to go into hell, into the fire that never shall be quenched [unquenchable fire]: —44. Where their worm dieth not, and the fire is not quenched.—

Lu. 16:23. In hell [Hades] he lift [lifted] up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented [in anguish] in this flame. 25. But Abraham said, . . . 26. Between us and you there is a great gulf fixed:—so—that they which [that] would pass from hence to you cannot [may not be able]; neither can they pass to us, that *would come* from thence [and that none may cross over from thence to us].

II Pe. 2:4. If God spared not—the—angels that [when they] sinned, but cast *them* down to hell, and delivered [committed] *them* into chains [to pits] of darkness, to be reserved unto judgment;

Jude :6. —The—angels which [that] kept not their first estate [principality], but left their own [proper] habitation, he hath reserved [kept] in everlasting chains [bonds] under darkness unto the judgment of the great day.

Rev. 21:8. But [for] the fearful, and unbelieving, and — the — abominable, and murderers, and whoremongers [fornicators], and sorcerers, and idolaters, and all liars, shall have their part [their part *shall be*] in the lake which [that] burneth with fire and brimstone: which is the second death.

HOLINESS.

Gen. 17:1. I *am* the Almighty God [God Almighty]; walk before me, and be thou perfect.

Ex. 19:6. Ye shall be unto me a kingdom of priests, and an [a] holy nation.

Ex. 22:31. And ye shall be holy men unto me: neither shall ye [therefore ye shall not] eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

Ex. 39:30. And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like*—*to*—the engravings of a signet, HOLINESS TO THE LORD [HOLY TO JEHOVAH].

Lev. 20:26. And ye shall be holy unto me: for I the Lord [Jehovah] *am* holy, and have severed you [set you apart] from

other people [the peoples], that ye should be mine.

Deut. 14:2. Thou *art* an [a] holy people unto the Lord [Jehovah] thy God, and the Lord [Jehovah] hath chosen thee to be a —peculiar—people unto himself [for his own possession].

Deut. 18:13. Thou shalt be perfect with the Lord [Jehovah] thy God.

Deut. 28:9. The Lord [Jehovah] shall [will] establish thee an [for a] holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord [Jehovah] thy God, and walk in his ways.

Job 5:24. Thou shalt visit thy habitation [fold], and shalt not sin [miss nothing].

Job 28:28. To depart from evil *is* understanding.

Job 36:21. Take heed, regard not iniquity:

Psa. 4:4. Stand in awe, and sin not:

Psa. 24:3. Who shall ascend into the hill of the Lord [Jehovah]? or [And] who shall stand in his holy place? 4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity [falsehood], nor [And hath not] sworn deceitfully. 5. He shall receive the [a] blessing from the Lord [Jehovah], and righteousness from the God of his salvation.

Psa. 32:2. Blessed *is* the man unto whom the Lord [Jehovah] imputeth not iniquity, and in whose spirit *there is* no guile.

Psa. 37:27. Depart from evil, and do good; and dwell for evermore.

Psa. 97:10. Ye that love the Lord [Jehovah], hate evil: he preserveth the souls of his saints;

Psa. 119:1. Blessed *are* the undefiled [they that are perfect] in the way, who walk in the law of the Lord [Jehovah]. 2. Blessed *are* they that keep his testimonies,—*and*—*that* seek him with the whole heart. 3. They also [Yea, they] do no iniquity [unrighteousness]: they walk in his ways.

Prov. 11:23. The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

Mat. 5:6. Blessed *are* they which do [that] hunger and thirst after righteousness: for they shall be filled. 8. Blessed *are* the pure in heart: for they shall see God. 48. Be ye therefore [Ye therefore shall be] perfect,—even—as your Father which is in heaven [your heavenly Father] is perfect.

Jno. 4:14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be [become] in him a well of water springing up into everlasting [unto eternal] life.

Jno. 5:14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto [befall] thee.

Jno. 6:35. —And—Jesus said unto them, I am the bread of life: he that cometh to me shall never [not] hunger; and he that believeth on me shall never thirst.

Jno. 15:19. If ye were of the world, the world would love his [its] own: but because ye are not of the world, but I have chosen [chose] you out of the world, therefore the world hateth you.

Jno. 17:23. I in them, and thou in me, that they may be made perfect in [perfected into] one;

Acts 24:16. —And—herein do I [also] exercise myself, to have—always—a conscience void of offence toward God, and—*toward*—men [always].

Rom. 8:1. *There is* therefore now no condemnation to them which [that] are in Christ Jesus—, who walk not after the flesh, but after the Spirit—.

Rom. 11:16. For [And] if the firstfruit *be* [is] holy, the lump *is* also *holy* [so is the lump]: and if the root *be* [is] holy, so *are* the branches.

Rom. 12:1. I beseech you therefore, brethren, by the mercies of God, that ye [to] present your bodies a living sacrifice, holy, acceptable unto [to] God, *which is* your reasonable [spiritual] service. 2. And be not conformed [fashioned according] to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that [the] good, and acceptable, and perfect, will of God.

I Co. 3:16. Know ye not that ye are the [a] temple of God, and *that* the Spirit of God dwelleth in you? 17. If any man defile [destroyeth] the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are [and such are ye].

I Co. 6:12. All things are lawful unto [for] me, but [not] all things are—not—expedient: all things are lawful for me, but I will not be brought under the power of any. 13. The body *is* not for fornication, but for the Lord; and the Lord for the body.

I Co. 10:21. Ye cannot drink the cup of the Lord, and the cup of devils [demons]: ye cannot be partakers [partake] of the Lord's table [table of the Lord], and of the table of devils [demons]. 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

II Co. 6:14. Be ye not unequally yoked —together—with unbelievers: for what fellowship hath [have] righteousness with [and] unrighteousness [iniquity]? and [or] what communion hath light with darkness? 15. And what concord hath Christ with Belial? or what part [portion] hath he that believeth [a believer] with an infidel [unbeliever]? 16. And what agreement hath the [a] temple of God with idols? for ye [we] are the [a] temple of

the living God; 17. Wherefore come [ye] out from among them, and be ye separate, saith the Lord, and touch not the [no] unclean *thing;* and I will receive you,

II Co. 7:1. Let us cleanse ourselves from all filthiness [defilement] of—the—flesh and spirit, perfecting holiness in the fear of God.

II Co. 10:3. Though we walk in the flesh, we do not war after [according to] the flesh: 5. Casting down imaginations, and every high thing that exalteth itself [is exalted] against the knowledge of God, and bringing into captivity every thought [every thought into captivity] to the abedience of Christ;

Gal. 5:22. The fruit of the spirit [Spirit] is love, joy, peace, longsuffering, gentleness [kindness], goodness, faith [faithfulness], 24. And they that are Christ's [of Christ Jesus] have crucified the flesh with the affections [passions] and [the] lusts [thereof].

Eph. 1:4. He hath chosen [chose] us in him before the foundation of the world, that we should be holy and without blame [blemish] before him in love:

Eph. 2:21. In whom all the [each several] building fitly framed together groweth unto an [into a] holy temple in the Lord: 22. In whom ye also are builded together for an [a] habitation of God through [in] the Spirit.

Phil. 4:8. Whatsoever things are true, whatsoever things *are* honest [honorable], whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

Col. 1:22. To present you holy and unblameable [without blemish] and unreproveable in his sight [before him]:

I Thes. 3:13. To the end he may stablish [establish] your hearts unblameable in holiness before [our] God, even [and]—our—Father, at the coming of our Lord Jesus—Christ—with all his saints.

I Thes. 4:3. For this is the will of God, *even* your sanctification, that ye—should—abstain from fornication: 4. That every [each] one of you—should—know how to possess [himself of] his [own] vessel in sanctification and honour [honor]; 7. For God—hath not—called us unto [not for] uncleanness, but unto holiness [in sanctification].

I Thes. 5:5. Ye are all—the—children [sons] of light, and—the—children [sons] of the day: we are not of the night, nor of darkness. 22. Abstain from all appearance [every form] of evil. 23. And the—very—God of peace [himself] sanctify you wholly;

II Ti. 2:19. Let every one that nameth the name of Christ [the Lord] depart from iniquity [unrighteousness]. 21. If a man therefore purge himself from these, he shall be a vessel unto honour [honor], sanctified,—and—meet for the master's use,—*and*—prepared unto every good work. 22. Flee—also—youthful lusts: but [and] follow [after] righteousness, faith, charity [love], peace, with them that call on the Lord out of a pure heart.

Heb. 12:1. —Let us—lay aside every weight, and the sin which doth so easily beset *us,* and let us run with patience the race that is set before us, 14. Follow [after] peace with all *men,* and holiness [the sanctification], without which no man shall see the Lord: 15. Looking diligently [carefully] lest [*there be*] any man fail [that falleth short] of the grace of God; lest any root of bitterness springing up trouble *you,* and thereby [the] many be defiled;

I Jno. 1:6. If we say that we have fellowship with him, and walk in [the] darkness, we lie, and do not the truth: 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus—Christ—his Son cleanseth us from all sin.

I Jno. 2:1. My little children, these things write I unto you, that ye sin not [may not sin]. 5. But whoso keepeth his word, in him verily is [hath] the love of God [been] perfected: hereby know we [we know] that we are in him. 29. If ye know that he is righteous, ye know that every one [also] that doeth righteousness is born [begotten] of him.

I Jno. 5:4. Whatsoever is born [begotten] of God overcometh [hath overcome] the world: and this is the victory that overcometh the world, *even* our faith. 5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 18. We know that whosoever is born [begotten] of God sinneth not; but he that is [was] begotten of God keepeth himself, and that wicked [the evil] one toucheth him not. 21. [*My*] Little children, keep [guard] yourselves from idols.

III Jno. :11. Follow [Imitate] not that which is evil, but that which is good. He that doeth good is of God:—but—he that doeth evil hath not seen God.

HOLY SPIRIT, *INDWELLING OF.*

Gen. 6:3. And the Lord [Jehovah] said, My spirit [Spirit] shall not—always—strive with man [forever],

Job 32:8. But *there is* a spirit in man: and the inspiration [breath] of the Almighty giveth them understanding.

Psa. 51:11. Take not thy holy spirit [Spirit] from me. 12. And uphold me *with thy* free [a willing] spirit.

Psa. 139:7. Whither shall I go from thy spirit [Spirit]? or whither shall I flee from thy presence?

Isa. 40:13. Who hath directed the Spirit of the Lord [Jehovah], or *being* his counsellor hath taught him?

Isa. 42:1. Behold my servant, whom I uphold; mine elect [my chosen], *in whom* my soul delighteth; I have put my spirit [Spirit] upon him: he shall [will] bring forth judgment [justice] to the Gentiles.

Isa. 44:3. I will pour water upon him that is thirsty, and floods [streams] upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: 4. And they shall spring up—*as*—among the grass, as willows by the water courses.

Isa. 61:1. The Spirit of the Lord God [Jehovah] *is* upon me; because the Lord [Jehovah] hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

Isa. 63:10. But they rebelled, and vexed [grieved] his holy Spirit: 11. Where *is* he that brought them up out of the sea with the shepherd [shepherds] of his flock? where *is* he that put his holy Spirit within him [in the midst of them]? 14. As a beast goeth [the cattle that go] down into the valley, the Spirit of the Lord [Jehovah] caused him to rest:

Eze. 36:27. And I will put my spirit [Spirit] within you, and cause you to walk in my statutes, and ye shall keep my judgments [mine ordinances], and do *them*.

Joel 2:28. And it shall come to pass afterward, *that* I will pour out my spirit [Spirit] upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29. And also upon the servants and upon the handmaids in those days will I pour out my spirit [Spirit].

Zech. 4:6. Not by might, nor by power, but by my spirit [Spirit], saith the Lord [Jehovah] of hosts.

Zech. 12:10. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications [supplication]:

Mat. 1:18. Now the birth of Jesus Christ was on this wise: When—as—his mother Mary was espoused [had been betrothed] to Joseph, before they came together, she was found with child of the Holy Ghost [Spirit].

Mat. 3:11. I indeed baptize you with [in] water unto repentance: but . . . he shall baptize you with [in] the Holy Ghost [Spirit], and *with* [*in*] fire: 16. And Jesus, when he was baptized, went up straightway out of [from] the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like [as] a dove, and lighting [coming] upon him: 17. And lo a voice from heaven [out of the heavens], saying, This is my beloved Son, in whom I am well pleased.

Mat. 4:1. Then was Jesus led up of the spirit [Spirit] into the wilderness to be tempted of the devil.

Mat. 12:28. But if I [by the Spirit of God] cast out devils [demons]—by the Spirit of God—, then [is] the kingdom of God—is—come unto [upon] you.

Mat. 28:19. Baptizing them in [into] the name of the Father, and of the Son, and of the Holy Ghost [Spirit]:

Lu. 1:15. For he shall be great in the sight of the Lord, and [he] shall drink neither [no] wine nor strong drink; and he shall be filled with the Holy Ghost [Spirit], even from his mother's womb. 35. And the angel answered and said unto her, The Holy Ghost [Spirit] shall come upon thee, and the power of the Highest [Most High] shall overshadow thee: 67. And his father Zacharias was filled with the Holy Ghost [Spirit],

Lu. 2:25. And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same [this] man *was* just [righteous] and devout, waiting [looking] for the consolation of Israel: and the Holy Ghost [Spirit] was upon him. 26. And it was [had been] revealed unto him by the Holy Ghost [Spirit], that he should not see death, before he had seen the Lord's Christ. 27. And he came by [in] the Spirit into the temple:

Lu. 11:13. If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Lu. 12:12. For the Holy Ghost [Spirit] shall teach you in the same [that very] hour what ye ought to say.

Lu. 24:49. And, behold, I send [forth] the promise of my Father upon you: but tarry ye in the city—of Jerusalem—, until ye be endued [clothed] with power from on high.

Jno. 14:16. And I will pray the Father, and he shall give you another Comforter, that he may abide [be] with you for ever; 17. *Even* the Spirit of truth; whom the world cannot receive, because it seeth [for it beholdeth] him not, neither knoweth him:—but—ye know him; for he dwelleth [abideth] with you, and shall be in you. 26. But the Comforter, *which is* [*even*] the Holy Ghost [Spirit], whom the Father will send in my name, he shall teach you all things, and bring—all things—to your remembrance, whatsoever [all that] I—have—said unto you.

Jno. 15:26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify [bear witness] of me:

Acts 2:4. And they were all filled with the Holy Ghost [Spirit], and began to speak with other tongues, as the Spirit gave them utterance. 33. Therefore being [Being therefore] by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost

[Spirit], he hath shed [poured] forth this, which ye—now—see and hear. 38. Then [And] Peter said unto them, Repent [ye], and be baptized . . . and ye shall receive the gift of the Holy Ghost [Spirit].

Acts 7:51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost [Spirit]: as your fathers *did*, so *do* ye.

Acts 8:15. Who, when they were come down, prayed for them, that they might receive the Holy Ghost [Spirit]: 17. Then laid they *their* hands on them, and they received the Holy Ghost [Spirit]. 18. And [Now] when Simon saw that through [the] laying on of the apostles' hands the Holy Ghost [Spirit] was given, he offered them money, 19. Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost [Spirit].

Acts 11:15. As I began to speak, the Holy Ghost [Spirit] fell on them, as [even] on us at the beginning. 16. Then remembered I [And I remembered] the word of the Lord, how—that—he said, John indeed baptized with water; but ye shall be baptized with [in] the Holy Ghost [Spirit]. 24. He was a good man, and full of the Holy Ghost [Spirit], and of faith:

Acts 13:2. As they ministered to the Lord, and fasted, the Holy Ghost [Spirit] said, Separate me Barnabas and Saul for the work whereunto I have called them. 4. So they, being sent forth by the Holy Ghost [Spirit], departed unto [went down] Seleucia:

Acts 19:2. He said unto them, Have [Did] ye receive the Holy Ghost [Spirit] since [when] ye believed? And they said unto him, [Nay,] We have [did] not so much as heard whether there be any Holy Ghost [hear whether the Holy Spirit was given]. 3. And he said—unto them—, Unto [Into] what then were ye baptized? And they said, Unto [Into] John's baptism. 4. Then said Paul [And Paul said], John —verily—baptized with the baptism of repentance, saying unto the people, that they should believe on him which [that] should come after him, that is, on—Christ—Jesus. 5. When they heard *this*, they were baptized in [into] the name of the Lord Jesus. 6. And when Paul had laid *his* hands upon them, the Holy Ghost [Spirit] came on them; and they spake with tongues, and prophesied.

Rom. 5:5. The love of God is [hath been] shed abroad in our hearts by [through] the Holy Ghost [Spirit] which is [was] given unto us.

Rom. 9:1. I say the truth in Christ, I lie not, my conscience—also—bearing—me—witness [with me] in the Holy Ghost [Spirit],

Rom. 14:17. For the kingdom of God is not meat [eating] and drink [drinking]; but righteousness, and peace, and joy in the Holy Ghost [Spirit].

Gal. 4:6. Because ye are sons, God—hath—sent forth the Spirit of his Son into your [our] hearts, crying, Abba, Father.

Gal. 5:16. Walk in [by] the Spirit, and ye shall not fulfil the lust of the flesh. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and [for] these are contrary the one to the other:—so—that ye cannot [may not] do the things that ye would. 18. But if ye be [are] led of [by] the Spirit, ye are not under the law. 25. If we live in [by] the Spirit, let us also walk in the Spirit [by the Spirit let us also walk].

Eph. 4:30. And grieve not the holy Spirit of God, whereby [in whom] ye are [were] sealed unto the day of redemption.

Eph. 6:17. And take the . . . sword of the Spirit, which is the word of God;

II Ti. 1:7. God hath not given us the [gave us not a] spirit of fear [fearfulness]; but of power, and—of—love, and —of—a sound mind [discipline]. 14. That good thing which was committed unto thee keep by [guard through] the Holy Ghost [Spirit] which dwelleth in us.

Tit. 3:5. Not by works of [*done* in] righteousness which we have done [did ourselves], but according to his mercy he saved us, by [through] the washing of regeneration, and renewing of the Holy Ghost [Spirit]: 6. Which he shed on [poured out upon] us abundantly [richly] through Jesus Christ our Saviour;

Heb. 2:4. God also bearing *them* witness [witness with them], both with [by] signs and wonders, and with [by] divers miracles [manifold powers], and [by] gifts of the Holy Ghost [Spirit], according to his own will?

Heb. 3:7. Wherefore [even] as the Holy Ghost [Spirit] saith, To day if ye will [shall] hear his voice,

II Pe. 1:21. For the [no] prophecy came not in old time [ever came] by the will of man: but—holy—men of God spake [spake from God]—*as they were*—[being] moved by the Holy Ghost [Spirit].

I Jno. 2:20. But [And] ye have an unction [anointing] from the Holy One, and ye know all things.

I Jno. 3:24. Hereby we know that he abideth in us, by the Spirit which he hath given [gave] us.

HONESTY.

Lev. 19:35. Ye shall do no unrighteousness in judgment, in meteyard [measures of length], in [of] weight, or in measure [of quantity]. 36. Just balances, just weights, a just ephah, and a just hin, shall ye have: I *am* the Lord [Jehovah] your God, which [who] brought you out of the land of Egypt.

Deut. 16:20. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord [Jehovah] thy God giveth thee.

Deut. 25:13. Thou shalt not have in thy bag divers [diverse] weights, a great and a small. 14. Thou shalt not have in thine [thy] house divers [diverse] measures, a great and a small.

Psa. 15:5. *He that* putteth not out his money to usury [interest], nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

Psa. 24:4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity [falsehood], nor [And hath not] sworn deceitfully.

Prov. 11:1. A false balance *is* [an] abomination to the Lord [Jehovah]: but a just weight *is* his delight.

Prov. 16:11. A just weight and balance [balance and scales] *are* the Lord's [Jehovah's]: all the weights of the bag *are* his work.

Prov. 20:10. Divers [Diverse] weights, *and* divers [diverse] measures, both of them *are* alike [alike are an] abomination to the Lord [Jehovah].

Isa. 33:15. He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes [taking a bribe], that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing [looking upon] evil; 16. He shall dwell on high: his place of defence *shall be* the munitions of rocks: [his] bread shall be given him; his waters *shall be* sure.

Eze. 45:10. Ye shall have just balances, and a just ephah, and a just bath.

Mk. 10:19. Thou knowest the commandments,—Do not commit adultery,—Do not kill, [Do not commit adultery,] Do not steal, Do not bear false witness, Defraud not [Do not defraud].

Lu. 6:31. As ye would that men should do to you, do ye also to them likewise.

Acts 24:16. And herein do I [Herein I also] exercise myself, to have always a conscience void of offence toward God, and—*toward*—men [always].

II Co. 4:1. Therefore seeing we have this ministry, [even] as we—have—received [obtained] mercy, we faint not; 2. But [we] have renounced the hidden things of dishonesty [shame], not walking in craftiness, nor handling the word of God deceitfully; but by [the] manifestation of the truth commending ourselves to every man's conscience in the sight of God.

II Co. 7:2. Receive [Open your hearts to] us; we—have—wronged no man, we—have—corrupted no man, we—have—defrauded [took advantage of] no man.

II Co. 8:21. Providing for honest things [For we take thought for things honorable], not only in the sight of the Lord, but also in the sight of men.

Phil. 4:8. Brethren, whatsoever things are true, whatsoever things *are* honest [honorable], . . . think on these things.

I Thes. 4:11. Study to be quiet, and to do your own business, and to work with your own hands, as we commanded [even as we charged] you; 12. That ye may walk honestly [becomingly] toward them that are without, and—*that* ye—may have lack [need] of nothing.

Heb. 13:18. Pray for us: for we trust [are persuaded that] we have a good conscience,—in all things—willing [desiring] to live honestly [honorably in all things].

I Pe. 2:12. Having your conversation honest [behavior seemly] among the Gentiles: that, whereas [wherein] they speak against you as evildoers, they may by *your* good works, which they—shall—behold, glorify God in the day of visitation.

HOPE.

Psa. 31:24. Be of good courage [strong], and—he shall—strengthen your heart [let your heart take courage], all ye that hope in the Lord [Jehovah].

Psa. 33:18. The eye of the Lord [Jehovah] *is* upon them that fear him, upon them that hope in his mercy [lovingkindness]; 22. Let thy mercy [lovingkindness], O Lord [Jehovah], be upon us, according as we hope [have hoped] in thee.

Psa. 38:15. In thee, O Lord [Jehovah], do I hope: thou wilt hear [answer], O Lord my God.

Psa. 39:7. Now, Lord, what wait I for? my hope *is* in thee.

Psa. 43:5. Why art thou cast down, O my soul? and why art thou disquieted within me? hope [thou] in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

Psa. 71:5. Thou *art* my hope, O Lord God [Jehovah]: *thou art* my trust from my youth. 14. I will hope continually, and will—yet—praise thee [yet] more and more.

Psa. 146:5. Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the Lord [Jehovah] his God:

Prov. 10:28. The hope of the righteous *shall be* gladness:

Prov. 13:12. Hope deferred maketh the heart sick; but *when* the desire cometh, *it is* a tree of life.

Prov. 14:32. The righteous hath hope [a refuge] in his death.

Jer. 17:7. Blessed *is* the man that trusteth in the Lord [Jehovah], and whose hope [trust] the Lord [Jehovah] is.

Lam. 3:21. This I recall to my mind, therefore have I hope. 24. The Lord [Jehovah] *is* my portion, saith my soul; therefore will I hope in him. 26. *It is* good that *a man* should—both—hope and quietly wait for the salvation of the Lord [Jehovah].

Acts 23:6. Of [touching] the hope and resurrection of the dead I am called in question.

Acts 24:14. But this I confess unto thee, that after the way [Way] which they call heresy [a sect], so worship [serve] I the God of my [our] fathers, believing all things which are written in the law [according to the law] and [which are written] in the prophets: 15. And have [having] hope toward God, which they [these also] themselves — also — allow [look for], that there shall be a resurrection—of the dead,—both of the just and unjust.

Acts 26:7. Unto which *promise* our twelve tribes, instantly [earnestly] serving *God* day and night [night and day], hope to come [attain]. For which hope's sake [And concerning this hope],—king Agrippa,—I am accused of [by] the Jews [O king!].

Rom. 5:2. By [through] whom—also—we have [had our] access by faith into this grace wherein we stand, and [we] rejoice in hope of the glory of God. 3. And not only *so*, but we glory [also rejoice] in [our] tribulations—also—: knowing that tribulation worketh patience [stedfastness]; 4. And patience [stedfastness], experience [approvedness]; and experience [approvedness], hope: 5. And hope maketh not ashamed [putteth not to shame]; because the love of God is [hath been] shed abroad in our hearts by [through] the Holy Ghost [Spirit] which is [was] given unto us.

Rom. 8:24. We are saved by hope [In hope were we saved]: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for [who hopeth for that which he seeth]? 25. But if we hope for that [which] we see not, *then* do we with patience wait for *it*.

Rom. 12:12. Rejoicing in hope;

Rom. 15:4. That—we—through patience and [through] comfort of the scriptures [we] might have hope. 13. The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through [in] the power of the Holy Ghost [Spirit].

I Co. 13:13. Now abideth faith, hope, charity [love],

I Co. 15:19. If in this life only we have hope in Christ [If we have only hoped in Christ in this life], we are of all men most miserable [pitiable].

II Thes. 2:16. God our Father, which [who]—hath—loved us, and hath given [gave] *u.* everlasting consolation [eternal comfort] and good hope through grace,

I Ti. 1:1. Paul, an apostle of Jesus Christ [Christ Jesus] by [according to] the commandment of God our Saviour, and —Lord—Jesus Christ [Christ Jesus],—*which is*—our hope;

Tit. 1:2. In hope of eternal life, which God, that [who] cannot lie, promised before the world began [times eternal];

Tit. 2:13. Looking for that [the] blessed hope, and the glorious appearing [appearing of the glory] of the great God and our Saviour Jesus Christ;

Tit. 3:7. That being justified by his grace, we should [might] be made heirs according to the hope of eternal life.

Heb. 11:1. Faith is—the—substance [assurance] of things hoped for, the evidence [a conviction] of things not seen.

I Pe. 1:3. Blessed *be* the God and Father of our Lord Jesus Christ, which [who] according to his abundant [great] mercy hath begotten [begat] us again unto a lively [living] hope by the resurrection of Jesus Christ from the dead, 21. [so] That your faith and hope might be in God.

I Pe. 3:15. *Be* [*being*] ready always to *give*—an—answer to every man that asketh you a reason of [concerning] the hope that is in you [yet] with meekness and fear:

HOSPITALITY.

Ex. 22:21. Thou shalt neither vex a stranger [A sojourner shalt thou not wrong] nor [neither shalt thou] oppress him: for ye were strangers [sojourners] in the land of Egypt.

Ex. 23:9. Also thou shalt not oppress a stranger [And a sojourner shalt thou not oppress]: for ye know the heart of a stranger [sojourner], seeing ye were strangers [sojourners] in the land of Egypt.

Lev. 19:10. And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape [the fallen fruit] of thy vineyard; thou shalt leave them for the poor and stranger [for the sojourner]: I *am* the Lord [Jehovah] your God. 33. And if a stranger sojourn with thee in your land, ye shall not vex him [do him wrong]. 34. —*But*—the stranger that dwelleth [sojourneth] with you shall be unto you as one born [the home-born] among you, and thou shalt love him as thyself; for ye were strangers [sojourners] in the land of Egypt: I *am* the Lord [Jehovah] your God.

Lev. 24:22. Ye shall have one manner of law, as well for the stranger [sojourner], as for one of your own country [the home-born]: for I *am* the Lord [Jehovah] your God.

Deut. 10:18. He doth execute the judgment of [justice for] the fatherless and widow, and loveth the stranger [sojourner], in giving him food and raiment. 19. Love ye therefore the stranger [sojourner]: for ye were strangers [sojourners] in the land of Egypt.

Deut. 27:19. Cursed *be* he that perverteth [wresteth] the judgment of [justice due to] the stranger [sojourner], fatherless, and widow.

Mat. 22:2. The kingdom of heaven is like [likened] unto a certain king, which

[who] made a marriage [feast] for his son, 3. And sent forth his servants to call them that were bidden to the wedding [marriage feast]: and they would not come. 8. Then saith he to his servants, The wedding is ready, but they which [that] were bidden were not worthy. 9. Go ye therefore into [unto] the [partings of the] highways, and as many as ye shall find, bid to the marriage [feast]. 10. So [And] those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished [filled] with guests.

Mat. 25:34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35. For I was an hungered [hungry], and ye gave me meat [to eat]: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36. Naked, and ye clothed me: I was sick, and ye visited me:

Lu. 14:12. Then said he also to him [And he said to him also] that bade [had bidden] him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither [nor] thy kinsmen, nor —*thy*—rich neighbours [neighbors]; lest [haply] they also bid thee again, and a recompence [recompense] be made thee. 13. But when thou makest a feast, call [bid] the poor, the maimed, the lame, the blind: 14. And thou shalt be blessed; for [because] they cannot [have not *wherewith* to] recompense thee: for thou shalt be recompensed at [in] the resurrection of the just.

Rom. 12:13. Distributing [Communicating] to the necessity of [necessities of the] saints; given to hospitality.

Rom. 16:1. I commend unto you Phebe [Phœbe] our sister, which [who] is a servant of the church which [that] is at Cenchrea [Cenchreæ]: 2. That ye receive her in the Lord, as becometh [worthily of the] saints, and that ye assist her in whatsoever business [matter] she hath [may have] need of you: for she [herself also] hath been a succourer [helper] of many, and of myself also [mine own self].

I Ti. 3:2. A [The] bishop then [therefore] must be blameless [without reproach], the husband of one wife, vigilant [temperate], sober [sober-minded], of good behaviour [orderly], given to hospitality, apt to teach;

I Ti. 5:10. Well reported of for good works; if she have [hath] brought up children, if she have lodged [hath used hospitality to] strangers, if she have [hath] washed the saints' feet, if she have [hath] relieved the afflicted, if she have [hath] diligently followed every good work.

Heb. 13:2. Be not forgetful to entertain [Forget not to show love unto] strangers: for thereby some have entertained angels unawares.

I Pe. 4:9. Use [using] hospitality one to another without grudging [murmuring].

HUMILITY.

Deut. 15:15. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord [Jehovah] thy God redeemed thee:

Psa. 10:17. Lord [Jehovah], thou hast heard the desire of the humble [meek]: thou wilt prepare their heart, thou wilt cause thine ear to hear:

Psa. 37:11. The meek shall inherit the earth [land]; and shall delight themselves in the abundance of peace.

Psa. 69:32. The humble shall see *this* [meek have seen it], *and* be [are] glad:

Psa. 138:6. Though the Lord [Jehovah] *be* [is] high, yet hath he respect unto the lowly:

Psa. 147:6. The Lord [Jehovah] lifteth up [upholdeth] the meek:

Psa. 149:4. He will beautify the meek with salvation.

Prov. 3:34. Surely he scorneth [scoffeth at] the scorners [scoffers]: but he giveth grace unto the lowly.

Prov. 16:19. Better *it is* [is it] *to be* of an humble [a lowly] spirit with the lowly [poor], than to divide the spoil with the proud.

Prov. 22:4. By [The reward of] humility *and* the fear of the Lord [Jehovah] *are* [is] riches, and honour [honor], and life.

Prov. 25:6. Put not forth thyself [thyself forward] in the presence of the king, and stand not in the place of great *men*: 7. For better *it is* [is it] that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

Prov. 27:2. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

Isa. 51:1. Look unto the rock *whence* ye are [were] hewn, and to the hole of the pit *whence* ye are [were] digged.

Mat. 5:3. Blessed *are* the poor in spirit: for their's [theirs] is the kingdom of heaven.

Mat. 11:29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Mat. 18:2. Jesus called [And he called to him] a little child—unto him—, and set him in the midst of them, 3. And said, Verily I say unto you, Except ye be converted [turn], and become as little children, ye shall not [in no wise] enter into the kingdom of heaven. 4. Whosoever therefore shall humble himself as this little child, the same is [the] greatest in the kingdom of heaven.

Mat. 20:26. Whosoever will be [would become] great among you, let him [shall]

be your minister; 27. And whosoever will [would] be chief [first] among you, let him [shall] be your servant:

Mat. 23:12. And whosoever shall exalt himself shall be abased [humbled]; and he that [whosoever] shall humble himself shall be exalted.

Lu. 14:10. When thou art bidden, go and sit down in the lowest room [place]; that when he that bade [hath bidden] thee cometh, he may say unto [to] thee, Friend, Go up higher:

Lu. 18:13. The publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote—upon—his breast, saying, God be [thou] merciful to me a sinner. 14. I tell [say unto] you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased [humbled]; and [but] he that humbleth himself shall be exalted.

I Co. 3:18. If any man among you seemeth to be wise [thinketh that he is wise among you] in this world, let him become a fool, that he may be [become] wise.

I Co. 10:12. Let him that thinketh he standeth take heed lest he fall.

I Co. 13:4. Charity [Love] vaunteth not itself, is not puffed up,

Gal. 6:14. But God forbid that I should [far be it from me to] glory, save in the cross of our Lord Jesus Christ, by whom the world is [through which the world hath been] crucified unto me, and I unto the world.

Eph. 4:2. With all lowliness and meekness, with longsuffering, forbearing one another in love;

Eph. 5:21. Submitting [subjecting] yourselves one to another in the fear of God [Christ].

Phil. 2:3 *Let* nothing *be done* [*doing* nothing] through strife [faction] or [through] vainglory; but in lowliness of mind—let—each esteem [counting] other better than themselves [himself].

I Ti. 1:15. This *is* a faithful [Faithful is the] saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

Jas. 4:6. God resisteth the proud, but giveth grace unto [to] the humble. 10. Humble yourselves in the sight of the Lord, and he shall lift you up [exalt you].

HYPOCRISY.

Job 15:31. Let not him that is deceived trust in vanity [Let him not trust in vanity, deceiving himself]: for vanity shall be his recompence [recompense]. 33. He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive [olive-tree]. 34. For the congregation [company] of hypocrites [the godless] *shall be* desolate [barren], and fire shall consume the tabernacles [tents] of bribery.

Job 17:8. Upright *men* shall be astonied [astonished] at this, and the innocent shall stir up himself against the hypocrite [godless].

Job 20:4. Knowest thou *not* this of old [time], since man was placed upon earth, 5. That the triumphing of the wicked *is* short, and the joy of the hypocrite [godless] *but* for a moment?

Job 27:8. What *is* the hope of the hypocrite [godless], though he hath gained [get him gain], when God taketh away his soul? 9. Will God hear his cry when trouble cometh upon him? 10. Will he delight himself in the Almighty? Will he always call upon God [And call upon God at all times]?

Job 31:33. If [like Adam] I [have] covered my transgressions—as Adam—, by hiding mine iniquity in my bosom: 34. Did I fear a [Because I feared the] great multitude, or did [and] the contempt of families terrify [terrified] me, [So] that I kept silence, *and* went not out of the door? [—]

Psa. 101:7. He that worketh deceit shall not dwell within my house: he that telleth lies [speaketh falsehood] shall not tarry in my sight [be established before mine eyes].

Prov. 14:8. The wisdom of the prudent is to understand his way: but the folly of fools *is* deceit.

Prov. 20:14. *It is* naught [bad], *it is* naught [bad], saith the buyer: but when he is gone his way, then he boasteth.

Prov. 23:6. Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats [dainties]: 7. For as he thinketh in his heart [within himself], so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

Prov. 25:19. Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

Isa. 9:17. The Lord shall have no joy in [will not rejoice over] their young men, neither shall [will he] have mercy [compassion] on their fatherless and widows: for every one *is* an hypocrite [is profane] and an evildoer, and every mouth speaketh folly.

Isa. 10:6. I will send him against an hypocritical [a profane] nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

Jer. 7:4. Trust ye not in lying words, saying, The temple of the Lord [Jehovah], The temple of the Lord [Jehovah], The temple of the Lord [Jehovah], *are* these. 8. Ye trust in lying words, that cannot profit. 9. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not [that ye have not known]; 10. And come and stand before me in this house, which is called by my

name, and say, We are delivered to [that ye may] do all these abominations?

Jer. 9:4. Take ye heed every one of his neighbour [neighbor], and trust ye not in any brother: for every brother will utterly supplant, and every neighbour [neighbor] will walk [go about] with slanders. 8. Their tongue *is*—*as*—an [a deadly] arrow—shot out—; it speaketh deceit: *one* speaketh peaceably to his neighbour [neighbor] with his mouth, but in [his] heart he layeth—his—wait [for him].

Jer. 17:9. The heart *is* deceitful above all *things*, and desperately wicked [it is exceedingly corrupt]: who can know it?

Mat. 6:1. Take heed that ye do not your alms [righteousness] before men, to be seen of men. Verily I say unto you, They reward of [with] your Father which [who] is in heaven. 2. Therefore when [When therefore] thou doest—*thine*—alms, do not sound [sound not] a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have [received] their reward. 5. When thou prayest [ye pray], thou shalt [ye shall] not be as the hypocrites—*are*—: for they love to pray standing [stand and pray] in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have [received] their reward. 16. When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto [be seen of] men to fast. Verily I say unto you, They have [received] their reward. 24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to—the—one, and despise the other. Ye cannot serve God and mammon.

Mat. 7:5. Thou hypocrite, first cast out [cast out first] the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. 15. Beware of false prophets, which [who] come to you in sheep's clothing, but inwardly—they—are ravening wolves.

Mat. 15:7. *Ye* hypocrites, well did Esaias [Isaiah] prophesy of you, saying, 8. This people—draweth nigh unto me with their mouth, and—honoureth [honoreth] me with *their* lips; but their heart is far from me.

Mat. 24:50. The lord of that servant shall come in a day when he looketh not for *him* [expecteth not], and in an hour that [when] he is not aware of [knoweth not], 51. And shall cut him asunder, and appoint—*him*—his portion with the hypocrites: there shall be [the] weeping and [the] gnashing of teeth.

Mk. 12:38. And he said unto them in his doctrine [in his teaching he said], Beware of the scribes, which love to go in long clothing [who desire to walk in long robes], and *love* [*to have*] salutations in the marketplaces, 40. Which [they that] devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation [condemnation].

Lu. 11:39. And the Lord said unto him, Now—do—ye [the] Pharisees make clean [cleanse] the outside of the cup and [of] the platter; but your inward part is full of ravening [extortion] and wickedness.

Lu. 18:11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other [the rest of] men—*are*—, extortioners, unjust, adulterers, or even as this publican. 12. I fast twice in the week, I give tithes of all that I possess [get].

I Co. 13:1. Though [If] I speak with the tongues of men and of angels, and [but] have not charity [love], I am become—*as*—sounding brass, or a tinkling [clanging] cymbal.

Gal. 6:3. For if a man think [thinketh] himself to be something, when he is nothing, he deceiveth himself.

II Ti. 3:5. Having [Holding] a form of godliness, but denying [having denied] the power thereof: 13. Evil men and seducers [impostors] shall wax worse and worse, deceiving, and being deceived.

Tit. 1:16. They profess that they know God; but in [by their] works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

I Jno. 1:6. If we say that we have fellowship with him, and walk in [the] darkness, we lie, and do not the truth: 10. If we say that we have not sinned, we make him a liar, and his word is not in us.

I Jno. 2:4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 9. He that saith he is in the light, and hateth his brother, is in [the] darkness even until now.

I Jno. 4:20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he [can not] love God whom he hath not seen? [.]

IDLENESS.

Prov. 6:6. Go to the ant, thou sluggard; consider her ways, and be wise: 9. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? 10. *Yet* a little sleep, a little slumber, a little folding of the hands to sleep: 11. So shall thy poverty come as one that travelleth [a robber], and thy want as an armed man.

Prov. 10:4. He becometh poor that dealeth [worketh] *with* a slack hand: 5. He that sleepeth in harvest *is* a son that causeth shame. 26. As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

Prov. 12:9. *He that is* despised [Better is he that is lightly esteemed], and hath a

servant,—*is* better—than he that honoureth [honoreth] himself, and lacketh bread. 24. The hand of the diligent shall bear rule: but the slothful shall be under tribute [put under taskwork]. 27. The slothful *man* roasteth not that which he took in hunting.

Prov. 13:4. The soul of the sluggard desireth, and *hath* nothing.

Prov. 14:23. In all labour [labor] there is profit: but the talk of the lips *tendeth* only to penury.

Prov. 15:19. The way of the slothful [sluggard]—*man*—*is* as an [a] hedge of thorns:

Prov. 18:9. He also that is slothful [slack] in his work is brother to him that is a great waster [a destroyer].

Prov. 19:15. Slothfulness casteth into a deep sleep; and an [the] idle soul shall suffer hunger.

Prov. 20:4. The sluggard will not plow by reason of the cold [winter]; *therefore* shall he [he shall] beg in harvest, and *have* nothing. 13. Love not sleep, lest thou come to poverty.

Prov. 21:25. The desire of the slothful [sluggard] killeth him; for his hands refuse to labour [labor].

Prov. 23:21. Drowsiness shall [will] clothe *a man* with rags.

Ecc. 10:18. By—much—slothfulness the building decayeth [roof sinketh in]; and through idleness of the hands the house droppeth through [leaketh].

Isa. 56:10. His watchmen *are* blind: they are all ignorant [without knowledge], they *are* all dumb dogs, they cannot bark: sleeping [dreaming], lying down, loving to slumber.

Mat. 20:6. And about the eleventh hour he went out, and found others standing—idle—and [he] saith unto them, Why stand ye here all the day idle, 7. They say unto him, Because no man hath hired us.

II Thes. 3:10. For even when we were with you, this we commanded you,—that—if any would [will] not work, neither should he [let him] eat. 11. For we hear that there are some [hear of some] which [that] walk among you disorderly, working [that work] not at all, but are busybodies.

I Ti. 5:13. Withal they learn [also] *to be* idle, wandering [going] about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

IDOLATRY.

Ex. 20:3. Thou shalt have no other gods before me. 4. Thou shalt not make unto thee any [a] graven image, or [nor] any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: 5. Thou shalt not bow down thyself to [unto] them, nor serve them: for I the Lord [Jehovah] thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto [upon] the third and [upon the] fourth *generation* of them that hate me; 6. And shewing mercy [showing lovingkindness] unto thousands of them that love me, and keep my commandments.

Ex. 23:13. Make no mention of the name of other gods, neither let it be heard out of thy mouth.

Lev. 19:4. Turn ye not unto idols, nor make to yourselves molten gods: I *am* the Lord [Jehovah] your God.

Deut. 27:15. Cursed *be* the man that maketh *any* [a] graven or molten image, an abomination unto the Lord [Jehovah], the work of the hands of the craftsman, and putteth *it* in *a* secret *place* [setteth it up in secret].

Psa. 97:7. Confounded be all they [Let all them be put to shame] that serve graven images, that boast themselves of idols:

Psa. 115:4. Their idols *are* silver and gold, the work of men's hands. 5. They have mouths, but they speak not: eyes have they, but they see not: 8. They that make them are [shall be] like unto them; *so is* [Yea,] every one that trusteth in them.

Isa. 42:17. They shall be turned back, they shall be greatly ashamed [utterly put to shame], that trust in graven images, that say to [unto]—the—molten images, Ye *are* our gods.

Jer. 10:11. The gods that have not made the heavens and the earth,—*even*—they [these] shall perish from the earth, 15. They *are* vanity,—*and*—the [a] work of errors [delusion]: in the time of their visitation they shall perish.

Acts 17:16. Now while Paul waited for them at Athens, his spirit was stirred in [provoked within] him, when [as] he saw [beheld] the city wholly given to idolatry [full of idols].

I Co. 8:4. We know that an idol *is* nothing [no idol is *anything*] in the world, and that *there is* none other [no] God but one.

I Co. 10:14. My—dearly—beloved, flee from idolatry. 20. But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils [demons] and not to God: and I would not that ye should have fellowship [communion] with devils [demons].

I Jno. 5:21. [*My*] Little children, keep [guard] yourselves from idols.

Rev. 21:8 Idolaters . . . —shall have —their part [*shall be*] in the lake which [that] burneth with fire and brimstone: which is the second death.

IGNORANCE.

Job 28:12. Where shall wisdom be found? and where *is* the place of understanding? 13. Man knoweth not the price thereof; neither is it found in the land of the living. 20. Whence then cometh wisdom? and where *is* the place of understanding?

Psa. 139:6. *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

Prov. 7:6. For at the window of my house I looked [forth] through my casement [lattice], 7. And [I] beheld among the simple ones, I discerned among the youths, a young man void of understanding, 8. Passing through the street near her corner; and he went the way to her house, 9. In the twilight, in the evening [of the day], in the black [middle of the night] and dark night [in the darkness]: 10. And, behold, there met him a woman *with* the attire of an [a] harlot, and subtil [wily] of heart.

Prov. 20:24. [A] Man's goings *are* of the Lord [Jehovah]; how [then] can—a—man—then—understand his—own—way?

Prov. 22:3. A prudent *man* foreseeth [seeth] the evil, and hideth himself: but the simple pass on, and are punished [suffer for it].

Prov. 27:1. Boast not thyself of to morrow; for thou knowest not what a day may bring forth.

Ecc. 7:23. I said, I will be wise; but it *was* far from me. 24. That which is [, is] far off, and exceeding deep, who can find it out?

Ecc. 8:6. Because [For] to every purpose there is [a] time and judgment, therefore [because] the misery of man *is* great upon him. 7. For he knoweth not that which shall be: for who can tell him when [how] it shall be? 17. I beheld all the work of God, that—a—man cannot find out the work that is done under the sun: because though [however much] a man labour [labor] to seek *it* out, yet he shall not find *it;* yea farther [moreover]; though a wise *man* think to know *it,* yet shall he not be able to find *it.*

Jer. 10:23. O Lord [Jehovah], I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

Lu. 23:34. Then said Jesus [And Jesus said], Father, forgive them; for they know not what they do.

Jno. 13:7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know [understand] hereafter.

Acts 1:7. It is not for you to know—the—times or—the—seasons, which the Father hath put in [set within] his own power [authority].

Acts 3:14. But ye denied the Holy [and Righteous] One—and the Just—, and desired [asked for] a murderer to be granted unto you; 15. And killed the Prince of life, whom God—hath—raised from the dead; whereof we are witnesses. 17. And now, brethren, I wot [know] that through [in] ignorance ye did *it,* as *did* also your rulers.

Acts 17:23. For as I passed by [along], and beheld your devotions [observed the objects of your worship], I found [also] an altar with this inscription, TO THE [AN] UNKNOWN GOD. Whom [what] therefore ye ignorantly worship [worship in ignorance], him declare I [this I set forth] unto you.

I Co. 2:7. But we speak the wisdom of God [God's wisdom] in a mystery, *even* the hidden *wisdom* [*wisdom* that hath been hidden], which God ordained [foreordained] before the world [worlds] unto our glory: 8. Which none of the princes [rulers] of this world knew [hath known]: for had they known *it,* they would not have crucified the Lord of glory.

I Co. 3:19. For the wisdom of this world is foolishness with God. For it is written, He [that] taketh the wise in their—own—craftiness.

I Co. 13:9. We know in part, and we prophesy in part. 12. Now we see through [in] a glass [mirror] darkly; but then face to face.

Jas. 1:5. If any of you lack [lacketh] wisdom, let him ask of God, that [who] giveth to all—*men*—liberally, and upbraideth not; and it shall be given him. 6. But let him ask in faith, nothing wavering [doubting]. For he that wavereth [doubteth] is like a wave [the surge] of the sea driven with [by] the wind and tossed.

IMAGINATIONS, *EVIL.*

Gen. 6:5. And God [Jehovah] saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

Gen. 8:21. And the Lord [Jehovah] smelled a [the] sweet savour [savor]; and the Lord [Jehovah] said in his heart, I will not again curse the ground any more for man's sake; for [that] the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

Deut. 29:19. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination [stubbornness] of mine [my] heart.

I Ch. 28:9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord [Jehovah] searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

Prov. 6:16. These six *things* doth the Lord hate [There are six things which Jehovah hateth]; yea, seven [which] *are* an abomination unto him: 17. A proud look [Haughty eyes], a lying tongue, and hands that shed innocent blood, 18. An [A] heart that deviseth wicked imaginations [purposes], feet that be [are] swift in running to mischief,

Rom. 1:21. When they knew [Because that knowing] God, they glorified *him* not as God, neither were thankful [gave thanks]; but became vain in their imaginations [reasonings], and their foolish [senseless] heart was darkened.

II Co. 10:3. Though we walk in the flesh, we do not war after [according to] the flesh: 5. Casting down imaginations, and every high thing that exalteth itself [is exalted] against the knowledge of God, and bringing into captivity every thought [every thought into captivity] to the obedience of Christ.

IMMORTALITY.

Gen. 5:24. Enoch walked with God: and he *was* not; for God took him.

Psa. 16:10. For thou wilt not leave my soul in hell [to Sheol]; neither wilt thou suffer thine Holy One [thy holy one] to see corruption. 11. Thou wilt shew [show] me the path of life: in thy presence *is* fulness of joy; at [in] thy right hand *there are* pleasures for evermore.

Psa. 21:4. He asked life of thee,—*and* —thou gavest *it* him, *even* length of days for ever and ever.

Psa. 22:26. The meek shall eat and be satisfied: they shall praise the Lord [Jehovah] that seek [after] him: [Let] your heart—shall—live for ever.

Psa. 23:6. Surely goodness and mercy [lovingkindness] shall follow me all the days of my life: and I will [shall] dwell in the house of the Lord [Jehovah] for ever.

Psa. 31:5. Into thine [thy] hand I commit [commend] my spirit: thou hast redeemed me, O Lord [Jehovah, thou] God of truth.

Psa. 37:18. The Lord [Jehovah] knoweth the days of the upright [perfect]: and their inheritance shall be for ever. 27. Depart from evil, and do good; and dwell for evermore.

Psa. 86:12. I will praise thee, O Lord my God, with all my [my whole] heart: and I will glorify thy name for evermore.

Psa. 133:3. As [Like] the dew of Hermon,—*and as the dew*—that descended [cometh down] upon the mountains of Zion: for there the Lord [Jehovah] commanded the blessing, *even* life for evermore.

Ecc. 12:7. Then shall [And] the dust return [returneth] to the earth as it was: and the spirit—shall—return [returneth] unto God who gave it.

Mat. 10:28. Fear not them which [Be not afraid of them that] kill the body, but are not able to kill the soul: but rather fear him which [who] is able to destroy both soul and body in hell.

Mat. 16:26. What is [shall] a man [be] profited, if he shall gain the whole world, and lose his own soul [forfeit his life]? or what shall a man give in exchange for his soul [life]?

Mat. 19:16. And, behold, one came [to him] and said—unto him, Good—Master [Teacher], what good thing shall I do, that I may have eternal life?

Mat. 25:46. And these shall go away into everlasting [eternal] punishment: but the righteous into life eternal [eternal life].

Mk. 10:30. But he shall receive an [a] hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Jno. 6:39. And this is the Father's will which hath [the will of him that] sent me, that of all [that] which he hath given me I should lose nothing, but should raise it up —again—at the last day.

Jno. 10:28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out [and no one shall snatch them out] of my hand.

Jno. 11:25. Jesus said unto her, I am the resurrection, and the life: he that believeth in [on] me, though he were dead [die], yet shall he live: 26. And whosoever liveth and believeth in [on] me shall never die. Believest thou this?

Jno. 14:19. Yet a little while, and the world seeth [beholdeth] me no more; but ye see [behold] me: because I live, ye shall live also.

Rom. 6:22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness [sanctification], and the end everlasting [eternal] life. 23. For the wages of sin *is* death; but the [free] gift of God *is* eternal life through Jesus Christ [in Christ Jesus] our Lord.

I Thes. 4:13. But I [we] would not have you—to be—ignorant, brethren, concerning them which are [that fall] asleep, that ye sorrow not, even as others [the rest] which [who] have no hope. 14. For if we believe that Jesus died and rose again, even so them also which sleep [that are fallen asleep] in Jesus will God bring with him. 15. For this we say unto you by the word of the Lord, that we which [that] are alive—*and*—remain [that are left] unto the coming of the Lord shall not prevent [in no wise precede] them which [that] are [fallen] asleep. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17. Then we which [that] are alive—*and*—remain [that are left] shall be caught up together with them [together with them be caught up] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18. Wherefore comfort one another with these words.

I Ti. 4:8. Godliness is profitable unto [for] all things, having promise of the life that [which] now is, and of that which is to come.

II Ti. 1:9. Who—hath—saved us, and called *us* with an [a] holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began [times eternal], 10. But is now made manifest [hath now been manifested] by the appearing of our Savior Jesus Christ [Christ Jesus], who — hath — abolished death, and—hath—brought life and immortality to light through the gospel:

Tit. 1:2. In hope of eternal life, which God, that [who] cannot lie, promised before the world began [times eternal];

Heb. 11:5. Enoch was translated that he should not see death; and [he] was not found, because God — had — translated him:

I Pe. 1:3. Blessed *be* the God and Father of our Lord Jesus Christ, which [who] according to his abundant [great] mercy hath begotten [begat] us again unto a lively [living] hope by the resurrection of Jesus Christ from the dead, 4. To [unto] an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5. Who—are kept—by the power of God [are guarded] through faith unto [a] salvation ready to be revealed in the last time.

Rev. 22:5. And there shall be no night there [night no more]; and they need no candle [light of lamp], neither light of —the—sun; for the Lord God giveth [shall give] them light: and they shall reign for ever and ever.

IMPENITENCE.

Lev. 26:21. If ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

Job 33:14. God speaketh once, yea twice, *yet* [*though*] *man* perceiveth [regardeth] it not.

Psa. 7:11. [a] God is angry *with the wicked* [that hath indignation] every day. 12. If he [a man] turn not, he will whet his sword; he hath bent his bow, and made it ready.

Psa. 32:9. Be ye not as the horse, *or* as the mule, *which* have no understanding.

Psa. 68:21. God shall wound [will smite through] the head of his enemies,—*and*—the hairy scalp of such an [a] one as goeth on still in his trespasses [guiltiness].

Psa. 78:8. A stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God.

Psa. 81:11. My people would not hearken [hearkened not] to my voice; and Israel would none of me. 12. So I gavest them up unto their own hearts' lust [let them go after the stubbornness of their heart]: *and* they walked [That they might walk] in their own counsels.

Psa. 82:5. They know not, neither will [do] they understand; they walk on [to and fro] in darkness:

Psa. 95:8. Harden not your heart, as in the provocation [as at Meribah],—and—as *in* the day of temptation [Massah] in the wilderness.

Prov. 19:16. He that despiseth [is careless of] his ways shall die.

Prov. 21:29. A wicked man hardeneth his face:

Prov. 26:11. As a dog [that] returneth to his vomit, *so* [*is*] a fool returneth to [that repeateth] his folly.

Prov. 28:13. He that covereth his sins [transgressions] shall not prosper: 14. He that hardeneth his heart shall fall into mischief.

Prov. 29:1. He, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

Isa. 65:12. Because when I called, ye did not answer; when I spake, ye did not hear; but [ye] did [that which was] evil before [in] mine eyes, and did choose [chose] *that* wherein I delighted not. 15. Ye shall leave your name for a curse unto my chosen: for [and] the Lord God [Jehovah] shall [will] slay thee.

Jer. 29:19. Because they have not hearkened to my words, saith the Lord [Jehovah], which [wherewith] I sent unto them —by—my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the Lord [Jehovah].

Eze. 12:2. Thou dwellest in the midst of a [the] rebellious house, which [that] have eyes to see, and see not; they [that] have ears to hear, and hear not: for they *are* a rebellious house.

Eze. 33:4. Whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. 5. He heard the sound of the trumpet, and took not warning; his blood shall be upon him.

Mat. 13:15. For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see [haply they should perceive] with *their* eyes, and hear with *their* ears, and—should—understand with *their* heart, and should be converted [turn again], and I should heal them.

Mat. 23:37. O Jerusalem, Jerusalem, —*thou*—that killest [killeth] the prophets, and stonest [stoneth] them which [that] are sent unto thee [her!], how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

Mat. 24:38. Marrying and giving in marriage, until the day that Noe [Noah] entered into the ark, 39. And [they] knew not until the flood came, and took them all away; so shall [be]—also—the coming of the Son of man—be—. 48. If that evil servant shall say in his heart, My lord de-

layeth his coming [tarrieth]; 49. And shall begin to smite [beat] *his* fellow-servants, and to [shall] eat and drink with the drunken; 50. The lord of that servant shall come in a day when he looketh [expecteth] not—for *him*—, and in an hour that he is not aware of [when he knoweth not], 51. And shall cut him asunder, and appoint—*him*—his portion with the hypocrites.

Mat. 27:4. I have sinned in that I—have—betrayed the innocent blood. And [But] they said, What *is that* to us? see thou *to that* [*it*]. 25. Then answered all the people [And all the people answered], and said, His blood *be* on us, and on our children.

Mk. 3:5. He . . . looked round about on them with anger, being grieved for [at] the hardness [hardening] of their hearts,

Lu. 16:31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose [if one rise] from the dead.

Acts 7:51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost [Spirit]: as your fathers *did, so do* ye.

Rom. 2:4. Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? 5. After thy hardness and impenitent heart treasurest up unto [for] thyself wrath against [in] the day of wrath and revelation of the righteous judgment of God;

Heb. 12:17. For ye know—how—that afterward, when he would have inherited [that even when he afterward desired to inherit] the blessing, he was rejected: for he found no place of repentance [for a change of mind *in his father*], though he sought it carefully [diligently] with tears.

Rev. 3:3. Remember therefore how thou hast received and heard [didst hear], and hold fast [keep *it*], and repent. If therefore thou shalt not watch, I will come—on thee—as a thief, and thou shalt not know what hour I will come upon thee.

INCONSISTENCY.

Mat. 7:3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4. Or how wilt thou say to thy brother, Let me pull [cast] out the mote out of thine eye; and, behold [lo], a [the] beam *is* in thine own eye? 5. Thou hypocrite, first cast out [cast out first] the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Mat. 23:3. All [things] therefore whatsoever they bid you [*these* do and] observe,—*that* observe and do;—but do not ye after their works: for they say, and do not. 4. For [Yea,] they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers [their finger].

Rom. 2:1. Therefore [Wherefore] thou art inexcusable [without excuse], O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest [dost practice] the same things. 21. Thou therefore which [that] teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22. Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege [rob temples]? 23. Thou that makest thy boast of [who gloriest in] the law, through breaking [thy transgression of] the law dishonourest [dishonorest] thou God?

INDECISION.

I Ki. 18:21. How long halt ye [go ye limping] between [the] two opinions [sides]? if the Lord [Jehovah] *be* God, follow him: but if Baal, *then* follow him.

Hos. 10:2. Their heart is divided; now shall they be found faulty [guilty]:

Mat. 6:24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to—the—one, and despise the other. Ye cannot serve God and mammon.

Mat. 26:41. Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

Jas. 1:8. A double minded man—*is*—unstable in all his ways.

Jas. 4:17. To him [therefore] that knoweth to do good, and doeth *it* not, to him it is sin.

See *DECISION*.

INDUSTRY.

Gen. 2:15. The Lord [Jehovah] God took the man, and put him into the garden of Eden to dress it and to keep it.

Ex. 23:12. Six days thou shalt do thy work, and on the seventh day thou shalt rest.

Prov. 10:4. He becometh poor that dealeth [worketh] *with* a slack hand: but the hand of the diligent maketh rich. 5. He that gathereth in summer *is* a wise son.

Prov. 12:11. He that tilleth his land shall have plenty of bread.

Prov. 13:4. The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat. 11. He that gathereth by labour [labor] shall [have] increase. 23. Much food *is in* the tillage of the poor:

Prov. 14:4. Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox. 23. In all labour [labor] there is profit.

Prov. 20:13. Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

Prov. 21:5. The thoughts of the diligent *tend* only to plenteousness; but—of—every one *that is* hasty [*hasteth*] only to want.

Prov. 22:29. Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean *men*.

Prov. 28:19. He that tilleth his land shall have plenty of bread.

Prov. 30:25. The ants *are* a people not strong, yet they prepare [provide] their meat [food] in the summer; 26. The conies *are* but a feeble folk, yet make they their houses in the rocks;

Prov. 31:27. She looketh well to the ways of her household, and eateth not the bread of idleness.

Ecc. 1:3. What profit hath—a—man of all his labour [labor] which he taketh [wherein he laboreth] under the sun?

Ecc. 2:10. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in [because of] all my labour [labor]: and this was my portion of [from] all my labour [labor]. 11. Then I looked on all the works that my hands had wrought, and on the labour [labor] that I had laboured [labored] to do: and, behold, all *was* vanity and vexation of spirit [a striving after wind], and *there was* no profit under the sun. 18. Yea, [And] I hated all my labour [labor] which I had taken [wherein I labored] under the sun: because I should [seeing that I must] leave it unto the man that shall be after me. 19. And who knoweth whether he shall [will] be a wise *man* or a fool? yet shall [will] he have rule over all my labour [labor] wherein I have laboured [labored], and wherein I have shewed [showed] myself wise under the sun. 21. For there is a man whose labour [labor] *is* in [with] wisdom, and in [with] knowledge, and in equity [with skillfulness];

Ecc. 9:10. Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave [Sheol], whither thou goest.

Ecc. 11:4. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. 6. In the morning sow thy seed, and in the evening withhold not thine [thy] hand: for thou knowest not whether [which] shall prosper, either [whether] this or that, or whether they both *shall be* alike good.

Rom. 12:11. Not slothful—in business—; fervent in spirit; serving the Lord.

Eph. 4:28. Let him that stole steal no more: but rather let him labour [labor], working with *his* hands the thing which [that] is good, that he may have [whereof] to give to him that needeth [hath need].

I Thes. 4:11. Study to be quiet, and to do your own business, and to work with your—own—hands, [even] as we commanded [charged] you; 12. That ye may walk honestly [becomingly] toward them that are without, and—*that* ye—may have lack [need] of nothing.

INFIDELITY.

Ex. 5:2. Pharaoh said, Who *is* the Lord [Jehovah], that I should obey [hearken unto] his voice to let Israel go?

Ex. 14:11. And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry [bring] us forth out of Egypt?

Ex. 17:7. And he called the name of the place Massah, and Meribah, because of the chiding [striving] of the children of Israel, and because they tempted the Lord [Jehovah] saying, Is the Lord [Jehovah] among us, or not?

II Ch. 36:16. They mocked the messengers of God, and despised his words, and misused [scoffed at] his prophets, until the wrath of the Lord [Jehovah] arose against his people, till *there was* no remedy.

Job 15:25. He stretcheth [Because he hath stretched] out his hand against God, and strengtheneth himself [behaveth himself proudly] against the Almighty. 26. He runneth upon him, *even* on *his* [with a *stiff*] neck, upon [With] the thick bosses of his bucklers:

Job 21:14. They say unto God, Depart from us; for we desire not the knowledge of thy ways. 15. What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

Job 35:3. Thou saidst [sayest], What advantage will it be unto thee? *and*, What profit shall I have, *if I be cleansed* from my sin [more than if I had sinned]?

Psa. 1:1. Blessed *is* the man that walketh not in the counsel of the ungodly [wicked], nor standeth in the way of sinners, nor sitteth in the seat of—the—scornful [scoffers].

Psa. 10:11. He hath said [saith] in his heart, God hath forgotten: he hideth his face; he will never see *it*. 13. Wherefore doth the wicked contemn God? he hath said [And say] in his heart, Thou wilt not require *it*.

Psa. 12:3. The Lord shall [Jehovah will] cut off all flattering lips,—*and*—the tongue that speaketh proud [great] things: 4. Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?

Psa. 14:1. The fool hath said in his heart, *There is* no God. 6. Ye have shamed [put to shame] the counsel of the poor, because the Lord [Jehovah] *is* his refuge.

Psa. 42:3. My tears have been my meat [food] day and night, while they continually say unto me, Where *is* thy God?

Psa. 50:21. These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an* [a] *one* as thyself:

Psa. 59:7. Swords *are* in their lips: for who, *say they,* doth hear?

Psa. 64:5. They encourage themselves *in* an evil matter [purpose]: they commune of laying snares privily; they say, Who shall [will] see them?

Prov. 1:22. How long, ye simple ones, will ye love simplicity? and—the—scorners [scoffers] delight [them] in—their—scorning [scoffing], and fools hate knowledge?

Dan. 3:15. Who *is* that God that shall deliver you out of my hands?

Zeph. 1:12. I will search Jerusalem with candles [lamps], and [I will] punish the men that are settled on their lees: that say in their heart, The Lord [Jehovah] will not do good, neither will he do evil.

Mal. 1:7. Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord [Jehovah] *is* contemptible.

Mat. 12:24. When the Pharisees heard *it,* they said, This *fellow* [man] doth not cast out devils [demons], but by Beelzebub the prince of the devils [demons].

Mat. 27:39. And they that passed by reviled [railed on] him, wagging their heads, 40. And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be [art] the Son of God, come down from the cross. 41. Likewise [In like manner] also the chief priests mocking *him,* with the scribes and elders, said, 42. He saved others; himself he cannot save. If he be [He is] the King of Israel, let him now come down from the cross, and we will believe [on] him. 43. He trusted in [on] God; let him deliver him now; if he will have [desireth] him: for he said, I am the Son of God. 44. The thieves [robbers] also, which [that] were crucified with him, cast the same in his teeth [cast upon him the same reproach].

Lu. 19:14. His citizens hated him, and sent a message [an ambassage] after him, saying, We will not have [let] this *man*—to—reign over us. 27. Those [But these] mine enemies, which [that] would not that I should reign over them, bring hither, and slay *them* before me.

Acts 23:8. The Sadducees say that there is no resurrection, neither angel, nor spirit:

Rom. 9:20. Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it,* Why hast [didst] thou made [make] me thus? 21. Hath not the potter power [a right] over the clay, of [from] the same lump to make one [part a] vessel unto honour [honor], and another unto dishonour [dishonor]?

Heb. 10:29. Of how much sorer punishment, suppose [think] ye, shall he be thought [judged] worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

II Pe. 3:3. There shall come [Knowing this first, that] in the last days scoffers [mockers shall come with mockery], walking after their own lusts, 4. And saying, Where is the promise of his coming? for since [from the day that] the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

INFLUENCE.

Prov. 22:24. Make no friendship with an angry man [a man that is given to anger]; and with a furious [wrathful] man thou shalt not go: 25. Lest thou learn his ways, and get a snare to thy soul.

Prov. 29:12. If a ruler hearken [hearkeneth] to lies [falsehood], all his servants *are* wicked.

Hos. 4:9. And there [it] shall be, like people, like priest: and I will punish them for their ways, and reward [will requite] them their doings.

Mat. 5:14. Ye are the light of the world. A city—that is—set on an [a] hill cannot be hid. 15. Neither do men light a candle [lamp], and put it under a [the] bushel, but on a candlestick [the stand]; and it giveth light [shineth] unto all that are in the house. 16. [Even so] Let your light—so—shine before men, that they may see your good works, and glorify your Father which [who] is in heaven.

Mk. 4:21. And he said unto them, Is a candle [the lamp] brought to be put under a [the] bushel, or under a [the] bed? and not to be set on a candlestick [put on the stand]? 22. For there is nothing hid, which shall not [save that it should] be manifested; neither was any thing kept [made] secret, but that it should come abroad [to light].

Lu. 11:33. No man, when he hath lighted a candle [lamp], putteth *it* in a secret place [cellar], neither under a [the] bushel, but on a candlestick [the stand], that they which come [enter] in may see the light.

Lu. 12:1. Beware ye of the leaven of the Pharisees, which is hypocrisy.

I Co. 5:6. Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? 7. Purge out—therefore—the old leaven, that ye may be a new lump, [even] as ye are unleavened.

Heb. 12:15. Looking diligently [carefully] lest any man fail [lest *there be* any man that falleth short] of the grace of God; lest any root of bitterness springing up trouble *you,* and thereby [the] many be defiled;

I Pe. 2:11.—Dearly—beloved, I beseech *you* as strangers [sojourners] and pilgrims, [to] abstain from fleshly lusts, which war against the soul; 12. Having your conversation honest [behavior seemly] among the Gentiles: that, whereas [wherein] they speak against you as evildoers, they may by *your* good works, which they—shall—behold, glorify God in the day of visitation.

INGRATITUDE.

Deut. 8:12. Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;* 13. And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; 14. Then thine [thy] heart be lifted up, and thou forget the Lord [Jehovah] thy God, which [who] brought thee forth out of the land of Egypt, from [out of] the house of bondage;

Deut. 28:47. Because thou servedst not the Lord [Jehovah] thy God with joyfulness, and with gladness of heart, for [by reason of] the abundance of all *things;* 48. Therefore shalt thou serve thine enemies which the Lord [that Jehovah] shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things:*

Deut. 31:16. And the Lord [Jehovah] said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring [play the harlot] after the [strange] gods—of the strangers—of the land, whither they go *to be* among them, and will forsake me,

Judg. 10:11. *Did* not *I deliver* [*save*] *you* from the Egyptians, and from the Amorites, 13. Yet ye have forsaken me, and served other gods: wherefore I will deliver [save] you no more. 14. Go and cry unto the gods which ye have chosen; let them deliver [save] you in the time of your tribulation [distress].

I Sa. 10:19. Ye have this day rejected your God, who himself saved [saveth] you out of all your adversities [calamities] and your tribulations [distresses]; and ye have said unto him, *Nay,* but set a king over us.

Psa. 106:7. Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies [loving-kindnesses];

Isa. 1:2. I have nourished and brought up children, and they have rebelled against me.

Hos. 13:6. According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

Lu. 17:17. Were there not [Were not the] ten cleansed? but where *are* the nine? 18. There are not [Were there none] found that returned to give glory to God, save this stranger. [?]

Jno. 1:11. He came unto his own, and [they that were] his own received him not.

Rom. 1:21. Because that, when they knew [knowing] God, they glorified *him* not as God, neither were thankful [gave thanks]; but became vain in their imaginations [reasonings], and their foolish [senseless] heart was darkened.

INHERITANCE.

Gen. 48:21. And Israel said unto Joseph, Behold, I die; but God shall [will] be with you, and bring you again unto the land of your fathers. 22. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

II Ch. 21:3. And their father gave them great gifts of silver, and of gold, and of precious things, with fenced [fortified] cities in Judah: but the kingdom gave he to Jehoram; because he *was* the firstborn.

Job 42:15. And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

Prov. 17:2. A wise servant [servant that dealeth wisely] shall have rule over a son that causeth shame, and shall have part of [in] the inheritance among the brethren.

Prov. 20:21. An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

Acts 20:32. And now,—brethren,—I commend you to God, and to the word of his grace, which is able to build you up, and to give you an [the] inheritance among all them which [that] are sanctified.

Acts 26:18. To open their eyes, *and* to turn *them* [that they may turn] from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness [remission] of sins, and [an] inheritance among them which [that] are sanctified by faith—that is—in me.

Rom. 8:16. The Spirit itself [himself] beareth witness with our spirit, that we are—the—children of God: 17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him,* that we may be also glorified together [with *him*].

Tit. 3:7. That being justified by his grace, we should [might] be made heirs according to the hope of eternal life.

Heb. 9:16. For where a testament *is,* there must—also—of necessity be the death of the testator [him that made it]. 17. For a testament *is* of force after men are dead [where there hath been death]: otherwise it is of no strength at all while the testator liveth [for it doth never avail while he that made it liveth].

INJUSTICE. See *DISHONESTY*.

INSPIRATION.

Mk. 13:11. But when they—shall—lead *you* [*to judgment*], and deliver you up, take no thought [be not anxious] beforehand what ye shall speak—, neither do ye premeditate—: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost [Spirit].

Lu. 1:15. For he shall be great in the sight of the Lord, and [he] shall drink neither [no] wine nor strong drink; and he shall be filled with the Holy Ghost [Spirit], even from his mother's womb.

Lu. 12:11. And when they bring you unto [before] the synagogues, and—*unto*—magistrates [the rulers], and powers [the authorities], take ye no thought [be not anxious] how or what—thing—ye shall answer, or what ye shall say: 12. For the Holy Ghost [Spirit] shall teach you in the same [that very] hour what ye ought to say.

Lu. 21:14. Settle *it* therefore in your hearts, not to meditate before what ye shall [beforehand how to] answer. 15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist [withstand or to gainsay].

II Ti. 3:16. All [Every] scripture—*is*—given by inspiration of God [inspired of God],—and—*is* [also] profitable for doctrine [teaching], for reproof, for correction, for instruction [which is] in righteousness:

Rev. 1:10. I was in the Spirit on the Lord's day, and [I] heard behind me a great voice, as of a trumpet, 11. Saying, —I am Alpha and Omega, the first and the last: and,—What thou seest, write in a book,

INSTRUCTION, *DIVINE*.

II Ch. 15:3. Now for a long season Israel *hath been* [was] without the true God, and without a teaching priest, and without law.

Ezra 7:10. For Ezra had prepared [set] his heart to seek the law of the Lord [Jehovah], and to do *it*, and to teach in Israel statutes and judgments [ordinances].

Psa. 34:11. Come, ye children, hearken unto me: I will teach you the fear of the Lord [Jehovah].

Psa. 78:2. I will open my mouth in a parable: I will utter dark sayings of old: 3. Which we have heard and known, and our fathers have told us. 4. We will not hide *them* from their children, shewing [Telling] to the generation to come the praises of the Lord [Jehovah], and his strength, and his wonderful [wondrous] works that he hath done. 5. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: 6. That the generation to come might know *them, even* the children *which* [that] should be born; *who* should arise and declare [tell] *them* to their children:

Psa. 119:12. Blessed *art* thou, O Lord [Jehovah]: teach me thy statutes.

Psa. 143:8. Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. 10. Teach me to do thy will; for thou *art* my God: thy spirit [Spirit] *is* good; lead me into [in] the land of uprightness.

Prov. 1:1. The proverbs of Solomon the son of David, king of Israel; 2. To know wisdom and instruction; to perceive [discern] the words of understanding; 3. To receive—the—instruction of wisdom [in wise dealing], justice [in righteousness], and judgment [justice], and equity;

Prov. 22:6. Train up a child in the way he should go: and [even] when he is old, he will not depart from it. 17. Bow down [Incline] thine ear, and hear the words of the wise, and apply thine [thy] heart unto my knowledge.

Prov. 23:12. Apply thine [thy] heart unto instruction, and thine ears to the words of knowledge. 23. Buy the truth, and sell *it* not; *also* [*Yea,*] wisdom, and instruction, and understanding.

Isa. 38:19. The father to the children shall make known thy truth.

Mat. 5:1. And seeing the multitudes, he went up into a [the] mountain: and when he was set [had sat down], his disciples came unto him: 2. And he opened his mouth, and taught them,

Lu. 20:1. And it came to pass,—*that*—on one of those [the] days, as he taught [was teaching] the people in the temple, and preached [preaching] the gospel, [there came upon him] the chief priests and the scribes—came upon *him*—with the elders, 2. And [they] spake [saying] unto him,—saying,—Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

Lu. 24:27. And beginning at [from] Moses and [from] all the prophets, he expounded unto [interpreted to] them in all the scriptures the things concerning himself.

Jno. 7:14. Now—about—the midst of the feast Jesus went up into the temple, and taught.

Acts 22:3. I am—verily a man *which am* —a Jew, born in Tarsus,—*a city*—in [of] Cilicia, yet [but] brought up in this city at the feet of Gamaliel,—*and*—taught [instructed] according to the perfect [strict] manner of the law of the [our] fathers,—and—was [being] zealous toward [for] God, [even] as ye all are this day.

Rom. 2:19. And art confident that thou thyself art a guide of the blind, a light of them which [that] are in darkness, 20. An instructor [a corrector] of the foolish, a teacher of babes, which hast [having in the law] the form of knowledge and of the truth—in the law—.

Gal. 6:6. Let him that is taught in the word communicate unto him that teacheth in all good things.

Eph. 6:4. And, ye fathers, provoke not your children to wrath: but bring them up [nurture them] in the nurture [chastening] and admonition of the Lord.

II Ti. 3:15. And that from a child [babe] thou hast known the holy scriptures [sacred writings], which are able to make thee wise unto salvation through faith which is in Christ Jesus.

INTEGRITY.

Gen. 18:19. For I [have] know him [to the end], that he will [may] command his children and his household after him, and [that] they shall [may] keep the way of the Lord [Jehovah], to do justice [righteousness] and judgment [justice]; that the Lord [to the end that Jehovah] may bring upon Abraham that which he hath spoken of him.

Ex. 18:21. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness [unjust gain];

Job 13:15. Though he [Behold, he will] slay me,—yet—will I trust in him [I have no hope]: but [Nevertheless] I will maintain mine own [my] ways before him. 18. Behold now, I have ordered *my* cause [set my cause in order]; I know that I shall be justified [am righteous].

Job 27:4. My lips shall not speak wickedness [unrighteousness], nor [Neither shall] my tongue utter deceit. 5. God forbid [Far be it from me] that I should justify you: till I die I will not remove [put away] mine integrity from me. 6. My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.

Psa. 24:3. Who shall ascend into the hill of the Lord [Jehovah]? or [And] who shall stand in his holy place? 4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity [falsehood], nor [And hath not] sworn deceitfully.

Psa. 26:1. Judge me, O Lord [Jehovah]; for I have walked in mine integrity: I have trusted also in the Lord [Jehovah without wavering];—*therefore* I shall not slide —. 2. Examine me, O Lord [Jehovah], and prove me; try my reins and my heart [my heart and my mind]. 3. I have walked in thy truth.

Prov. 2:2. Incline thine ear unto wisdom, *and* apply thine [thy] heart to understanding; 5. Then shalt thou understand the fear of the Lord [Jehovah], and find the knowledge of God.

Prov. 3:3. Let not mercy [kindness] and truth forsake thee: bind them about thy neck; write them upon the table [tablet] of thine [thy] heart: 4. So shalt thou find favour [favor] and good understanding in the sight of God and man.

Prov. 11:3. The integrity of the upright shall guide them: 5. The righteousness of the perfect shall direct his way:

Prov. 12:22. They that deal truly *are* his delight.

Prov. 19:1. Better *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

Prov. 20:7. The just [righteous] *man* [that] walketh in his integrity: [Blessed are] his children—*are* blessed—after him.

Prov. 21:3. To do justice and judgment [righteousness and justice] *is* more acceptable to the Lord [Jehovah] than sacrifice. 15. *It is* joy to the just [righteous] to do judgment [justice]:

Mal. 2:6. The law of truth was in his mouth, and iniquity [unrighteousness] was not found in his lips: he walked with me in peace and equity [uprightness],

Lu. 16:10. He that is faithful in that which is least [a very little] is faithful also in much:

Acts 24:16. Herein do I [I also] exercise myself, to have—always—a conscience void of offence toward God, and—*toward*—men [always].

II Co. 4:2. But [we] have renounced the hidden things of dishonesty [shame], not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

II Co. 7:2. We—have—wronged no man, we—have—corrupted no man, we —have—defrauded [took advantage of] no man.

II Co. 8:21. Providing for honest things [for we take thought for things honorable], not only in the sight of the Lord, but also in the sight of men.

Heb. 13:18. We trust [are persuaded that] we have a good conscience,—in all things—willing [desiring] to live honestly [honorably in all things].

I Pe. 2:12. Having your conversation honest [behavior seemly] among the Gentiles: that, whereas [wherein] they speak against you as evildoers, they may by *your* good works, which they—shall—behold, glorify God in the day of visitation.

INTEMPERANCE. See *TEMPERANCE*.

INTERCESSION.

Gen. 20:7. Now therefore restore the man *his* [man's] wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou

that thou shalt surely die, thou, and all that *are* thine.

Ex. 32:11. And Moses besought the Lord [Jehovah] his God, and said, Lord [Jehovah], why doth thy wrath wax hot against thy people, which [that] thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

Deut. 7:9. Know therefore that the Lord [Jehovah] thy God, he *is* God, the faithful God, which [who] keepeth covenant and mercy [lovingkindness] with them that love him and keep his commandments to a thousand generations;

Ruth 2:12. The Lord [Jehovah] recompense thy work, and a full reward be given thee of the Lord [Jehovah the] God of Israel, under whose wings thou art come to trust [take refuge].

I Sa. 1:17. Eli answered and said, Go in peace: and the God of Israel grant—*thee*—thy petition that thou hast asked of him.

I Sa. 12:23. Moreover as for me, God forbid [far be it from me] that I should sin against the Lord [Jehovah] in ceasing to pray for you: but I will teach [instruct] you [in] the good and the right way:

I Sa. 15:24. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord [Jehovah], and thy words: because I feared the people, and obeyed their voice. 25. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord [Jehovah].

Psa. 7:9. O let the wickedness of the wicked come to an end; but establish [thou] the just [righteous]:

Psa. 12:1. Help, Lord [Jehovah]; for the godly man ceaseth; for the faithful fail from among the children of men.

Psa. 20:1. The Lord [Jehovah] hear [answer] thee in the day of trouble; the name of the God of Jacob defend thee [set thee up on high]. 2. Send thee help from the sanctuary, and strengthen thee out of Zion; 3. Remember all thy offerings, and accept thy burnt sacrifice; 4. Grant thee according to thine own heart [thy heart's desire], and fulfil all thy counsel,

Psa. 28:9. Save thy people, and bless thine inheritance: feed them [Be their shepherd] also, and lift [bear] them up for ever.

Psa. 122:7. Peace be within thy walls, *and* prosperity within thy palaces. 8. For my brethren and companions' sakes, I will now say, Peace *be* within thee.

Mat. 5:44. Pray for them which [that]—despitefully use you, and—persecute you;

Mat. 8:5. And when Jesus [he] was entered into Capernaum, there came unto him a centurion, beseeching him, 6. And saying, Lord, my servant lieth at home [in the house] sick of the palsy, grievously tormented. 7. And Jesus [he] said [saith] unto him, I will come and heal him.

Rom. 1:9. Without ceasing [unceasingly] I make mention of you always in my prayers;

Rom. 10:1. Brethren, my heart's desire and prayers [my supplication] to God [is] for Israel [them]—is—that they might [may] be saved.

II Co. 13:7. Now I [we] pray to God that ye do no evil; not that we should [may] appear approved, but that ye should [may] do that which is honest [honorable], though we be as reprobates.

I Thes. 5:23. The—very—God of peace [himself] sanctify you wholly; and *I pray God* [may] your—whole—spirit and soul and body be preserved blameless [entire, without blame] unto [at] the coming of our Lord Jesus Christ.

II Thes. 1:11. We [also] pray always for you, that our God would [may] count you worthy of *this* [your] calling, and fulfil all the good pleasure of *his* goodness [every desire of goodness], and the [every] work of faith with power:

II Thes. 3:5. The Lord direct your hearts into the love of God, and into the patient waiting for [patience of] Christ. 16. The Lord of peace himself give you peace always [at all times] by all means [in all ways]. The Lord *be* with you all.

I Ti. 2:1. I exhort therefore,—that,—first of all, [that] supplications, prayers, intercessions,—*and*—giving of thanks [thanksgivings], be made for all men; 2. For kings, and—*for*—all that are in authority [high place];

II Ti. 4:16. At my first answer [defence] no man [one] stood with me [took my part], but all—*men*—forsook me: *I pray God* that it may not be laid to their charge [May it not be laid to their account].

Phm. :4. I thank my God [always], making mention of thee—always—in my prayers, 6. That the communication [fellowship] of thy faith may become effectual by [in] the acknowledging [knowledge] of every good thing which is in you in [unto] Christ—Jesus—.

Jas. 5:14. Is any sick among you [among you sick]? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

INTEREST.

Ex. 22:25. If thou lend money to *any of* my people [with thee] *that is* poor—by thee—, thou shalt not be to him as an usurer [a creditor], neither shalt thou [shall ye] lay upon him usury [interest].

Lev. 25:36. Take thou no usury [interest] of him, or increase: but fear thy God; that thy brother may live with thee. 37. Thou shalt not give him thy money upon usury [interest], nor lend [give] him thy victuals for increase.

Deut. 23:19. Thou shalt not lend upon usury [interest] to thy brother; usury [interest] of money, usury [interest] of

victuals, usury [interest] of any thing that is lent upon usury [interest]: 20. Unto a stranger [foreigner] thou mayest lend upon usury [interest]; but unto thy brother thou shalt not lend upon usury [interest]: that the Lord [Jehovah] thy God may bless thee in all that thou settest [puttest] thine [thy] hand to [unto] in the land whither thou goest [in] to possess it.

Psa. 15:5. *He that* putteth not out his money to usury [interest], nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

Isa. 24:2. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender [creditor], so with the borrower [debtor]; as with the taker of usury [interest], so with the giver of usury [interest] to him.

Eze. 18:8. He *that* hath not given forth upon usury [interest], neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment [justice] between man and man, 9. Hath walked in my statutes, and hath kept my judgments [mine ordinances], to deal truly; he *is* just, he shall surely live, saith the Lord God [Jehovah].

INTOLERANCE. See *PERSECUTION.*

JEALOUSY. See *ENVY.*

JOY.

Deut. 12:18. Thou shalt rejoice before the Lord [Jehovah] thy God in all that thou puttest thine [thy] hands unto.

I Ch. 16:27. Glory and honour [Honor and majesty] *are* in his presence [before him]; strength and gladness *are* in his place.

Neh. 12:43. Also [And]—that day—they offered great sacrifices [that day], and rejoiced: for God had made them rejoice with great joy: [and] the wives [women] also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

Job 8:21. Till he [He will yet] fill thy mouth with laughing [laughter], and thy lips with rejoicing [shouting].

Job 33:26. He shall pray [prayeth] unto God, and he will be [is] favourable [favorable] unto him: and he shall see [So that he seeth] his face with joy: for he will render [And he restoreth] unto man his righteousness.

Psa. 5:11. Let all those that put their trust [take refuge] in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

Psa. 9:2. I will be glad and rejoice [exult] in thee: I will sing praise to thy name, O thou most [Most] High.

Psa. 13:5. My heart shall rejoice in thy salvation.

Psa. 19:8. The statutes [precepts] of the Lord [Jehovah] *are* right, rejoicing the heart:

Psa. 20:5. We will rejoice [triumph] in thy salvation, and in the name of our God we will set up *our* banners:

Psa. 21:1. The king shall joy in thy strength, O Lord [Jehovah], and in thy salvation how greatly shall he rejoice! 6. Thou hast made [makest] him most blessed for ever: thou hast made [makest] him—exceeding—glad with [joy in] thy countenance [presence].

Psa. 28:7. The Lord [Jehovah] *is* my strength and my shield; my heart [hath] trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

Psa. 30:5. Weeping may endure [tarry] for a [the] night, but joy *cometh* in the morning. 11. Thou hast turned for me my mourning into dancing: thou hast put off [loosed] my sackcloth, and girded me with gladness.

Psa. 32:11. Be glad in the Lord [Jehovah], and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

Psa. 40:16. Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord [Jehovah] be magnified.

Psa. 68:3. Let the righteous be glad; let them rejoice [exult] before God: yea, let them exceedingly rejoice [rejoice with gladness].

Psa. 71:23. My lips shall greatly rejoice [shout for joy] when I sing [praises] unto thee; and my soul, which thou hast redeemed.

Psa. 100:1. Make a joyful noise unto the Lord [Jehovah], all ye lands. 2. Serve the Lord [Jehovah] with gladness: come before his presence with singing.

Psa. 104:34. [Let] My meditation—of him shall—be sweet [unto him]: I will be glad in the Lord [rejoice in Jehovah].

Psa. 105:3. Glory ye in his holy name: let the heart of them rejoice that seek the Lord [Jehovah]. 43. He brought forth his people with joy, *and* his chosen with gladness [singing]:

Psa. 126:5. They that sow in tears shall reap in joy. 6. He that goeth forth and weepeth, bearing precious seed [seed for sowing], shall doubtless come again with rejoicing [joy], bringing his sheaves *with him.*

Isa. 44:23. Sing, O ye heavens; for the Lord [Jehovah] hath done *it:* shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord [Jehovah] hath redeemed Jacob, and glorified [will glorify] himself in Israel.

Isa. 51:11. The redeemed [ransomed] of the Lord [Jehovah] shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their heads.

Mat. 25:21. His lord said unto him, Well done,—*thou*—good and faithful servant: thou hast been faithful over a few things, I will make thee ruler [set thee] over many things: enter thou into the joy of thy lord.

Lu. 1:47. And my spirit hath rejoiced in God my Saviour.

Lu. 2:10. And the angel said unto them, Fear not [Be not afraid]: for, behold, I bring you good tidings of great joy, which shall be to all [the] people.

Lu. 6:22. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and—shall—reproach *you*, and cast out your name as evil, for the Son of man's sake. 23. Rejoice—ye—in that day, and leap for joy: for, behold, your reward *is* great in heaven:

Lu. 15:6. And when he cometh home, he calleth together *his* friends and neighbours [his neighbors], saying unto them, Rejoice with me; for I have found my sheep which was lost.

Lu. 24:52. And they worshipped him, and returned to Jerusalem with great joy: 53. And were continually in the temple, —praising and—blessing God.

Jno. 15:11. These things have I spoken unto you, that my joy might remain [may be] in you, and *that* your joy might be [may be made] full.

Acts 13:52. The disciples were filled with joy, and with the Holy Ghost [Spirit].

Acts 16:25. At [about] midnight Paul and Silas prayed [were praying], and sang praises [singing hymns] unto God: 34. And—when—he—had—brought them [up] into his house, he [and] set meat [food] before them, and rejoiced [greatly],

Rom. 15:13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through [in] the power of the Holy Ghost [Spirit].

II Co. 1:12. For our rejoicing [glorying] is this, the testimony of our conscience, 24. Not for that we have dominion [lordship] over our [your] faith, but are helpers of your joy:

Gal. 5:22. The fruit of the Spirit is love, joy, peace,

Eph. 5:19. Speaking to yourselves [one to another] in psalms and hymns and spiritual songs, singing and making melody in [with] your heart to the Lord;

Phil. 4:4. Rejoice in the Lord alway [always]:—*and*—again I [will] say, Rejoice.

Col. 1:11. Strengthened with all might [power], according to his glorious power [the might of his glory], unto all patience and longsuffering with joyfulness [joy];

I Pe. 4:13. But—rejoice,—inasmuch [insomuch] as ye are partakers of Christ's suffering, [rejoice]; that, when [at the revelation of] his glory—shall be revealed,—[also] ye may be glad [rejoice]—also—with exceeding joy.

I Jno. 1:4. And these things write we [we write]—unto you—, that your [our] joy may be [made] full.

JUDGMENT.

Psa. 9:7. But the Lord [Jehovah] shall endure [setteth as king] for ever: he hath prepared his throne for judgment. 16. The Lord [Jehovah] is known [hath made himself known,] *by* the judgment *which* he executeth [he hath executed judgment]: the wicked is snared in the work of his own hands. 20. Put them in fear, O Lord [Jehovah]: *that* [Let] the nations—may—know themselves *to be but* men.

Psa. 96:13. The Lord [Jehovah]: for he cometh, for he cometh to judge the earth: he shall [will] judge the world with righteousness, and the people [peoples] with his truth.

Ecc. 3:17. I said in mine [my] heart, God shall [will] judge the righteous and the wicked: for *there is* a time there for every purpose and for every work.

Ecc. 11:9. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine [thy] heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

Ecc. 12:14. God shall [will] bring every work into judgment, with every secret [hidden] thing, whether *it be* good, or whether *it be* evil.

Isa. 59:18. According to *their* deeds, accordingly he will repay, fury [wrath] to his adversaries, recompence [recompense] to his enemies; to the islands he will repay recompence [recompense].

Mat. 3:12. Whose fan *is* in his hand, and he will thoroughly purge [cleanse] his floor [threshing-floor], and [he will] gather his wheat into the garner; but [the chaff] he will burn up—the chaff—with unquenchable fire.

Mat. 7:22. Many will say to me in that day, Lord, Lord, have [did] we not prophesied in [prophesy by] thy name? and in [by] thy name—have—cast out devils [demons]? and in [by] thy name done [do] many wonderful [mighty] works? 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Mat. 10:14. Whosoever shall not receive you, nor hear your words, when ye depart [as ye go forth] out of that house or [that] city, shake off the dust of your feet. 15. It shall be more tolerable for the land of Sodom and Gomorrha [Gomorrah] in the day of judgment, than for that city.

Mat. 11:22. It shall be more tolerable for Tyre and Sidon at [in] the day of judgment, than for you.

Mat. 12:36. Every idle word that men shall speak, they shall give account thereof in the day of judgment. 37. For by thy

words thou shalt be justified, and by thy words thou shalt be condemned.

Mat. 16:27. The Son of man shall come in the glory of his Father with his angels; and then he shall reward [shall he render unto] every man according to his works [deeds].

Mat. 22:13. Then said the king [the king said] to the servants, Bind him hand and foot,—and take him away,—and cast *him* [out] into [the] outer darkness; there shall be [the] weeping and [the] gnashing of teeth.

Mat. 23:14. —Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.—

Mk. 13:32. But of that day and [or] *that* hour knoweth no man [one],—no,—not [even] the angels—which are—in heaven, neither the Son, but the Father.

Lu. 12:2. For [But] there is nothing covered [up], that shall not be revealed; neither [and] hid, that shall not be known. 3. Therefore [Wherefore] whatsoever ye have spoken [said] in [the] darkness shall be heard in the light; and that which [what] ye have spoken in the ear in closets [the inner chambers] shall be proclaimed upon the housetops.

Jno. 5:22. For the Father judgeth no [For neither doth the Father judge any] man, but [he] hath committed [given] all judgment unto the Son:

Jno. 9:41. Jesus said unto them, If ye were blind, ye should [would] have no sin: but now ye say, We see;—therefore—your sin remaineth.

Jno. 12:48. He that rejecteth me, and receiveth not my words [sayings], hath one that judgeth him: the word that I have spoken [spake], the same shall judge him in the last day.

Jno. 15:22. If I had not come and spoken unto them, they had not had sin: but now they have no cloke [excuse] for their sin. 24. If I had not done among them the works which none other—man—did, they had not had sin: but now have they both seen and hated both me and my Father.

Acts 10:42. And he commanded [charged] us to preach unto the people, and to testify that it [this] is he which was [who is] ordained of God *to be* the Judge of quick [the living] and [the] dead.

Acts 17:31. He hath appointed a day, in —the—which he will judge the world in righteousness by *that* [the] man whom he hath ordained; *whereof* he hath given assurance unto all *men,* in that he hath raised him from the dead.

Acts 24:25. As he reasoned of righteousness, temperance [and self-control], and [the] judgment to come, Felix trembled [was terrified],

Rom. 2:5. But after thy hardness and impenitent heart treasurest up unto [for] thyself wrath against [in] the day of wrath and revelation of the righteous judgment of God;

I Co. 3:13. Every [Each] man's work shall be made manifest: for the day shall declare it, because it shall be [is] revealed by [in] fire; and the fire [itself] shall try [prove each] every man's work of what sort it is.

II Co. 5:10. We must all appear [be made manifest] before the judgment seat of Christ; that every [each] one may receive the things *done* in *his* [the] body, according to that [what] he hath done, whether *it be* good or bad.

Gal. 6:5. Every [each] man shall bear his own burden. 6. Let him that is taught in the word communicate unto him that teacheth in all good things. 7. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

II Ti. 4:1. I charge *thee*—therefore—before [in the sight of] God, and the Lord Jesus Christ [of Christ Jesus], who shall judge the quick [living] and the dead at [and by] his appearing and his kingdom; 8. Henceforth there is laid up for me a [the] crown of righteousness, which the Lord, the righteous judge, shall give [to] me at that day: and not to me only, but unto [also to] all them—also—that love [have loved] his appearing.

Heb. 2:2. If the word spoken by [through] angels was [proved] stedfast, and every transgression and disobedience received a just recompence [recompense] of reward; 3. How shall we escape, if we neglect so great [a] salvation;

Heb. 9:27. It is appointed unto men once to die, but [and] after this the [*cometh*] judgment:

Heb. 10:26. If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more [a] sacrifice for sins,

II Pe. 2:4. God spared not—the—angels that [when they] sinned, but cast *them* down to hell, and delivered [committed] *them* into chains [to pits] of darkness, to be reserved unto judgment;

I Jno. 4:17. Herein is—our—love made perfect [with us], that we may have boldness in the day of judgment.

Rev. 22:12. Behold, I come quickly; and my reward *is* with me, to give every [render to each] man according as his work shall be [is].

JUSTICE.

Lev. 19:13. Thou shalt not defraud [oppress] thy neighbour [neighbor], neither [nor] rob *him:* the wages of him that is hired [a hired servant] shall not abide with thee all night until the morning. 14. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but [thou] shalt fear thy God: I *am* the Lord [Jehovah]. 15. Ye shall do no unright-

eousness in judgment; thou shalt not respect the person of the poor, nor honour [honor] the person of the mighty: *but* in righteousness shalt thou judge thy neighbour [neighbor].

Ezra 7:26. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed—speedily—upon him [with all diligence], whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Psa. 72:1. Give the king thy judgments, O God, and thy righteousness unto the king's son. 2. He shall [will] judge thy people with righteousness, and thy poor with judgment [justice].

Psa. 82:2. How long will ye judge unjustly, and accept [respect] the persons of the wicked? 3. Defend [Judge] the poor and fatherless: do justice to the afflicted and needy [destitute]. 4. Deliver [Rescue] the poor and needy: rid [Deliver] *them* out of the hand of the wicked.

Prov. 17:15. He that justifieth the wicked, and he that condemneth the just [righteous], even they both [Both of them alike] *are* [an] abomination to the Lord [Jehovah]. 26. To punish the just [righteous] *is* not good, *nor* to strike princes for equity [smite the noble for *their* uprightness].

Prov. 18:5. —*It is* not good—to accept [To respect] the person of the wicked [is not good], [Nor] to overthrow [turn aside] the righteous in judgment. 17. *He that is* first in his own cause [He that pleadeth his cause first] *seemeth* just; but his neighbour [neighbor] cometh and searcheth him [out].

Ecc. 5:8. If thou seest the oppression of the poor, and [the] violent perverting of judgment [taking away of justice] and justice [righteousness] in a province, marvel not at the matter: for *he that is* [one] higher than the highest [higher] regardeth; and *there be* [are] higher than they.

Isa. 1:17. Learn to do well; seek judgment [justice], relieve the oppressed, judge the fatherless, plead for the widow.

Isa. 56:1. Thus saith the Lord [Jehovah], Keep ye judgment [justice], and do justice [righteousness]: for my salvation *is* near to come, and my righteousness to be revealed.

Zech. 8:16. These *are* the things that ye shall do; Speak ye every man the truth to [with] his neighbour [neighbor]; execute the judgment of truth and peace in your gates:

Mat. 5:23. Therefore if [If therefore] thou bring [art offering] thy gift to [at] the altar, and there rememberest that thy brother hath aught against thee; 24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Mat. 12:7. But if ye had known what *this* meaneth, I will have [desire] mercy, and not sacrifice, ye would not have condemned the guiltless.

Jno. 7:24. Judge not according to—the—appearance, but judge righteous judgment. 51. Doth our law judge *any* [a] man, before it hear him [except it first hear from himself], and know what he doeth?

JUSTIFICATION.

Gen. 15:6. He believed the Lord [in Jehovah]; and he counted [reckoned] it to him for righteousness.

Psa. 32:2. Blessed *is* the man unto whom the Lord [Jehovah] imputeth not iniquity,

Isa. 42:21. The Lord is well pleased [It pleased Jehovah] for his righteousness' sake; he will [to] magnify the law, and make *it* honourable [honorable].

Isa. 45:25. In the Lord [Jehovah] shall all the seed of Israel be justified, and shall glory.

Isa. 53:11. He shall see of the travail of his soul, *and* shall be satisfied: by his [the] knowledge [of himself] shall my righteous servant justify many; for [and] he shall bear their iniquities.

Isa. 56:1. Thus saith the Lord [Jehovah], Keep ye judgment [justice], and do justice [righteousness]: for my salvation *is* near to come, and my righteousness to be revealed.

Isa. 61:10. My soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments [a garland], and as a bride adorneth *herself* with her jewels.

Zech. 3:4. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment [rich apparel].

Jno. 5:24. He that heareth my word, and believeth—on—him that sent me, hath everlasting [eternal] life, and shall not come [cometh not] into condemnation [into judgment]; but is [hath] passed from [out of] death unto [into] life.

Acts 13:39. By him all that believe [every one that believeth] are [is] justified from all things, from which ye could not be justified by the law of Moses.

Rom. 1:16. For I am not ashamed of the gospel—of Christ—: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17. For therein is [revealed] the [a] righteousness of God—revealed—from faith to [unto] faith: as it is written, [But] The just [righteous] shall live by faith.

Rom. 2:13. For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

Rom. 4:5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted [reckoned] for righteousness.

Rom. 5:1. Being [therefore] justified by faith, we have peace with God through our Lord Jesus Christ: 9. Much more then, being now justified by his blood, we shall [shall we] be saved from [the] wrath [*of God*] through him. 11. We also joy [rejoice] in God through our Lord Jesus Christ, by [through] whom we have now received the atonement [reconciliation]. 16. And not as—*it was*—by [through] one that sinned, *so is* the gift: for the judgment *was* by [*came* of] one to [unto] condemnation, but the free gift *is* [came] of many offences [trespasses] unto justification. 21. That as sin hath reigned unto [in] death, even so might grace reign through righteousness unto eternal life by [through] Jesus Christ our Lord.

Rom. 6:22. But now being made free from sin, and becoming [become] servants to God, ye have your fruit unto holiness [sanctification], and the end everlasting [eternal] life.

Rom. 8:1. *There* is therefore now no condemnation to them which [that] are in Christ Jesus—, who walk not after the flesh, but after the Spirit—. 30. Whom he called, them he also justified: and whom he justified, them he also glorified.

Gal. 2:16. A man is not justified by the works of the law, but by the faith of [through faith in] Jesus Christ, even we—have—believed in Jesus Christ [on Christ Jesus], that we might be justified by —the—faith of [in] Christ, and not by the works of the law: for [because] by the works of the law shall no flesh be justified.

Gal. 3:8. The scripture, foreseeing that God would justify the heathen through [Gentiles by] faith, preached [the gospel] before [beforehand]—the gospel—unto Abraham, *saying*, In thee shall all [the] nations be blessed.

Gal. 5:4. Christ is become of no effect unto you [Ye are severed from Christ], whosoever of you are [ye who would be] justified by the law; ye are fallen [away] from grace. 6. For in Jesus Christ [Christ Jesus] neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by [working through] love.

Eph. 6:14. Stand therefore, having [girded] your loins—girt about—with truth, and having [put] on the breastplate of righteousness;

Tit. 3:7. Being justified by his grace, we should [might] be made heirs according to the hope of eternal life.

Heb. 11:4. By faith Abel offered unto God a more excellent sacrifice than Cain, by [through] which he obtained [had] witness [borne to him] that he was righteous, God testifying [bearing witness in respect] of his gifts: 7. By faith Noah, being warned of God of [concerning] things not seen as yet, moved with [godly] fear, prepared an ark to the saving of his house; by the [through] which he condemned the world, and became heir of the righteousness which is by [according to] faith.

Jas. 2:20. But wilt thou know, O vain man, that faith without [apart from] works is dead [barren]? 21. Was not Abraham our father justified by works, when [in that] he—had—offered [up] Isaac his son upon the altar?

JUST RECOMPENSE.

Deut. 32:35.—To me *belongeth*—vengeance [is mine], and recompense;

Prov. 11:31. Behold, the righteous shall be recompensed in the earth: [How] much more the wicked and the sinner.

Prov. 12:14. A man shall be satisfied with good by the fruit of *his* mouth: and the recompense [doings] of a man's hands shall be rendered unto him.

Prov. 20:22. Say not thou, I will recompense evil;—*but*—wait on the Lord [for Jehovah], and he shall [will] save thee.

Jer. 16:18. And first I will recompense their iniquity and their sin double; because they have defiled [polluted] my land,

Jer. 50:29. Call together the archers against Babylon: all ye [them] that bend the bow, camp [encamp] against it [her] round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord [Jehovah], against the Holy One of Israel.

Eze. 7:4. And mine eye shall not spare thee, neither will I have pity: but I will recompense [bring] thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I *am* the Lord [Jehovah].

Eze. 17:19. Therefore thus saith the Lord God [Jehovah]; *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense [I will even bring it] upon his own head.

Joel 3:4. Yea, and what have ye to do with [are ye to] me, O Tyre, and Zidon [Sidon], and all the coasts [regions] of Palestine [Philistia]? will ye render me a recompense? and if ye recompense me, swiftly *and* speedily will I return your recompense upon your own head;

Heb. 2:2. For if the word spoken by [through] angels was [proved] stedfast, and every transgression and disobedience received a just recompense of reward; 3. How shall we escape, if we neglect so great [a] salvation; [?]

Heb. 10:30. For we know him that—hath—said, Vengeance *belongeth* unto me, I will recompense—, saith the Lord—. And again, The Lord shall judge his peo-

ple. 35. Cast not away therefore your confidence [boldness], which hath great recompense of reward.

KIDNAPPING. See "LAWS OF THE BIBLE."

KINDNESS.

Lev. 19:34. —But—the stranger that dwelleth [sojourneth] with you shall be unto you as one born [the home-born] among you, and thou shalt love him as thyself; for ye were strangers [sojourners] in the land of Egypt:

Psa. 112:5. A good man sheweth favor [Well is it with the man that dealeth graciously], and lendeth:

Prov. 14:21. He that despiseth his neighbour [neighbor] sinneth: but he that hath mercy [pity] on the poor, happy *is* he.

Prov. 19:22. The desire of a man [That which maketh a man to be desired] *is* his kindness:

Prov. 31:26. In her tongue *is* the law of kindness [the law of kindness is on her tongue].

Mat. 5:7. Blessed *are* the merciful: for they shall obtain mercy. 42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Mat. 25:34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35. For I was an hungered [hungry], and ye gave me meat [to eat]: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Acts 20:35. I have shewed you all things [In all things I gave you an example],—how—that so labouring [laboring] ye ought to support [help] the weak, and to remember the words of the Lord Jesus, how [that] he [himself] said, It is more blessed to give than to receive.

Rom. 12:15. Rejoice with them that—do—rejoice,—and—weep with them that weep.

Rom. 15:1. We—then—that are strong ought to bear the infirmities of the weak, and not to please ourselves.

I Co. 13:4. Charity [Love] suffereth long, *and* is kind; charity [love] envieth not; charity [love] vaunteth not itself, is not puffed up, 5. Doth not behave itself unseemly, seeketh not her [its] own, is not—easily—provoked, thinketh no [taketh not account of] evil; 6. Rejoiceth not in iniquity [unrighteousness], but rejoiceth in [with] the truth; 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

Gal. 6:1. Brethren, [even] If a man be overtaken in a fault [any trespass], ye which [who] are spiritual, restore such an [a] one in the [a] spirit of meekness [gentleness]; considering [looking to] thyself, lest thou also be tempted. 2. Bear ye one another's burdens, and so fulfil the law of Christ. 10. As we have—therefore—opportunity, let us do good [work that which is good] unto [toward] all *men*, [and] especially unto [toward] them who [that] are of the household of faith.

Eph. 4:32. And be ye kind one to another, tenderhearted, forgiving one another [each other],

Col. 3:12. Put on therefore, as the elect of God [God's elect], holy and beloved, bowels of mercies [a heart of compassion], kindness, humbleness of mind [lowliness], meekness, longsuffering; 14. And above all these things, *put on* charity [love], which is the bond of perfectness.

I Pe. 3:8. *Be ye* all of one mind [like-minded], having compassion one of another [compassionate], love [loving] as brethren, *be* pitiful [tenderhearted], *be* courteous [humbleminded]:

I Pe. 4:8. Above all things have [being] fervent charity [in your love] among yourselves: for charity [love] shall cover the [covereth a] multitude of sins.

II Pe. 1:7. And to [in *your*] godliness, brotherly kindness; and to [in *your*] brotherly kindness, charity [love].

I Jno. 3:17. But whoso [whosoever] hath this [the] world's good [goods], and seeth [beholdeth] his brother have [in] need, and shutteth up his—bowels *of*—*compassion* from him, how dwelleth the love of God [how doth the love of God abide] in him? 18. My little children, let us not love in word, neither in [with the] tongue; but in deed and—in—truth.

KISS.

Gen. 27:26. And his father Isaac said unto him, Come near now, and kiss me, my son. 27. And he came near, and kissed him:

Gen. 31:55. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

Ruth 1:14. And they lifted up their voice, and wept again, and Orpah kissed her mother in law; but Ruth clave unto her.

Prov. 27:6. Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful [profuse].

Mat. 26:48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that—same—is he; hold him fast [take him]. 49. And forthwith [straightway] he came to Jesus, and said, Hail, Master [Rabbi]; and kissed him.

Lu. 7:38. And stood at his feet behind *him* [And standing behind at his feet] weeping, and [she] began to wash [wet] his feet with [her] tears, and did wipe [wiped] *them* with the hairs [hair] of her

head, and kissed his feet, and anointed *them* with the ointment.

Lu. 15:20. And he arose, and came to his father. But when [while] he was yet a great way [afar] off, his father saw him, and had [was moved with] compassion, and ran, and fell on his neck, and kissed him.

Rom. 16:16. Salute one another with a holy kiss. [All] The churches of Christ salute you.

I Pe. 5:14. Greet [Salute]—ye—one another with a kiss of charity [love]. Peace *be* with [unto] you all that are in Christ—Jesus. Amen—.

KNOWLEDGE.

Gen. 2:9. And out of the ground made the Lord [Jehovah] God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of [the] knowledge of good and evil. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Prov. 1:7. The fear of the Lord [Jehovah] *is* the beginning of knowledge: *but* fools [the foolish] despise wisdom and instruction. 22. How long, ye simple ones, will ye love simplicity? and—the—scorners [scoffers] delight [them] in—their—scorning [scoffing], and fools hate knowledge? 29. For that they hated knowledge, and did not choose the fear of the Lord [Jehovah]:

Prov. 2:10. When [For] wisdom entereth [shall enter] into thine [thy] heart, and knowledge is [shall be] pleasant unto thy soul;

Prov. 8:10. Receive my instruction, and not silver; and knowledge rather than choice gold.

Prov. 12:1. Whoso loveth instruction [correction] loveth knowledge: but he that hateth reproof *is* brutish.

Prov. 15:14. The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness [folly].

Prov. 18:15. The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

Prov. 24:5. A wise man *is* strong; yea, a man of knowledge increaseth strength [might].

Hos. 4:6. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also [also will] forget thy children.

I Co. 12:8. For to one is given by [through] the Spirit the word of wisdom; [and] to another the word of knowledge by [according to] the same Spirit;

I Co. 13:9. For we know in part, and we prophesy in part. 10. But when that which is perfect is come—then—that which is in part shall be done away. 11. When I was a child, I spake as a child, I understood [felt] as a child, I thought as a child: but when I became [now that I am become] a man, I [have] put away childish things. 12. For now we see through a glass [in a mirror], darkly; but then face to face: now I know in part; but then shall I know [fully] even as also I am [was fully] known.

Phil. 3:8. Yea, doubtless [verily], and I count all things *but* [to be] loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I—have—suffered the loss of all things, and do count them *but* dung [refuse], that I may win [gain] Christ,

LABOR.

Gen. 3:19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

Ex. 34:21. Six days thou shalt work, but on the seventh day thou shalt rest: in earing [plowing] time and in harvest thou shalt rest.

Lev. 19:13. Thou shalt not defraud [oppress] thy neighbour [neighbor], neither [nor] rob *him:* the wages of him that is hired [a hired servant] shall not abide with thee all night until the morning.

Ecc. 5:12. The sleep of a labouring [laboring] man *is* sweet, whether he eat little or much: but the abundance [fulness] of the rich will not suffer him to sleep.

Jer. 22:13. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong [injustice], *that* useth his neighbour's [neighbor's] service without wages, and giveth him not—for—his work [hire];

Mal. 3:5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against [the] false swearers, and against those that oppress the hireling in *his* wages,

Mat. 20:1. For the kingdom of heaven is like unto a man *that is* an [was a] householder, which [who] went out early in the morning to hire labourers [laborers] into his vineyard. 2. And when he had agreed with the labourers [laborers] for a penny [shilling] a day, he sent them into his vineyard. 3. And he went out about the third hour, and saw others standing—idle—in the marketplace [idle], 4. And said unto them [to them he said]; Go ye also into the vineyard, and whatsoever is right I will give you.

Lu. 10:7. The labourer [laborer] is worthy of his hire.

Acts 20:35. I have shewed you all things [In all things I gave you an example],—

how—that so labouring [laboring] ye ought to support [help] the weak, and to remember the words of the Lord Jesus, how he [that he himself] said, It is more blessed to give than to receive.

Eph. 4:28. Let him that stole steal no more: but rather let him labour [labor], working with *his* hands the thing which [that] is good, that he may have [whereof] to give to him that needeth [hath need].

I Thes. 4:11. Study to be quiet, and to do your own business, and to work with your—own—hands, [even] as we commanded [charged] you; 12. That ye may walk honestly [becomingly] toward them that are without, and—*that* ye—may have lack [need] of nothing.

II Thes. 3:7. Yourselves know how ye ought to follow [imitate] us: for we behaved not ourselves disorderly among you; 8. Neither did we eat any man's bread for nought [eat bread for nought at any man's hand]; but [in]—wrought with—labour [labor] and travail [working] night and day, that we might not be chargeable to [burden] any of you:

Jas. 5:4. Behold, the hire of the labourers [laborers] who—have—reaped down [mowed] your fields, which is of you kept back by fraud, crieth [out]: and the cries of them which [that]—have—reaped are [have] entered into the ears of the Lord of sabaoth [Sabaoth].

LASCIVIOUSNESS.

Prov. 2:16. To deliver thee from the strange woman, *even* from the stranger [foreigner] *which* [that] flattereth with her words; 17. Which [That] forsaketh the guide [friend] of her youth, and forgetteth the covenant of her God. 18. For her house inclineth unto death, and her paths unto the dead.

Prov. 5:3. For the lips of a strange woman drop *as* an honeycomb [drop honey], and her mouth *is* smoother than oil: 4. But her [in the] end [she] is bitter as wormwood, sharp as a twoedged sword. 5. Her feet go down to death; her steps take hold on hell [Sheol].

Prov. 9:13. A foolish woman *is* clamorous: *she is* simple, and knoweth nothing. 14. For [And] she sitteth at the door of her house, on a seat in the high places of the city, 15. To call passengers [to them that pass by] who go right on their ways:

Mk. 7:21. For from within, out of the heart of men, proceed evil thoughts [evil thoughts proceed],—adulteries,—fornications, [thefts,] murders, [adulteries,] 22. —T h e f t s,—covetousness [covetings], wickedness [wickednesses], deceit, lasciviousness,

Rom. 13:13. Let us walk honestly [becomingly], as in the day; not in rioting [revelling] and drunkenness, not in chambering and wantonness, not in strife and envying [jealousy].

I Co. 9:27. But I keep under [buffet] my body, and bring *it* into subjection [bondage]: lest—that—by any means, when [after that] I have preached to others, I myself should be a castaway [rejected].

Gal. 5:19. Now the works of the flesh are manifest, which are *these;*—Adultery, —fornication, uncleanness, lasciviousness,

Eph. 5:5. For this ye know [of a surety] that no whoremonger [fornicator], nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and—of—God.

II Ti. 3:6. For of this sort [these] are they which [that] creep into houses, and lead [take] captive silly women laden with sins, led away with [by] divers lusts,

I Pe. 4:2. That he [ye] no longer should live the rest of *his* [your] time in the flesh to the lusts of men, but to the will of God. 3. For the time past—of *our* life—may suffice—us—to have wrought the will [desire] of the Gentiles, when we [and to have] walked in lasciviousness, lusts, excess of wine [winebibbings], revellings, banquetings [carousings], and abominable idolatries:

LAUGHTER. See *HAPPINESS; JOY.*

LAW. See "LAWS OF THE BIBLE."

LENDING.

Ex. 22:25. If thou lend money to *any of* my people [with thee] *that is* poor—by thee,—thou shalt not be to him as a usurer [creditor], neither shalt thou [shall ye] lay upon him usury [interest]. 26. If thou at all take thy neighbour's raiment [neighbor's garment] to pledge, thou shalt deliver [restore] it unto him by that [before] the sun goeth down:

Lev. 25:35. If thy brother be waxen [waxed] poor, and fallen in decay [and his hand fail] with thee; then thou shalt relieve [uphold] him: 36. Take thou no usury [interest] of him, or increase: but fear thy God; that thy brother may live with thee. 37. Thou shalt not give him thy money upon usury [interest], nor lend [give] him thy victuals for increase.

Deut. 24:6. No man shall take the nether [mill] or the upper millstone to pledge: for he taketh *a man's* life to pledge. 10. When thou dost lend thy brother [neighbor] any thing [any manner of loan], thou shalt not go into his house to fetch his pledge.

Psa. 37:25. I have been young, and *now* am old: yet have I not seen the righteous forsaken, nor his seed begging bread. 26. *He is* ever merciful [All the day he dealeth graciously], and lendeth; and his seed *is* blessed.

Psa. 112:5. A good man sheweth favour [Well is it with the man that dealeth gra-

ciously], and lendeth: he will guide his affairs with discretion [he shall maintain his cause in judgment].

Prov. 19:17. He that hath pity upon the poor lendeth unto the Lord [Jehovah]; and that which he hath given [his good deed] will he pay him again.

Prov. 22:7. The rich ruleth over the poor, and the borrower *is* servant to the lender.

Eze. 18:13. Hath given forth upon usury [interest], and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

Mat. 5:42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Lu. 6:34. And if ye lend *to them* of whom ye hope to receive, what thank have ye? for [even] sinners—also—lend to sinners, to receive as much again [again as much]. 35. But love—ye—your enemies, and do [*them*] good, and lend, hoping for nothing again [never despairing];

LIBERALITY.

Ex. 25:1. And the Lord [Jehovah] spake unto Moses, saying, 2. Speak unto the children of Israel, that they bring [take for] me an offering: of every man that giveth it willingly with his heart [whose heart maketh him willing] ye shall take my offering.

Ex. 35:4. And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the Lord [Jehovah] commanded, saying, 5. Take ye from among you an offering unto the Lord [Jehovah]: whosoever *is* of a willing heart, let him bring it, an offering of the Lord [Jehovah's offering]; gold, and silver, and brass,

Lev. 19:5. If [when] ye offer a sacrifice of peace offerings unto the Lord [Jehovah], ye shall offer it at your own will [that ye may be accepted].

I Ch. 29:5. Who *then* is willing [offereth willingly] to consecrate his service [himself] this day unto the Lord [Jehovah]?

II Ch. 15:7. Be ye strong—therefore—, and let not your hands be weak [slack]: for your work shall be rewarded. 18. And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

Psa. 41:1. Blessed *is* he that considereth the poor: the Lord [Jehovah] will deliver him in time of trouble [the day of evil]. 2. The Lord [Jehovah] will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him [deliver not thou him] unto the will of his enemies. 3. The Lord [Jehovah] will strengthen [support] him upon the bed [couch] of languishing: thou wilt make [makest] all his bed in his sickness.

Psa. 76:11. Vow, and pay unto the Lord [Jehovah] your God: let all that be [are] round about him bring presents unto him that ought to be feared.

Psa. 112:5. A good man sheweth favour [Well is it with the man that dealeth graciously], and lendeth: he will guide his affairs with discretion [shall maintain his cause in judgment]. 9. He hath dispersed, he hath given to the poor [needy]; his righteousness endureth for ever; his horn shall be exalted with honour [honor].

Prov. 3:9. Honour the Lord [Honor Jehovah] with thy substance, and with the firstfruits of all thine increase: 10. So shall thy barns be filled with plenty, and thy presses [vats] shall burst out [overflow] with new wine.

Prov. 19:6. Many will intreat the favour [favor] of the prince [liberal man]: and every man *is* a friend to him that giveth gifts. 17. He that hath pity upon the poor lendeth unto the Lord [Jehovah]; and that which he hath given [his good deed] will he pay him again.

Prov. 22:9. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

Prov. 28:27. He that giveth unto the poor shall not lack:

Prov. 31:20. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

Ecc. 11:1. Cast thy bread upon the waters: for thou shalt find it after many days. 2. Give a portion to seven and also to [yea, even unto] eight; for thou knowest not what evil shall be upon the earth.

Lu. 3:10. And the people [multitudes] asked him, saying, What shall we do then [What then must we do]? 11. [And] He answereth [answered] and saith [said] unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat [food], let him do likewise.

Lu. 6:38. Give, and it shall be given unto you; good measure, pressed down,—and—shaken together,—and—running over, shall men [they] give into your bosom. For with the same [what] measure—that—ye mete—withal—it shall be measured to you again.

Rom. 12:8. He that giveth, *let him do it* with simplicity [liberality]; 13. Distributing [communicating] to the necessity [necessities] of [the] saints; given to hospitality.

Rom. 15:27. It hath pleased them verily [Yea, it hath been their good pleasure]; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is [they owe it *to them*] also to minister unto them in carnal things.

I Co. 13:3. And though [if] I bestow all my goods to feed *the poor*, and though [if] I give my body to be burned, and have not charity [love], it profiteth me nothing.

Eph. 4:28. Let him that stole steal no more: but rather let him labour [labor], working with *his* hands the thing which [that] is good, that he may have [whereof] to give to him that needeth [hath need].

Heb. 13:16. To do good and to communicate forget not: for with such sacrifices God is well pleased.

LIFE. See *ETERNAL LIFE.*

LIGHT, *SPIRITUAL.*

Psa. 27:1. The Lord [Jehovah] *is* my light and my salvation; whom shall I fear? the Lord [Jehovah] *is* the strength of my life; of whom shall I be afraid?

Psa. 119:105. Thy word *is* a lamp unto my feet, and—a—light unto my path. 130. The entrance [opening] of thy words giveth light; it giveth understanding unto the simple.

Prov. 6:23. For the commandment *is* a lamp: and the law *is* light;

Isa. 8:20. To the law and to the testimony: [!] if they speak not according to this word, *it is* because *there is* no light in them [surely there is no morning for them].

Isa. 49:6. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Mat. 4:16. The people which [that] sat in darkness saw [a] great light; and to them which [that] sat in the region and shadow of death light is sprung up [to them did light spring up].

Mat. 5:14. Ye are the light of the world. A city—that is—set on a hill cannot be hid. 16. [Even so] Let your light—so—shine before men, that they may see your good works, and glorify your Father which [who] is in heaven.

Lu. 2:32. A light to lighten [A light for revelation to] the Gentiles, and the glory of thy people Israel.

Lu. 11:34. The light [lamp] of the [thy] body is the [thine] eye:—therefore—when thine eye is single, thy whole body also is full of light; but when *thine eye* [it] is evil, thy body also *is* full of darkness.

Lu. 16:8. And the [his] lord commended the unjust [unrighteous] steward, because he had done wisely: for the children [sons] of this world are in [for] their [own] generation wiser than the children [sons] of [the] light.

Jno. 1:4. In him was life; and the life was the light of men. 5. And the light shineth in [the] darkness; and the darkness comprehended [apprehended] it not. 7. The same came for—a—witness to [that he might] bear witness of the Light [light], that all—*men*—through him might believe [might believe through him]. 8. He was not that [the] Light [light], but *was sent* [*came*] to [that he might] bear witness of that [the] Light [light].

Jno. 5:35. He was a burning and a shining light [the lamp that burneth and shineth]: and ye were willing for a season to rejoice [to rejoice for a season] in his light.

Jno. 8:12. Then spake Jesus again [Again therefore Jesus spake] unto them, saying, I am the light of the world: he that followeth me shall not walk in [the] darkness, but shall have the light of life.

Jno. 9:5. As long as [When] I am in the world, I am the light of the world.

Jno. 12:35. —Then—Jesus [therefore] said unto them, Yet a little while is the light with [among] you. Walk while ye have the light, lest [that] darkness come upon you [overtake you not]: for [and] he that walketh in [the] darkness knoweth not whither he goeth.

Phil. 2:15. That ye may be [become] blameless and harmless,—the—sons [children] of God, without rebuke [blemish], in the midst of a crooked and perverse nation [generation], among whom ye shine [are seen] as lights in the world;

I Thes. 5:5. Ye are all—the—children [sons] of light, and—the—children [sons] of the day: we are not of the night, nor of darkness.

I Ti. 6:16. Who only hath immortality, dwelling in the light which no man can approach unto [in light unapproachable]:

Jas. 1:17. Every good gift and every perfect gift is from above,—and—cometh [coming] down from the Father of lights, with whom is no variableness [can be no variation], neither shadow of turning [that is cast by turning].

I Jno. 1:5. This then [And this] is the message which we have heard of [from] him, and declare [announce] unto you, that God is light, and in him is no darkness at all. 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus—Christ—his Son cleanseth us from all sin.

Rev. 21:23. And the city had [hath] no need of the sun, neither of the moon, to shine in [upon] it: for the glory of God did lighten it, and the Lamb *is* the light thereof [and the lamp thereof is the Lamb].

LONGEVITY.

Gen. 6:3. And the Lord [Jehovah] said, My spirit shall not—always—strive with man [forever], for that he also *is* flesh: yet [shall] his days—shall—be an [a] hundred and twenty years.

Ex. 20:12. Honour [Honor] thy father and thy mother: that thy days may be long upon [in] the land which the Lord [Jehovah] thy God giveth thee.

I Ki. 3:11. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment

[justice]; 14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

Job 5:26. Thou shalt come to *thy* grave in a full age, like as a shock of corn [grain] cometh in in his [its] season.

Psa. 21:4. He asked life of thee,—*and*—thou gavest *it* him, *even* length of days for ever and ever.

Psa. 34:11. Come, ye children, hearken unto me: I will teach you the fear of the Lord [Jehovah]. 12. What man *is he that* desireth life, *and* loveth *many* days, that he may see good? 13. Keep thy tongue from evil and thy lips from speaking guile.

Psa. 90:10. The days of our years *are* threescore years and ten; and if [Or even] by reason of strength—*they be*—fourscore years, yet *is* their strength [pride but] labour [labor] and sorrow; for it is soon cut off [gone], and we fly away.

Psa. 91:16. With long life will I satisfy him, and shew [show] him my salvation.

Prov. 3:1. My son, forget not my law; but let thine [thy] heart keep my commandments: 2. For length of days, and long [years of] life, and peace, shall [will] they add to thee. 16. Length of days *is* in her right hand;—*and*—in her left hand [are] riches and honour [honor].

Prov. 9:11. For by me thy days shall be multiplied, and the years of thy life shall be increased.

I Pe. 3:10. For he that will [would] love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

LONGSUFFERING.

Gal. 5:22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness [kindness], goodness, faith [faithfulness],

Eph. 4:1. I therefore, the prisoner of [in] the Lord, beseech you that ye [to] walk worthy [worthily] of the vocation [calling] wherewith ye are [were] called, 2. With all lowliness and meekness, with longsuffering, forbearing one another in love;

Col. 1:11. Strengthened with all might [power], according to his glorious power [the might of his glory], unto all patience and longsuffering with joyfulness [joy];

I Ti. 1:16. Howbeit for this cause I obtained mercy, that in me first [as chief] Jesus Christ might shew [might Jesus Christ show] forth all [his] longsuffering, for a pattern to [an ensample of] them which [that] should hereafter [thereafter] believe on him to life everlasting [unto eternal life.

II Ti. 3:10. But thou hast fully known [didst follow] my doctrine [teaching], manner of life [conduct], purpose, faith, longsuffering, charity [love], patience,

II Ti. 4:2. Preach the word; be instant [urgent] in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine [teaching].

LORD'S DAY.

Mat. 12:1. At that time [season] Jesus went on the sabbath day through the corn [grainfields]; and his disciples were a hungered [hungry], and began to pluck—the—ears—of corn—, and to eat. 8. For the Son of man is Lord [lord]—even—of the sabbath—day—.

Mat. 28:1. In the end of the sabbath [late on the sabbath day], as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Mk. 2:27. And he said unto them, The sabbath was made for man, and not man for the sabbath: 28. Therefore [So that] the Son of man is Lord [lord] also [even] of the sabbath.

Mk. 16:1. And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome,—had—bought—sweet—spices, that they might come and anoint him. 2. And very early—in the morning,—[on] the first *day* of the week, they came unto the sepulchre [to the tomb] at the rising of the sun [when the sun was risen]. 9. Now when *Jesus* [he] was risen early [on] the first *day* of the week, he appeared first to Mary Magdalene, out of [from] whom he had cast [out] seven devils [demons].

Lu. 6:1. And [Now] it came to pass on the—second—sabbath—after the first,—that he went [was going] through the corn [grain] fields; and his disciples plucked the ears—of corn—, and did eat, rubbing *them* in *their* hands.

Lu. 24:1. Now upon [But on] the first *day* of the week, very early in the morning [at early dawn], they came unto the sepulchre [tomb], bringing the spices which they had prepared,

Jno. 5:18. Therefore [For this cause therefore] the Jews sought the more to kill him, because he not only had broken [brake] the sabbath, but said also that God was [also called God] his [own] Father, making himself equal with God.

Acts 16:13. And on the sabbath [day] we went out of the city [forth without the gate] by a river side, where prayer was wont to be made [we supposed there was a place of prayer]; and we sat down, and spake unto the women which resorted *thither* [that were come together].

Acts 20:7. And upon the first *day* of the week, when the disciples came [when we were gathered] together to break bread, Paul preached unto [discoursed with] them, ready [intending] to depart on the morrow; and continued [prolonged] his speech until midnight.

I Co. 16:2. Upon the first *day* of the week let every [each] one of you lay by him in store, as *God* hath prospered him [as he

may prosper], that there be no gatherings [that no collections be made] when I come.

Rev. 1:10. I was in the spirit [Spirit] on the Lord's day, and [I] heard behind me a great voice, as of a trumpet,

LORD'S SUPPER.

Mat. 26:26. And as they were eating, Jesus took bread, and blessed—*it*—, and brake *it*, and [he] gave—*it*—to the disciples, and said, Take, eat; this is my body. 27. And he took the [a] cup, and gave thanks, and gave—*it*—to them, saying, Drink ye all of it; 28. For this is my blood of the — new — testament [covenant], which is shed [poured out] for many for [unto]—the—remission of sins. 29. But I say unto you, I will [shall] not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Mk. 14:22-24; Lu. 22:19, 20; Jno. 13:1-4.

Acts 2:42. And they continued stedfastly in the apostles' doctrine [teaching] and fellowship, and—in—breaking of bread, and—in—[the] prayers. 46. And they [And day by day] continuing daily with one accord in the temple, and breaking bread from house to house [at home], did eat their meat [took their food] with gladness and singleness of heart, 47. Praising God, and having favour [favor] with all the people.

Acts 20:7. And upon the first *day* of the week, when the disciples came [we were gathered] together to break bread, Paul preached unto [discoursed with] them, ready [intending] to depart on the morrow; and continued [prolonged] his speech until midnight.

I Co. 10:16. The cup of blessing which we bless, is it not the [a] communion of the blood of Christ? The bread which we break, is it not the [a] communion of the body of Christ?

I Co. 11:20. When ye come together therefore [When therefore ye assemble yourselves together]—into one place—, *this* is not [it is not possible] to eat the Lord's supper. 21. For in [your] eating every [each] one taketh before *other* his own supper: and one is hungry, and another is drunken. 23. For I—have—received of the Lord that which also I delivered unto you, That the Lord Jesus [in] the—*same*—night in which he was betrayed took bread: 24. And when he had given thanks, he brake *it*, and said,—Take, eat:—this is my body, which is—broken—for you: this do in remembrance of me. 25. After the same [In like] manner also—*he took*—the cup, when he had supped [after supper], saying, This cup is the new testament [covenant] in my blood: this do—ye—, as oft [often] as ye drink *it*, in remembrance of me. 26. For as often as ye eat this bread, and drink this [the] cup, ye do shew [proclaim] the Lord's death till he come. 27. Wherefore whosoever shall eat this [the] bread, and [or] drink *this* [the] cup of the Lord, unworthily [in an unworthy manner], shall be guilty of the body and [the] blood of the Lord. 28. But let a man examine [prove] himself, and so let him eat of *that* [the] bread, and drink of *that* [the] cup.

LOVE.

MAN TO GOD AND CHRIST: Ex. 20:6. Shewing mercy [showing lovingkindness] unto thousands of them that love me, and keep my commandments.

Deut. 6:5. And thou shalt love the Lord [Jehovah] thy God with all thine [thy] heart, and with all thy soul, and with all thy might.

Deut. 7:9. Know therefore that the Lord [Jehovah] thy God, he *is* God, the faithful God, which [who] keepeth covenant and mercy [lovingkindness] with them that love him and keep his commandments to a thousand generations;

Deut. 10:12. What doth the Lord [Jehovah] thy God require of thee, but to fear the Lord [Jehovah] thy God, to walk in all his ways, and to love him, and to serve the Lord [Jehovah] thy God with all thy heart and with all thy soul,

Deut. 13:3. The Lord [Jehovah] your God proveth you, to know whether ye love the Lord [Jehovah] your God with all your heart and with all your soul.

Josh. 23:11. Take good heed therefore unto yourselves, that ye love the Lord [Jehovah] your God.

Psa. 18:1. I—will—love thee, O Lord [Jehovah], my strength.

Psa. 31:23. O love the Lord [Jehovah], all ye his saints.

Psa. 37:4. Delight thyself also in the Lord [Jehovah]; and he shall [will] give thee the desires of thine [thy] heart.

Psa. 73:25. Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside [besides] thee. 26. My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever.

Psa. 91:14. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

Psa. 97:10. Ye that love the Lord [Jehovah], hate evil:

Psa. 116:1. I love the Lord [Jehovah], because he hath heard [heareth] my voice *and* my supplications.

Psa. 145:20. The Lord [Jehovah] preserveth all them that love him:

Prov. 8:17. I love them that love me; and those that seek me early [diligently] shall find me.

Prov. 23:26. My son, give me thine [thy] heart, and let thine eyes observe [delight in] my ways.

Mat. 10:37. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

Lu. 2:29. —Lord,—now lettest thou thy servant depart—in peace—, [Lord,] according to thy word [, in peace]: 30. For mine eyes have seen thy salvation,

Lu. 7:47. Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

Lu. 11:42. Ye tithe mint and rue, and all manner of herbs [every herb], and pass over judgment [justice] and the love of God: these ought ye to have done, and not to leave the other undone.

Jno. 8:42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded [came] forth and came [am come] from God; [for] neither came [have I come] of myself, but he sent me.

Jno. 14:15. If ye love me, [ye will] keep my commandments. 21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to [unto] him. 23. If a man love me, he will keep my words [word]: and my Father will love him, and we will come unto him, and make our abode with him.

Jno. 15:9. [Even] As the Father hath loved me, so have I [I also have] loved you; continue [abide] ye in my love.

Jno. 16:27. The Father himself loveth you, because ye have loved me,

Jno. 17:26. And I have declared [made known] unto them thy name, and will declare *it* [make it known]: that the love wherewith thou hast loved [lovedst] me may be in them, and I in them.

Jno. 21:17. Lord, thou knowest all things; thou knowest that I love thee.

Rom. 5:5. And hope maketh not ashamed [putteth not to shame]; because the love of God is [hath been] shed abroad in our hearts by [through] the Holy Ghost [Spirit] which is [was] given unto us.

I Co. 8:3. But if any man love [loveth] God, the same is known of [by] him.

II Co. 5:8. We are confident [of good courage], *I say*, and [are] willing rather to be absent from the body, and to be present [at home] with the Lord. 14. The love of Christ constraineth us; because we thus judge, that—if—one died for all, then were all dead [therefore all died]. 15. And—*that*—he died for all, that they which [that] live should not henceforth [no longer] live unto themselves, but unto him which died for them [who for their sakes died], and rose again.

Gal. 5:6. In Jesus Christ [Christ Jesus] neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by [working through] love. 22. The fruit of the Spirit is love,

Eph. 4:15. Speaking—the—truth in love, may grow up into him in all things [in all things into him], which [who] is the head, *even* Christ:

Phil. 1:9. I pray, that your love may abound yet more and more in knowledge and—*in*—all judgment [discernment];

Phil. 3:7. What things were gain to me, those [these have] I counted loss for Christ. 8. Yea doubtless [verily], and I count all things *but* [to be] loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I—have—suffered the loss of all things, and do count them *but* dung [refuse], that I may win [gain] Christ,

II Thes. 3:5. The Lord direct your hearts into the love of God, and into the patient waiting for [patience of] Christ.

II Ti. 1:7. God hath not given us the spirit of fear [For God gave us not a spirit of fearfulness]; but of power, and—of—love, and—of—a sound mind [discipline].

Heb. 6:10. God *is* not unrighteous to forget your work and—labour of—[the] love, which ye—have—shewed [showed] toward his name, in that ye—have—ministered to [unto] the saints, and [still] do minister.

I Pe. 1:8. Whom having not [not having] seen, ye love; in [on] whom, though now ye see *him* not, yet believing, ye rejoice [greatly] with joy unspeakable and full of glory:

I Jno. 2:5. Whoso keepeth his word, in him verily is [hath] the love of God [been] perfected: hereby know we [we know] that we are in him. 15. If any man love the world, the love of the Father is not in him.

I Jno. 4:12. If we love one another, God dwelleth [abideth] in us, and his love is perfected in us. 16. We have known [know] and [have] believed the love that [which] God hath to [in] us. God is love; and he that dwelleth [abideth] in love dwelleth [abideth] in God, and God [abideth] in him. 17. Herein is—our—love made perfect [with us], that we may have boldness in the day of judgment: because as he is, [even] so are we in this world. 18. There is no fear in love; but perfect love casteth out fear: because fear hath torment [punishment]. He that feareth is not made perfect in love. 19. We love—him—because he first loved us. 20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he [can not] love God whom he hath not seen? [.] 21. And this commandment have we from him, That he who loveth God love his brother also.

I Jno. 5:1. Whosoever believeth that Jesus is the Christ is born [begotten] of God: and every one that [whosoever] loveth him that begat loveth him also that is begotten of him. 2. By this [Hereby] we know that we love the children of God,

when we love God, and keep [do] his commandments. 3. For this is the love of God, that we keep his commandments:

ONE TO ANOTHER: Lev. 19:18. Thou shalt love thy neighbour [neighbor] as thyself: I *am* the Lord [Jehovah].

Psa. 133:1. Behold, how good and how pleasant *it is* for brethren to dwell together in unity!

Prov. 10:12. Hatred stirreth up strifes: but love covereth all sins [transgressions].

Prov. 15:17. Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

Mat. 5:41. Whosoever shall compel thee to go a [one] mile, go with him twain [two]. 42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Mat. 10:41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

Mat. 19:19. Thou shalt love thy neighbour [neighbor] as thyself.

Mat. 25:34. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35. For I was an hungred [hungry], and ye gave me meat [to eat]: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Mk. 9:41. Whosoever shall give you a cup of water to drink—in my name—, because ye belong to Christ [are Christ's], verily I say unto you, he shall not [in no wise] lose his reward.

Mk. 12:30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength—: this *is* the first commandment—. 31. —And—the second *is*—like, *namely*—this, Thou shalt love thy neighbour [neighbor] as thyself.

Lu. 6:31. As ye would that men should do to you, do ye also to them likewise. 32. If ye love them which [that] love you, what thank have ye? for [even] sinners—also—love those that love them.

Lu. 10:36. Which—now—of these three, thinkest thou, was [proved] neighbour [neighbor] unto him that fell among the thieves [robbers]? 37. And he said, He that shewed [showed] mercy on him. Then said Jesus [And Jesus said] unto him, Go, and do thou likewise.

Jno. 15:12. This is my commandment, That ye love one another, [even] as I have loved you. 13. Greater love hath no man than this, that a man lay down his life for his friends.

Rom. 12:9. *Let* love be without dissimulation [hypocrisy]. 10. *Be* kindly affectioned one to another with brotherly love [In love of the brethren be tenderly affectioned one to another]; in honour [honor] preferring one another;

Rom. 13:8. Owe no man any thing, but [save] to love one another: for he that loveth another [his neighbor] hath fulfilled the law.

I Co. 13:1. Though [If] I speak with the tongues of men and of angels, and [but] have not charity [love], I am become—*as*—sounding brass, or a tinkling [clanging] cymbal.

Eph. 5:2. Walk in love, [even] as Christ also—hath—loved us [you], and hath given [gave] himself [up] for us an offering and a sacrifice to God for a sweet-smelling savour [an odor of a sweet smell].

I Thes. 3:12. The Lord make you to increase and abound in love one toward another, and toward all *men,* even as we [also] *do* toward you:

I Thes. 4:9. As touching brotherly love [But concerning love of the brethren] ye need not [have no need] that I [one] write unto you: for ye yourselves are taught of God to love one another.

I Ti. 1:5. The end of the commandment [charge] is charity [love] out of a pure heart, and—*of*—a good conscience, and—*of*—faith unfeigned:

Heb. 13:1. Let brotherly love [love of the brethren] continue. 2. Be not forgetful to entertain [Forget not to show love unto] strangers: for thereby some have entertained angels unawares. 3. Remember them that are in bonds, as bound with them;—*and*—them which suffer adversity [that are illtreated], as being yourselves also in the body.

Jas. 1:27. Pure religion and undefiled before [our] God and—the—Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself [oneself] unspotted from the world.

LOYALTY.

Ex. 22:28. Thou shalt not revile the gods [God], nor curse the [a] ruler of thy people.

Ezra 7:26. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed—speedily—upon him [with all diligence], whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Ecc. 8:2. I *counsel thee* [,]—to—keep the king's commandment [command], and *that* in regard of the oath of God.

Rom. 13:1. Let every soul be subject unto [in subjection to] the higher powers. For there is no power but of God: [and] the powers that be are ordained of God.

Tit. 3:1. Put them in mind to be subject to principalities and powers, to obey magistrates [to be in subjection to rulers, to authorities, to be obedient], to be ready to [unto] every good work,

LUST.

Gen. 3:6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant [a delight] to the eyes, and a [that the] tree [was] to be desired to make *one* wise, she took of the fruit thereof, and did eat, and [she] gave also unto her husband with her; and he did eat.

Ex. 20:17. Thou shalt not covet thy neighbour's [neighbor's] house, thou shalt not covet thy neighbour's [neighbor's] wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that *is* thy neighbour's [neighbor's].

Mat. 5:28. But I say unto you, That whosoever [everyone that] looketh on a woman to lust after her hath committed adultery with her already in his heart.

I Ti. 6:9. But they that will [are minded to] be rich fall into [a] temptation and a snare, and—*into*—many foolish and hurtful lusts, which [such as] drown men in destruction and perdition.

II Ti. 2:22. Flee—also—youthful lusts:

II Ti. 4:3. For the time will come when they will not endure [the] sound doctrine; but [having itching ears]—after their own lusts—shall [will]—they—heap to themselves teachers [after their own lusts]—, having itching ears—; 4. And—they—shall [will] turn away *their* ears from the truth, and—shall—be turned [turn aside] unto fables.

Tit. 2:12. Teaching [instructing] us [to the intent] that, denying ungodliness and worldly lusts, we should live soberly, [and] righteously, and godly, in this present world;

Jas. 1:14. But every [each] man is tempted, when he is drawn away of [by] his own lust, and enticed. 15. Then—when—[the] lust [when it] hath conceived,—it—bringeth forth [beareth] sin: and [the] sin, when it is finished [full grown], bringeth forth death.

I Pe. 2:11. —Dearly—beloved, I beseech *you* as strangers [sojourners] and pilgrims, [to] abstain from fleshly lusts, which war against the soul;

I Pe. 4:3. For the time past—of *our* life—may suffice—us—to have wrought the will [desire] of the Gentiles, when we [and to have] walked in lasciviousness, lusts, excess of wine [winebibbings], revellings, banquetings [carousings], and abominable idolatries:

II Pe. 2:18. For when they speak [uttering] great swelling *words* of vanity, they allure through [entice in] the lusts of the flesh, *through much* wantonness [by lasciviousness], those that were clean escaped [who are just escaping] from them who [that] live in error.

II Pe. 3:3. Knowing this first, that there shall come in the last days scoffers [knowing this first, that in the last days mockers shall come with mockery], walking after their own lusts,

Jude :16. These are murmurers, complainers, walking after their—own—lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because [showing respect of persons for the sake] of advantage. 18. How that they told [that they said to] you—there should be mockers—in the last time [there shall be mockers], who should walk [walking] after their own ungodly lusts.

LYING. See *FALSEHOOD; HYPOCRISY.*

MALICE.

Gen. 3:15. And I will put enmity between thee and the woman, and between thy seed and her seed; it [he] shall bruise thy head, and thou shalt bruise his heel.

Deut. 27:17. Cursed *be* he that removeth his neighbour's [neighbor's] landmark. 18. Cursed *be* he that maketh the blind to wander out of the way.

Job 31:29. If I [have] rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: 30. Neither have I [(Yea, I have not] suffered my mouth to sin by wishing a curse to his soul [by asking his life with a curse)].

Psa. 7:14. He travaileth with iniquity, and [Yea, he] hath conceived mischief, and brought forth falsehood. 15. He [hath] made a pit, and digged it, and is fallen into the ditch *which* he made.

Psa. 10:7. His mouth is full of cursing and deceit and fraud [oppression]: under his tongue *is* mischief and vanity [iniquity]. 8. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor [helpless]. 9. He lieth in wait secretly [lurketh in secret] as a lion in his den [covert]: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into [in] his net. 10. He croucheth,—*and*—humbleth himself [he boweth down], that the poor may [And the helpless] fall by his strong ones.

Psa. 21:11. They intended evil against thee: they imagined [conceived] a—mischievous—device, *which* they are not able *to perform.*

Psa. 22:7. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying,* 8. He trusted on the Lord *that* he would deliver him [Commit *thyself* unto Jehovah; let him deliver him]: let him deliver [rescue] him, seeing he delighted [delighteth] in him.

Psa. 35:15. But in mine adversity they rejoiced, and gathered themselves to-

gether:—*yea,*—the abjects gathered themselves together against me, and I knew *it* not: they did tear *me,* and ceased not: 16. With hypocritical [Like the profane] mockers in feasts, they gnashed upon me with their teeth.

Psa. 56:5. Every day [All the day long] they wrest my words: all their thoughts *are* against me for evil. 6. They gather themselves together, they hide themselves, they mark my steps, when they wait [even as they have waited] for my soul.

Psa. 62:4. They only consult to cast [thrust] *him* down from his excellency [dignity]: they delight in lies: they bless with their mouth, but they curse inwardly.

Psa. 69:4. They that hate me without a cause are more than the hairs of mine [my] head: they that would destroy me [cut me off], *being* mine enemies wrongfully, are mighty: 10. When I wept, *and chastened* my soul with fasting, that was to my reproach.

Psa. 70:2. Let them be ashamed [put to shame] and confounded that seek after my soul: let them be turned backward, and put to confusion [brought to dishonor], that desire [delight in] my hurt. 3. Let them be turned back for a reward [by reason] of their shame that say, Aha, aha.

Psa. 102:8. Mine enemies reproach me all the day;—*and*—they that are mad against me are sworn against [do curse by] me.

Psa. 109:2. For the mouth of the wicked and the mouth of the deceitful [deceit] are [have they] opened against me: they have spoken against [unto] me with a lying tongue.

Prov. 11:17. *He that is* cruel troubleth his own flesh.

Prov. 12:10. The tender mercies of the wicked *are* cruel.

Prov. 14:17. A man of wicked devices is hated. 22. Do they not err that devise evil?

Prov. 21:10. The soul of the wicked desireth evil: his neighbour [neighbor] findeth no favour [favor] in his eyes.

Prov. 24:8. He that deviseth to do evil shall be called a mischievous person [Men shall call him a mischief-maker]. 17. Rejoice not when thine enemy falleth, and let not thine [thy] heart be glad when he stumbleth [is overthrown]: 18. Lest the Lord [Jehovah] see *it,* and it displease him, and he turn away his wrath from him. 29. Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

Zech. 8:17. Let none of you imagine [devise] evil in your hearts against his neighbour [neighbor]; and love no false oath: for all these *are things* that I hate, saith the Lord [Jehovah].

Mat. 6:15. If ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Mat. 26:52. All they that take the sword shall perish with the sword.

Jno. 8:44. Ye are of *your* father the devil, and the lusts of your father ye will [it is your will to] do. He was a murderer from the beginning, and abode [standeth] not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it [thereof].

Jno. 18:22. And when he had thus spoken [said this], one of the officers which stood [standing] by struck Jesus with—the palm of—his hand, saying, Answerest thou the high priest so? 23. If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

Acts 23:12. And when it was day,—certain of—the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

Rom. 12:19. Avenge not yourselves [beloved], but—*rather*—give place unto wrath [the wrath *of God*]; for it is written, Vengeance *is* mine [belongeth unto me]; I will repay [recompense], saith the Lord.

I Co. 14:20. Brethren, be not children in understanding [mind]: howbeit [yet] in malice be ye children [babes], but in understanding [mind] be men.

Gal. 5:19. Now the works of the flesh are manifest, which are *these,* 20. Idolatry, witchcraft [sorcery], hatred [enmities], 21. Envyings,—murders,— drunkenness, revellings, and such like: of—the—which I tell [forewarn] you—before—, as I have also told *you* in time past [even as I did forewarn you], that they which do [who practise] such things shall not inherit the kingdom of God.

Eph. 4:31. Let all bitterness, and wrath, and anger, and clamour [clamor], and evil speaking [railing], be put away from you, with all malice:

I Thes. 5:15. See that none render [unto any one] evil for evil—unto any *man*—;

I Pe. 2:1. Wherefore laying aside [Putting away therefore] all malice [wickedness], and all guile, and hypocrisies, and envies, and all evil speaking,

I Pe. 3:9. Not rendering evil for evil, or railing [reviling] for railing [reviling]:

I Jno. 4:20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he [can not] love God whom he hath not seen? [.]

III Jno. :10. Wherefore [Therefore], if I come, I will remember his deeds [bring to remembrance his works] which he doeth, prating against us with malicious [wicked] words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would [them that would he forbiddeth], and casteth *them* out of the church.

MAN.

Gen. 1:26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air [birds of the heavens], and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27. So [And] God created man in his *own* image, in the image of God created he him; male and female created he them.

Gen. 2:7. And the Lord [Jehovah] God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Gen. 5:1. This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 2. Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

Deut. 4:32. For ask now of the days that are passed, which were before thee, since the day that God created man upon the earth, and—*ask*— from the one side [end] of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

Job 4:17. Shall mortal man be more just than God? shall a man be more pure than his maker [Maker]?

Job 33:4. The Spirit of God hath made me, and the breath of the Almighty hath given [giveth] me life.

Psa. 8:5. For thou hast made him a [but] little lower than the angels [than God], and hast crowned [crownest] him with glory and honour [honor]. 6. Thou madest [makest] him to have dominion over the works of thy hands; thou hast put all *things* under his feet: 7. All sheep and oxen, yea, and the beasts of the field; 8. The fowl of the air [birds of the heavens] and the fish of the sea,—*and*—*whatsoever* passeth through the paths of the seas.

Psa. 33:13. The Lord [Jehovah] looketh from heaven; he beholdeth all the sons of men. 14. From the place of his habitation he looketh [forth] upon all the inhabitants of the earth. 15. He fashioneth their hearts alike [that fashioneth the hearts of them all]; he [That] considereth all their works.

Psa. 139:14. I will praise [give thanks unto] thee; for I am fearfully *and* wonderfully made: marvellous [Wonderful] *are* thy works; and *that* my soul knoweth right well.

Psa. 144:3. Lord [Jehovah], what *is* man, that thou takest knowledge of him! [?] *or* the son of man, that thou makest account of him! [?] 4. Man is like to vanity: his days *are* as a shadow that passeth away.

Isa. 17:7. At [In] that day shall a man [men] look to his [unto their] Maker, and his [their] eyes shall have respect to the Holy One of Israel.

Isa. 43:7.—*Even*—every one that is called by my name: for [and whom] I have created—him—for my glory, [whom] I have formed—him—; yea, [whom] I have made —him—.

Isa. 64:8. But now, O Lord [Jehovah], thou *art* our Father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

Mal. 2:10: Have we not all one father? hath not one God created us?

Acts 10:28. And he said unto them, Ye [yourselves] know how—that—it is an unlawful thing for a man that is a Jew to keep company [join himself], or come unto one of another nation; but God hath shewed me [and *yet* unto me hath God showed] that I should not call any man common or unclean.

Acts 17:26. And [he]—hath—made of one—blood—all nations [every nation] of men—for—to dwell on all the face of the earth,—and—hath [having] determined the times before appointed [*their* appointed seasons], and the bounds of their habitation;

Heb. 2:7. Thou madest him a little lower than the angels; thou crownedst him with glory and honour [honor], and didst set him over the works of thy hands:

A SPIRIT: Ecc. 3:20. All go unto one place; all are of the dust, and all turn to dust again.

Ecc. 12:7. Then shall the dust return [And the dust returneth] to the earth as it was: and the spirit shall return [returneth] unto God who gave it.

Mat. 4:4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Mat. 10:28. And fear not [be not afraid of] them which [that] kill the body, but are not able to kill the soul: but rather fear him which [who] is able to destroy both soul and body in hell.

Mat. 26:41. The spirit indeed *is* willing, but the flesh *is* weak.

Lu. 23:46. And—when—Jesus had cried [crying] with a loud voice,—he—said, Father, into thy hands I commend my spirit: and having said thus [this], he gave up the ghost.

Jno. 3:3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man [one] be born again [anew], he cannot see the kingdom of God. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Jno. 4:24. God *is* a Spirit: and they that worship him must worship—*him*—in spirit and—in—truth.

Acts 7:59. And they stoned Stephen, calling upon *God* [*the Lord*], and saying, Lord Jesus, receive my spirit.

I Co. 2:11. For what man [who among men] knoweth the things of a man, save

the spirit of [the] man which is in him? even so that things of God knoweth no man [none knoweth], but [save] the Spirit of God.

II Co. 4:16. For which cause [Wherefore] we faint not; but though our outward man perish [is decaying], yet the [our] inward *man* is renewed day by day.

II Co. 5:1. For we know that if our [the] earthly house of *this* [our] tabernacle were [be] dissolved, we have a building of [from] God, an [a] house not made with hands, eternal in the heavens.

Eph. 3:16. That he would grant you, according to the riches of his glory, to be [that ye may be] strengthened with might by [power through] his Spirit in the inner [inward] man;

Eph. 4:4. *There is* one body, and one Spirit, even as ye are [also ye were] called in one hope of your calling;

Heb. 4:12. For the word of God *is* quick, and powerful [living and active], and sharper than any twoedged sword, [and] piercing even to the dividing—asunder—of soul and spirit,—and—of the [both] joints and marrow, and—*is*—a discerner of [quick to discern] the thoughts and intents of the heart.

Heb. 9:27. And [inasmuch] as it is appointed unto men once to die, but [and] after this [cometh]—the—judgment:

MANNER OF CHRIST'S COMING.

Mat. 16:27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward [shall he render unto] every man according to his works [deeds].

Mat. 24:27. For as the lightning cometh [forth] out of [from] the east, and shineth [is seen] even unto the west; so shall—also—[be] the coming of the Son of man—be—. 38. For as in the [those] days that [which] were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe [Noah] entered into the ark. 39. And [they] knew not until the flood came, and took them all away; so shall [be]—also—the coming of the Son of man—be—. 44. Therefore be ye also ready: for in—such—an hour as [that] ye think not the Son of man cometh.

Mat. 25:31. When the Son of man shall come in his glory, and all the—holy—angels with him, then shall he sit upon [on] the throne of his glory:

Mat. 26:64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see [Henceforth ye shall see] the Son of man sitting on [at] the right hand of power [Power], and coming in [on] the clouds of heaven.

Lu. 9:26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he—shall—come [cometh] in his own glory, and—*in his*—[*the glory* of the] Father's [Father], and of the holy angels.

Acts 1:11. Which [who] also said, Ye men of Galilee, why stand ye gazing [looking]—up—into heaven? this—same—Jesus, which is taken [who was received] up from you into heaven, shall so come in like manner as ye—have—seen [beheld] him go [going] into heaven.

Phil. 3:20. For our conversation [citizenship] is in heaven;—from—whence also we look [wait] for the [a] Saviour, the Lord Jesus Christ:

I Thes. 5:2. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

II Thes. 1:7. And to you who [that] are troubled [afflicted] rest with us,—when—[at the revelation of] the Lord Jesus—shall be revealed—from heaven with his [the]—mighty—angels [of his power in flaming fire],

Tit. 2:13. Looking for that [the] blessed hope, and—the—glorious appearing [appearing of the glory] of the great God and our Saviour Jesus Christ;

I Pe. 4:13. But—rejoice,—inasmuch [insomuch] as ye are partakers of Christ's sufferings, [rejoice]; that, when his glory shall be revealed [at the revelation of his glory], ye may be glad [rejoice]—also—with exceeding joy.

II Pe. 3:12. Looking for and hasting [earnestly desiring]—unto—the coming of the day of God wherein [by reason of which] the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Rev. 1:7. Behold, he cometh with [the] clouds; and every eye shall see him, and they—*also*—which [that] pierced him: and all [the] kindreds [tribes] of the earth shall wail [mourn over]—because of—him. Even so, Amen.

MARRIAGE.

Gen. 2:23. And Adam [the man] said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man [Man]. 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Gen. 34:8. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her [unto] him to wife. 9. And make ye marriages with us, — *and* — give your daughters unto us, and take our daughters unto you.

Ex. 21:8. If she please not her master, who hath betrothed [espoused] her to himself, then shall he let her be redeemed: to sell her unto a strange nation [foreign people] he shall have no power, seeing he hath dealt deceitfully with her. 9. And if he—have—betrothed [espoused] her

unto his son, he shall deal with her after the manner of daughters.

Num. 36:8. And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy [possess] every man the inheritance of his fathers.

Deut. 7:3. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4. For they [he] will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord [Jehovah] be kindled against you, and [he will] destroy thee suddenly [quickly].

Deut. 24:5. When a man hath taken [taketh] a new wife, he shall not go out to war [in the host], neither shall he be charged with any business:—*but*—he shall be free at home one year, and shall cheer—up—his wife which [whom] he hath taken.

Jer. 29:6. Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased [and multiply ye] there, and [be] not diminished.

Mat. 24:38. For as in the [those] days that [which] were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe [Noah] entered into the ark.

Mk. 12:25. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as—the—angels —which are—in heaven.

Rom. 7:1. Know ye not [Or are ye ignorant], brethren, (for I speak to them [men] that [who] know the law,)—how—that the law hath dominion over a man as long [for so long time] as he liveth? 2. For the woman which [that] hath a husband is bound by—the—law to *her* [the] husband so long as [while] he liveth; but if the husband be dead [die], she is loosed [discharged] from the law of *her* [the] husband. 3. So then if, while her [the] husband liveth, she be married [joined] to another man, she shall be called an adulteress: but if her [the] husband be dead [die], she is free from that [the] law;

I Co. 7:3. Let the husband render unto the wife [her] due—benevolence:—and likewise also the wife unto the husband. 4. The wife hath not power of [over] her own body, but the husband: and likewise also the husband hath not power of [over] his own body, but the wife. 10. And [But] unto the married I command [give charge], *yet* [*yea*] not I, but the Lord, Let not [That] the wife depart [not] from *her* husband. 11. But and if [should] she depart, let her remain unmarried, or [else] be reconciled to *her* husband: and let [that]—not—the husband put away [leave not] *his* wife. 12. But to the rest speak [say] I, not the Lord: If any brother hath a wife that believeth not [an unbelieving wife], and she be pleased [is content] to dwell with him, let him not put her away [leave her]. 13. And the woman which [that] hath a husband that believeth not [an unbelieving husband], and if he be pleased [and he is content] to dwell with her, let her not leave him [her husband]. 14. For the unbelieving husband is sanctified by [in] the wife, and the unbelieving wife is sanctified by the husband [in the brother]: else were your children unclean; but now are they holy.

I Co. 11:11.. Nevertheless neither is the man [woman] without the woman [man], neither [nor] the woman [man] without the man [woman], in the Lord. 12. For as the woman *is* of the man,—even—so *is* the man also by the woman; but all things [are] of God.

I Ti. 3:2. A [The] bishop then [therefore] must be blameless [without reproach], the husband of one wife, vigilant [temperate], sober [sober-minded], of good behaviour [orderly], given to hospitality, apt to teach;

I Ti. 5:14. I will [desire] therefore that the younger women [*widows*] marry, bear children, guide the house [rule the household], give none [no] occasion to the adversary to speak reproachfully [for reviling].

Heb. 13:4. Marriage *is* honourable in all [*Let* marriage *be* had in honor among all], and [*let*] the bed [*be*] undefiled: but whoremongers [for fornicators] and adulterers God will judge.

See DIVORCE; ADULTERY.

MEDITATION.

Psa. 1:2. But his delight *is* in the law of the Lord [Jehovah], and in [on] his law doth he meditate day and night.

Psa. 4:4. Stand in awe, and sin not; commune with your own heart upon your bed, and be still.

Psa. 19:14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord [Jehovah], my strength [rock], and my redeemer.

Psa. 39:3. My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue,

Psa. 49:3. My mouth shall speak—of—wisdom; and the meditation of my heart *shall be* of understanding.

Psa. 63:5. My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips: 6. When I remember thee upon my bed, *and* meditate on thee in the *night* watches.

Psa. 77:10. And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most [Most] High.

11. I will remember the works of the Lord [make mention of the deeds of Jehovah]: surely [For] I will remember thy wonders of old. 12. I will meditate also of [upon] all thy work, and talk of [muse on] thy doings.

Psa. 104:34. [Let] My meditation of him shall be sweet [be sweet unto him]: I will be glad in the Lord [rejoice in Jehovah].

Psa. 119:11. Thy word have I hid in mine [laid up in my] heart, that I might not sin against thee. 15. I will meditate in [on] thy precepts, and have respect unto thy ways. 16. I will delight myself in thy statutes: I will not forget thy word. 23. Princes also did sit *and* speak [sat and talked] against me: *but* thy servant did meditate in [on] thy statutes. 48. My hands also will I lift up [I will lift up my hands also] unto thy commandments, which I have loved; and I will meditate in [on] thy statutes.

Psa. 139:17. How precious also are thy thoughts unto me, O God! how great is the sum of them! 18. *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

Psa. 143:5. I remember the days of old; I meditate on all thy works [doings]; I muse on the work of thy hands.

I Ti. 4:13. Till I come, give attention [heed] to reading, to exhortation, to doctrine [teaching]. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 15. Meditate upon [Be diligent in] these things; give thyself wholly to them; that thy profiting may appear to [progress may be manifest unto] all.

MEEKNESS.

Psa. 22:26. The meek shall eat and be satisfied: they shall praise the Lord [Jehovah] that seek him: [Let] your heart—shall—live for ever.

Psa. 25:9. The meek will he guide in judgment [justice]: and the meek will he teach his way.

Psa. 37:11. But the meek shall inherit the earth [land]; and shall delight themselves in the abundance of peace.

Psa. 76:8. Thou didst cause judgment [sentence] to be heard from heaven; the earth feared, and was still, 9. When God arose to judgment, to save all the meek of the earth.

Psa. 147:6. The Lord lifteth up [Jehovah upholdeth] the meek: he casteth [bringeth] the wicked down to the ground.

Prov. 16:32. *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.

Ecc. 7:8. The patient in spirit *is* better than the proud in spirit.

Ecc. 10:4. If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth [gentleness allayeth] great offences.

Isa. 11:4. But with righteousness shall he judge the poor, and reprove [decide] with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Isa. 29:19. The meek also shall increase *their* joy in the Lord [Jehovah], and the poor among men shall rejoice in the Holy One of Israel.

Isa. 53:7. He was oppressed, and [yet when] he was afflicted,—yet—he opened not his mouth:—he is brought—as a lamb [that is led] to the slaughter, and as a sheep before her [that before its] shearers is dumb, so he openeth [opened] not his mouth.

Lam. 3:28. He sitteth [Let him sit] alone and keepeth [keep] silence, because he hath borne [laid] *it* upon him. 29. He putteth [Let him put] his mouth in the dust; if so be there may be hope. 30. He giveth [Let him give] *his* cheek to him that smiteth him: he is filled [let him be filled] full with reproach.

Amos 3:3. Can [Shall] two walk together, except they be [have] agreed?

Zeph. 2:3. Seek ye the Lord [Jehovah], all ye meek of the earth, which have wrought his judgment [that have kept his ordinances]: seek righteousness, seek meekness:

Mat. 5:5. Blessed *are* the meek: for they shall inherit the earth.

Mat. 11:29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Mat. 26:47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that—same—is he: hold him fast [take him]. 49. And forthwith [straightway] he came to Jesus, and said, Hail, master [Rabbi]; and kissed him. 50. And Jesus said unto him, Friend, wherefore art thou come? [*do* that for which thou art come.] Then came they, and laid hands on Jesus, and took him.

Mat. 27:13. Then said [saith] Pilate unto him, Hearest thou not how many things they witness against thee? 14. And he answered him to never a word [gave him no answer, not even to one word]; insomuch that the governor marvelled greatly.

Rom. 12:14. Bless them which [that] persecute you: bless, and curse not. 18. If it be possible, as much as lieth in you [in you lieth], live peaceably [be at peace] with all men.

Rom. 14:19. Let us therefore follow [So then let us follow] after—the—things

which make for peace, and things wherewith one [whereby we] may edify another.

I Co. 6:7. Now therefore there is utterly a fault among you, because ye go to law [Nay, already it is altogether a defect in you, that ye have lawsuits] one with another. Why—do ye—not rather take wrong? why—do ye—not rather—*suffer yourselves to*—be defrauded?

I Co. 13:4. Charity [Love] suffereth long, *and* is kind; charity [love] envieth not; charity [love] vaunteth not itself, is not puffed up, 5. Doth not behave itself unseemly, seeketh not her [its] own, is not —easily—provoked, thinketh no [taketh not account of] evil;

II Co. 10:1. Now I Paul myself beseech [entreat] you by the meekness and gentleness of Christ, who [I who] in [your] presence *am* base [lowly] among you, but being absent am bold [of good courage] toward you:

Gal. 5:22. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness [kindness], goodness, faith [faithfulness], 23. Meekness, temperance [self-control]: against such there is no law.

Gal. 6:1. Brethren, [even] if a man be overtaken in a fault [any trespass], ye which [who] are spiritual, restore such an [a] one in the [a] spirit of meekness [gentleness]; considering [looking to] thyself, lest thou also be tempted.

Phil. 2:14. Do all things without murmurings and disputings [questionings]: 15. That ye may be [become] blameless and harmless, the sons [children] of God, without rebuke [blemish], in the midst of a crooked and perverse nation [generation], among whom ye shine [are seen] as lights in the world;

I Ti. 6:11. Follow after righteousness, godliness, faith, love, patience, meekness. 12. Fight the good fight of [the] faith, lay hold on eternal life [the life eternal], whereunto thou art also called [wast called], and hast professed a [didst confess the] good profession before [confession in the sight of] many witnesses.

II Ti. 2:24. The servant of the Lord [Lord's servant] must not strive; but be gentle unto all *men* [towards all], apt to teach, patient [forbearing], 25. In meekness instructing those [correcting them] that oppose themselves;

Tit. 2:2. That—the—aged men be sober [temperate], grave, temperate [soberminded], sound in faith, in charity [love], in patience. 9. *Exhort* servants to be obedient unto [in subjection to] their own masters, *and* to please *them* well [be well-pleasing *to them*] in all *things;* not answering again [gainsaying];

Tit. 3:2. To speak evil of no man, to be no brawlers [not to be contentious], *but* [to be] gentle, shewing [showing] all meekness unto [toward] all men.

Heb. 10:36. Ye have need of patience, that, after ye have done [having done] the will of God, ye might [may] receive the promise.

Heb. 12:14. Follow [after] peace with all *men,*

Jas. 1:4. Let patience have *her* [*its*] perfect work, that ye may be perfect and entire, wanting [lacking in] nothing. 19. Wherefore [Ye know *this*], my beloved brethren, [But] let every man be swift to hear, slow to speak, slow to wrath: 21. Wherefore lay apart [putting away] all filthiness and superfluity of naughtiness [overflowing of wickedness],—and—receive with meekness the engrafted [implanted] word, which is able to save your souls.

MERCY.

II Sa. 22:26. With the merciful thou wilt shew [show] thyself merciful,—*and*—with the upright [perfect] man thou wilt shew [show] thyself upright [perfect].

Psa. 37:25. I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread. 26. *He is* ever merciful [dealeth graciously] and lendeth; and his seed *is* blessed.

Psa. 85:10. Mercy and truth are met together; righteousness and peace have kissed *each other.*

Prov. 3:3. Let not mercy [kindness] and truth forsake thee: bind them about thy neck; write them upon the table of thine [tablet of thy] heart: 4. So shalt thou find favour [favor] and good understanding in the sight of God and man.

Prov. 11:17. The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

Prov. 12:10. A righteous *man* regardeth the life of his beast: but the tender mercies of the wicked *are* cruel.

Prov. 14:21. He that despiseth his neighbour [neighbor] sinneth: but he that hath mercy [pity] on the poor, happy *is* he. 22. Do they not err that devise evil? but mercy and truth *shall be* to them that devise good. 31. He that oppresseth the poor reproacheth his Maker: but he that—honoureth him —hath mercy on the poor [needy honoreth him].

Prov. 21:21. He that followeth after righteousness and mercy [kindness] findeth life, righteousness, and honour [honor].

Hos. 12:6. Therefore turn thou to thy God: keep mercy and judgment [kindness and justice], and wait on [for] thy God continually.

Mic. 6:8. He hath shewed [showed] thee, O man, what *is* good: and what doth the Lord [Jehovah] require of thee, but to do justly, and to love mercy [kindness], and to walk humbly with thy God?

Lu. 6:36. Be ye—therefore—merciful, [even] as your Father—also—is merciful.

Rom. 12:8. He that sheweth [showeth] mercy, with cheerfulness.

Jas. 2:13. For—he shall have—judgment [is] without mercy [to him], that hath shewed [showed] no mercy;—and—mercy rejoiceth [glorieth] against judgment.

MILLENNIUM.

Isa. 65:19. And I will rejoice in Jerusalem, and joy in my people: and [there shall be heard in her no more] the voice of weeping—shall be no more heard in her,—nor [and] the voice of crying. 24. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. 25. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock [ox]: and dust *shall be* the serpent's meat [food]. They shall not hurt nor destroy in all my holy mountain, saith the Lord [Jehovah].

Zech. 9:9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and [even] upon a colt the foal of an ass.

Mat. 16:18. And I say also [also say] unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell [Hades] shall not prevail against it. 19. —And—I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Mat. 26:29. But I say unto you, I will [shall] not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Heb. 8:11. And they shall not teach every man his neighbour [fellow-citizen], and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest [of them].

Rev. 14:6. And I saw another angel fly in the midst of [flying in mid] heaven, having the everlasting gospel to preach [eternal good tidings to proclaim] unto them that dwell on the earth, and to [unto] every nation, and kindred [tribe], and tongue, and people.

Rev. 20:1. And I saw an angel come [coming] down from [out of] heaven, having the key of the bottomless pit [abyss] and a great chain in his hand. 2. And he laid hold on the dragon, that [the] old serpent, which is the Devil, and Satan, and bound him [for] a thousand years.

MINISTER.

DIVINELY CALLED: I Ch. 23:13. Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord [Jehovah], to minister unto him, and to bless in his name for ever.

Isa. 6:8. Also [And] I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I [I said], Here *am* I; send me. 9. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Jer. 1:7. But the Lord [Jehovah] said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee [to whomsoever I shall send thee thou shalt go], and whatsoever I [shall] command thee thou shalt speak. 8. Be not afraid of their faces [because of them]: for I *am* with thee to deliver thee, saith the Lord [Jehovah].

Mat. 4:18. And—Jesus,—walking by the sea of Galilee, [he] saw two brethren, Simon [who is] called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19. And he saith unto them, Follow [Come ye after] me, and I will make you fishers of men.

Mat. 9:9. And as Jesus passed forth [by] from thence, he saw a man, named [called] Matthew, sitting at the receipt of custom [place of toll]: and he saith unto him, Follow me.

Lu. 10:1. After these things the Lord appointed other seventy [seventy others] —also—, and sent them two and two before his face into every city and place, whither he himself would [was about to] come. 2. Therefore said he [And he said] unto them, The harvest truly *is* great [indeed is plenteous], but the labourers [laborers] *are* few: pray ye therefore the Lord of the harvest, that he—would—send forth labourers [laborers] into his harvest.

Jno. 1:43. The day following Jesus would [On the morrow he was minded to] go forth into Galilee, and [he] findeth Philip, and [Jesus] saith unto him, Follow me.

Acts 13:2. As they ministered to the Lord, and fasted, the Holy Ghost [Spirit] said, Separate me Barnabas and Saul for the work whereunto I have called them. 3. And [Then] when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

Acts 20:24. But none of these things move me, neither count I my life [But I hold not my life of any account as] dear unto myself, so that I might finish [may accomplish] my course—with joy,—and the ministry, which I—have—received of [from] the Lord Jesus, to testify the gospel of the grace of God.

Acts 26:14. And when we were all fallen to the earth, I heard a voice speaking [saying] unto me—, and saying—in the Hebrew tongue [language], Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks [goad]. 15. And I said, Who art thou, Lord? And he [the Lord] said, I am Jesus whom thou persecutest. 16. But rise [arise], and stand upon thy feet: for I have [to this end have

I] appeared unto thee—for this purpose—, to make [appoint] thee a minister and a witness both of these [the] things which [wherein] thou hast seen [me], and of those [the] things in [wherein]—the which—I will appear unto thee.

Rom. 1:1. Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God.

I Co. 1:1. Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother.

II Co. 5:18. And [But] all things *are* of God, who—hath—reconciled us to himself by [through]—Jesus—Christ, and—hath —given to [gave unto] us the ministry of reconciliation; 19. To wit, that God was in Christ, reconciling the world unto himself, not imputing [reckoning unto them] their trespasses—unto them—; and hath committed [having committed] unto us the word of reconciliation. 20. —Now then—we are ambassadors for Christ [therefore on behalf of Christ], as though God—did beseech *you*—[were entreating] by us: we pray [beseech] *you* in Christ's [on behalf of Christ]—stead—, be ye reconciled to God.

Gal. 1:15. But when it pleased [was the good pleasure of] God, who separated me [*even*] from my mother's womb, and called *me* by [through] his grace, 16. To reveal his Son in me, that I might preach him among the heathen [Gentiles]; immediately [straightway] I conferred not with flesh and blood:

Eph. 3:7. Whereof I was made a minister, according to the gift of the [that] grace of God [which was] given—unto—me by the effectual [according to the] working of his power. 8. Unto me, who am less than the least of all saints, is [was] this grace given,—that I should—[to] preach among [unto] the Gentiles the unsearchable riches of Christ;

Eph. 4:11. And he gave some [*to be*] apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12. For the perfecting of the saints, for [unto] the work of—the—ministry [ministering], for the edifying [unto the building up] of the body of Christ:

Col. 1:25. Whereof I am [was] made a minister, according to the dispensation of God which is given—to—me for [to] you [you-ward], to fulfil the word of God;

I Ti. 2:7. Whereunto I am ordained [was appointed] a preacher, and an apostle, (I speak the truth—in Christ, *and*—[I] lie not;) a teacher of the Gentiles in faith and verity [truth].

II Ti. 1:6. Wherefore [For which cause] I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting [through the laying] on of my hands. 7. For God hath not given us the [For God gave us not a] spirit of fear [fearfulness]; but of power, and of love, and—of a sound mind—[discipline].

II Ti. 2:1. Thou therefore, my son [child], be strong [strengthened] in the grace that is in Christ Jesus. 2. And the things that [which] thou hast heard of [from] me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3. Thou therefore endure hardness [Suffer hardship with *me*], as a good soldier of Jesus Christ. 14. Of these things put *them* in remembrance, charging *them* before [in the sight of] the Lord that they strive not about words to no profit,—*but*—to the subverting of the hearers [them that hear]. 15. Study to shew [Give diligence to present] thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing [handling aright] the word of truth. 16. But shun profane—*and* vain—babblings: for they will—increase unto more [proceed further in] ungodliness.

II Ti. 3:14. Continue [But abide] thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;* 16. All [Every] scripture—*is* given by—inspiration [inspired] of God, and [also] *is* profitable for doctrine [teaching], for reproof, for correction, for instruction [which is] in righteousness: 17. That the man of God may be perfect [complete] throughly furnished unto all good works [furnished completely unto every good work].

Tit. 2:1. [But] Speak thou the things which become [befit the] sound doctrine: 7. In all things shewing [showing] thyself a pattern [an ensample] of good works: in [thy] doctrine *shewing* [*showing*] uncorruptness, gravity,—sincerity,—

Tit. 3:1. Put them in mind to be subject [in subjection] to principalities and powers, to obey magistrates [rulers, to authorities, to be obedient], to be ready to every good work, 2. To speak evil of no man, to be no brawlers [not to be contentious], *but* [to be] gentle, shewing [showing] all meekness unto [toward] all men.

I Pe. 4:10. As every man [according as each] hath received the [a] gift,—*even so*—minister the same one to another [ministering it among yourselves], as good stewards of the manifold grace of God. 11. If any man speak [speaketh],—*let him* —*speak* as the [*speaking* as it were] oracles of God; if any man minister [ministereth, *ministering* as of the strength which God supplieth]: *let him do it* as of the ability which God giveth: that—God—in all things [God] may be glorified through Jesus Christ,

I Jno. 4:1. Beloved, believe not every spirit, but try [prove] the spirits whether they are of God: because many false prophets are gone out into the world. 2. Hereby know ye the Spirit of God: Every

spirit that confesseth that Jesus Christ is come in the flesh is of God:

II Jno. :7. Many deceivers are entered [gone forth] into the world, who [*even* they that] confess not that Jesus Christ is come [cometh] in the flesh. This is a [the] deceiver and an [the] antichrist. 10. If there come any [any one cometh] unto you, and bring [bringeth] not this doctrine [teaching], receive him not into *your* house, neither bid him God speed [and give him no greeting]: 11. For he that biddeth him God speed [giveth him greeting] is partaker of [partaketh in] his evil deeds [works].

CHARACTER AND DUTIES OF: Lev. 21:6. They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord [Jehovah] made by fire,—*and*—the bread of their God, they do offer: therefore they shall be holy.

I Sa. 2:35. I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine [my] heart and in my mind:

II Ch. 6:41. Let thy priests, O Lord [Jehovah] God, be clothed with salvation, and let thy saints rejoice in goodness.

Prov. 11:30. The fruit of the righteous *is* a tree of life; and he that [is wise] winneth souls—*is* wise—.

Jer. 3:15. I will give you pastors [shepherds] according to mine [my] heart, which [who] shall feed you with knowledge and understanding.

Mal. 2:6. The law of truth was in his mouth, and iniquity [unrighteousness] was not found in his lips: he walked with me in peace and equity [uprightness], and did turn [turned] many away from iniquity. 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the Lord [Jehovah] of hosts.

Mat. 5:19. Whosoever therefore shall break one of these least commandments, and shall teach men so,—he—shall be called—the—least in the kingdom of heaven.

Mat. 7:15. Beware of false prophets, which [who] come to you in sheep's clothing, but inwardly—they—are ravening wolves. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in [did we not prophesy by] thy name? and in [by] thy name—have—cast out devils [demons]? and in [by] thy name done [do] many wonderful [mighty] works? 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Mat. 10:16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

Mat. 20:25. But Jesus called them *unto him,* and said, Ye know that the princes [rulers] of the Gentiles exercise dominion [lord it] over them, and—they that are—[their] great [ones] exercise authority upon [over] them. 26. But it shall not be so [Not so shall it be] among you: but whosoever will be [would become] great among you, let him be [shall be] your minister; 27. And whosoever will be chief [would be first] among you, let him be [shall be] your servant:

Mat. 28:19. Go ye therefore, and teach all [make disciples of all the] nations, baptizing them in [into] the name of the Father, and of the Son, and of the Holy Ghost [Spirit]: 20. Teaching them to observe all things whatsoever I—have—commanded you: and, lo, I am with you alway [always], *even* unto the end of the world. —Amen.—

Lu. 10:7. And in the [that] same house remain, eating and drinking such things as they give: for the labourer [laborer] is worthy of his hire. Go not from house to house. 8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

Lu. 12:11. And when they bring you unto [before] the synagogues, and—*unto*—magistrates, and powers [the rulers, and the authorities], take ye no thought [be not anxious] how or what—thing—ye shall answer, or what ye shall say: 12. For the Holy Ghost [Spirit] shall teach you in the same [that very] hour what ye ought to say.

Lu. 24:49. And, behold, I send [forth] the promise of my Father upon you: but tarry ye in the city—of Jerusalem—, until ye be endued [clothed] with power from on high.

Jno. 3:27. A man can receive nothing, except it be [have been] given him from heaven. 34. For he whom God hath sent speaketh the words of God: for God [he] giveth not the Spirit by measure—*unto him*—.

Jno. 4:36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal:

Jno. 10:2. He that entereth in by the door is the shepherd of the sheep. 3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4. —And—when he putteth [hath put] forth [all] his own—sheep—, he goeth before them, and the sheep follow him: for they know his voice. 5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 11. I am the good shepherd: the good shepherd giveth [layeth down] his life for the sheep. 12. —But—he that is an [a] hireling, and not the [a] shepherd, whose own the sheep are not, seeth [beholdeth] the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth [snatcheth] them, and scattereth the sheep [them]. 13. The hireling [*he*] fleeth, because he is an [a] hireling,

and careth not for the sheep. 14. I am the good shepherd, and [I] know my [mine own]—*sheep*—, and am known of mine [mine own know me]. 15. [even] As the Father knoweth me, even so know I the Father [and I know the Father]: and I lay down my life for the sheep.

Jno. 15:20. Remember the word that I said unto you, The [A] servant is not greater than his lord. If they—have—persecuted me, they will also persecute you; if they—have—kept my saying [word], they will keep your's [yours] also. 21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

Acts 1:8. But ye shall receive power, after that [when] the Holy Ghost [Spirit] is come upon you: and ye shall be [my] witnesses—unto me—both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

Acts 10:42. And he commanded [charged] us to preach unto the people, and to testify that it [this] is he which was [who is] ordained of God *to be* the Judge of quick and dead [the living and the dead].

Acts 20:22. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 24. But none of these things move me, neither count I my life [But I hold not my life of any account as] dear unto myself, so that I might finish [may accomplish] my course —with joy—, and the ministry, which I have received of [from] the Lord Jesus, to testify the gospel of the grace of God.

Rom. 12:6. [And] Having—then—gifts differing according to the grace that is [was] given to us, whether prophecy, *let us prophesy* according to the proportion of [our] faith; 7. Or ministry, *let us wait* on *our* ministering [*let us give ourselves* to our ministry]: or he that teacheth, on [to his] teaching;

I Co. 15:10. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in [found] vain; but I laboured [labored] more abundantly than they all: yet not I, but the grace of God which was with me.

II Co. 3:6. Who also—hath—made us able [sufficient as] ministers of the new testament [a new covenant]; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

II Co. 4:1. Therefore seeing we have this ministry, [even] as we have received [obtained] mercy, we faint not;

II Co. 5:14. For the love of Christ constraineth us; because we thus judge, that —if—one died for all, then were all dead [therefore all died]. 18. And [But] all things *are* of God, who—hath—reconciled us to himself by [through]—Jesus—Christ, and hath given to [gave unto] us the ministry of reconciliation; 20. —Now then— we are ambassadors for [therefore on behalf of] Christ, as though God did beseech [were entreating]—*you*—by us: we pray [beseech] *you* in Christ's stead [on behalf of Christ], be ye reconciled to God.

Phil. 3:17. Brethren, be followers [be ye imitators] together of me, and mark them which walk so [that so walk even] as ye have us for an ensample.

I Ti. 2:1. I exhort therefore,—that,—first of all, [that] supplications, prayers, intercessions, *and* giving of thanks [thanksgiving], be made for all men;

I Ti. 5:1. Rebuke not an elder, but intreat [exhort] *him* as a father;—*and*—the younger men as brethren; 2. The elder women as mothers; the younger as sisters, with [in] all purity. 17. Let the elders that rule well be counted worthy of double honour [honor], especially they [those] who labour [labor] in the word and doctrine [in teaching].

I Ti. 6:11. O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 13. I give thee charge [I charge thee] in the sight of God, who quickeneth [giveth life to] all things, and *before* [of] Christ Jesus, who before Pontius Pilate witnessed a [the] good confession; 14. That thou keep *this* [the] commandment without spot, unrebukable [without reproach], until the appearing of our Lord Jesus Christ:

MIRACLES. See tables of "MIRACLES"; also "THE FOUR GOSPELS PARALLELED."

MISSIONARY WORK.

I Ch. 16:23. Sing unto the Lord [Jehovah], all the earth; shew [show] forth from day to day his salvation [his salvation from day to day]. 24. Declare his glory among the heathen [nations]; his marvellous works among all nations [the peoples].

Psa. 96:3. Declare his glory among the heathen [nations] his wonders [marvellous works] among all people [the peoples]. 10. Say among the heathen [nations] *that* the Lord [Jehovah] reigneth: the world also shall be [is] established that it shall not [cannot] be moved: he shall [will] judge the people [peoples] righteously [with equity].

Jon. 3.1. And the word of the Lord [Jehovah] came unto Jonah the second time, saying, 2. Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

Mat. 24:14. And this gospel of the kingdom shall be preached in—all—the [whole] world for a witness [testimony] unto all [the] nations; and then shall the end come.

Mat. 28:19. Go ye therefore, and teach [make disciples of] all [the] nations, baptizing them in [into] the name of the

Father, and of the Son, and of the Holy Ghost [Spirit]:

Mk. 13:10. And the gospel must first be published [preached] among [unto] all [the] nations.

Mk. 16:15. And he said unto them, Go ye into all the world, and preach the gospel to every creature [the whole creation].

Lu. 24:47. And that repentance and remission of sins should be preached in his name among [unto] all [the] nations, beginning at [from] Jerusalem. 48. —And— ye are witnesses of these things.

Acts 13:2. [And] As they ministered to the Lord, and fasted, the Holy Ghost [Spirit] said, Separate me Barnabas and Saul for the work whereunto I have called them. 3. And [Then] when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. 4. So they, being sent forth by the Holy Ghost [Spirit], departed unto [went down to] Seleucia; and from thence they sailed to Cyprus. 47. For so hath the Lord commanded us, *saying*, I have set thee to be [for] a light of the Gentiles, that thou shouldest be for salvation unto the ends [uttermost part] of the earth.

Acts 26:16. I have appeared unto thee— for this purpose—, to make [appoint] thee a minister and a witness both of these [the] things which [wherein] thou hast seen [me], and of those [the] things in the which [wherein] I will appear unto thee; 17. Delivering thee from the people, and *from* the Gentiles, unto whom—now— I send thee. 18. To open their eyes, *and* to turn *them* [that they may turn] from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness [remission] of sins, and [an] inheritance among them which [that] are sanctified by faith—that is—in me.

MODESTY. See *HUMILITY*.

MURDER. See "LAWS OF THE BIBLE."

MUSIC.

I Ki. 1:40. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

Ezra 2:64. The whole congregation [assembly] together *was* forty and two thousand three hundred *and* threescore, 65. And *there were* among them [and they had] two hundred singing men and singing women.

Job 21:12. They take [sing to] the timbrel and harp, and rejoice at the sound of the organ [pipe].

Job 30:31. [Therefore is] My harp— also is—*turned* to mourning, and my organ [pipe] into the voice of them that weep.

Psa. 33:1. Rejoice in the Lord [Jehovah], O ye righteous:—*for*—praise is comely for the upright. 2. Praise the Lord [Give thanks unto Jehovah] with [the] harp: sing [praises] unto him with the psaltery—*and* an instrument—of ten strings. 3. Sing unto him a new song; play skilfully with a loud noise.

Psa. 104:33. I will sing unto the Lord [Jehovah] as long as I live: I will sing praise to my God while I have my [any] being.

Psa. 150:3. Praise him with—the— sound of the trumpet [trumpet sound]: praise him with—the—psaltery and harp. 4. Praise him with—the—timbrel and dance: praise him with stringed instruments and organs [pipe]. 5. Praise him upon the [with] loud cymbals: praise him upon the [with] high sounding cymbals.

Isa. 5:12. [And] The harp, and the viol [lute], the tabret, and [the] pipe, and wine, are in their feasts:

Mat. 11:17. And saying [say], We—have —piped unto you, and ye have not [did not dance] danced; we have mourned unto you, and ye have not lamented [we wailed, and ye did not mourn].

Mk. 14:26. And when they had sung an [a] hymn, they went out into [unto] the mount of Olives.

Eph. 5:19. Speaking to yourselves [one to another] in psalms and hymns and spiritual songs, singing and making melody in [with] your heart to the Lord;

Col. 3:16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in [with] psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord [unto God].

Rev. 14:2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard [the voice which I heard *was* as] the voice of harpers harping with their harps: 3. And they sung [sing] as it were a new song before the throne, and before the four beasts [living creatures], and the elders: and no man could learn that [the] song but [save] the hundred *and* forty *and* four thousand, which were redeemed from the earth [even they that had been purchased out of the earth].

MYSTERIES.

Job 15:8. Hast thou heard the secret [counsel] of God? and dost thou restrain [limit] wisdom to thyself?

Psa. 25:14. The secret [friendship] of the Lord [Jehovah] *is* with them that fear him; and he will shew [show] them his covenant.

Prov. 3:32. His secret [friendship] *is* with the righteous [upright].

Mat. 11:25. At that time [season] Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because [that] thou hast hid these things from the wise and prudent [understanding], and hast revealed [didst reveal] them unto babes.

Mat. 13:11. It is given unto you to know [Unto you it is given to know] the mysteries of the kingdom of heaven, but to them it is not given. 35. That it might be fulfilled which was spoken by [through] the prophet, saying, I will open my mouth in parables; I will utter things—which have been kept—secret [hidden] from the foundation of the world.

Mk. 4:11. And he said unto them, Unto you—it—is given—to know—the mystery of the kingdom of God: but unto them that are without, all—*these*—things are done in parables:

Lu. 8:10. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others [the rest] in parables that seeing they might [may] not see, and hearing they might [may] not understand.

Jno. 3:8. The wind bloweth where it listeth [will], and thou hearest the sound [voice] thereof, but canst not tell [knowest not] whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Rom. 16:25. Now to him that is of power to stablish [able to establish] you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began [hath been kept in silence through times eternal].

Eph. 1:9. Having made [making] known unto us the mystery of his will, according to his good pleasure which he—hath—purposed in himself:

Eph. 6:19. And for me [on my behalf], that utterance may be given unto me,—that—I may open [in opening] my mouth—boldly—, to make known [with boldness] the mystery of the gospel,

Col. 1:25. Whereof I am [was] made a minister, according to the dispensation of God which is [was] given—to—me for you [to you-ward], to fulfill the word of God; 26. *Even* the mystery which hath been hid from [for] ages and—from—generations, but now is made manifest [hath it been manifested] to his saints: 27. To whom God would [was pleased to] make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

II Thes. 2:7. For the mystery of iniquity [lawlessness] doth already work: only he who now letteth *will let* [there is one that restraineth now], until he be taken out of the way.

I Ti. 3:9. Holding the mystery of the faith in a pure conscience. 16. And without controversy great is the mystery of godliness:

NATURE OF GOD'S LAW.

Psa. 19:7. The law of the Lord [Jehovah] *is* perfect, converting [restoring] the soul: the testimony of the Lord [Jehovah] *is* sure, making wise the simple. 8. The statutes [precepts] of the Lord [Jehovah] *are* right, rejoicing the heart: the commandment of the Lord [Jehovah] *is* pure, enlightening the eyes. 9. The fear of the Lord [Jehovah] *is* clean, enduring for ever: the judgments [ordinances] of the Lord [Jehovah] *are* true *and* righteous altogether.

Psa. 62:12. Also unto thee, O Lord, *belongeth* mercy [lovingkindness] for thou renderest to every man according to his work.

Psa. 96:12. Let the field be joyful [exult], and all that *is* therein: then shall all the trees of the wood rejoice [sing for joy] 13. Before the Lord [Jehovah]: for he cometh, for he cometh to judge the earth: he shall [will] judge the world with righteousness, and the people [peoples] with his truth.

Mat. 5:17. Think not that I am come [came] to destroy the law, or the prophets: I am not come [came not] to destroy, but to fulfill. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass [away] from the law, till all [things] be fulfilled [accomplished]. 19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach *them*, the same [he] shall be called great in the kingdom of heaven.

Acts 17:31. Because [Inasmuch as] he hath appointed a day, in the which he will judge the world in righteousness by *that* [the] man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

Rom. 2:14. For when—the—Gentiles, which [that] have not the law, do by nature the things contained in [of] the law, these, having not [not having] the law, are a [the] law unto themselves: 15. Which shew [in that they show] the work of the law written in their hearts, their conscience—also—bearing witness [therewith], and *their* thoughts [one with another]—the mean while—accusing or else excusing one another [them]; 16. In the day when God shall judge the secrets of men—by Jesus Christ—according to my gospel [by Jesus Christ]. 17. Behold, thou art called [But if thou bearest the name of] a Jew, and restest in the law, and makest thy boast of God [gloriest in God], 18. And knowest *his* will, and approvest the things that are—more—excellent, being instructed out of the law;

Rom. 3:31. Do we then make void the law [make the law of none effect] through faith? God forbid: yea [nay], we establish the law.

Rom. 7:7. What shall we say then? *Is* the law sin? God forbid. Nay [How-

beit], I had not known sin, but by [except through] the law: for I had not known lust [coveting], except the law had said, Thou shalt not covet. 14. For we know that the law is spiritual: but I am carnal, sold under sin.

I Pe. 1:17. And if ye call on the Father [on him as Father], who without respect of persons judgeth according to every [each] man's work, pass the time of your sojourning—*here*—in fear:

NEIGHBOR.

Ex. 20:16. Thou shalt not bear false witness against thy neighbour [neighbor].

Lev. 19:13. Thou shalt not defraud [oppress] thy neighbour [neighbor], neither [nor] rob *him:* the wages of him that is hired [a hired servant] shall not abide with thee all night until the morning. 16. Thou shalt not go up and down *as* a talebearer among thy people; neither shalt thou stand against the blood of thy neighbour [neighbor]: I *am* the Lord [Jehovah]. 17. Thou shalt not hate thy brother in thine [thy] heart: thou shalt—in any wise—[surely] rebuke thy neighbour [neighbor], and not suffer [bear] sin upon [because of] him. 18. Thou shalt love thy neighbour [neighbor] as thyself: I *am* the Lord [Jehovah].

Prov. 3:28. Say not unto thy neighbour [neighbor], Go, and come again, and to morrow I will give; when thou hast it by thee. 29. Devise not evil against thy neighbour [neighbor], seeing he dwelleth securely by thee.

Jer. 22:13. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong [injustice]; *that* useth his neighbour's [neighbor's] service without wages, and giveth him not—for—his work [hire];

Mat. 7:12. Therefore all things [All things therefore] whatsoever ye would that men should do to [unto] you, do *ye* even so to [even so do ye also unto] them: for this is the law and the prophets.

Mat. 25:34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35. For I was an hungred [hungry], and ye gave me meat [to eat]: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Rom. 13:10. Love worketh no ill to his neighbour [neighbor]: therefore love [love therefore] *is* the fulfilling [fulfilment] of the law.

Rom. 15:2. Let every [each] one of us please *his* neighbour [neighbor] for *his* good to edification [that which is good, unto edifying].

Jas. 2:8. [Howbeit,] If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour [neighbor] as thyself, ye do well: 9. But if ye have respect to [of] persons, ye commit sin, and are convinced of [being convicted by] the law as transgressors.

NEW BIRTH.

Jno. 3:3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man [one] be born again [anew], he cannot see the kingdom of God. 8. The wind bloweth where it listeth [will], and thou hearest the sound [voice] thereof, but canst not tell [knowest not] whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 15. That whosoever believeth—in him—should not perish, but have eternal life [may in him have eternal life].

I Jno. 2:29. If ye know that he is righteous, ye know that every one [also] that doeth righteousness is born [begotten] of him.

I Jno. 3:9. Whosoever is born [begotten] of God doth not commit [doeth no] sin; for [because] his seed remaineth [abideth] in him: and he cannot sin, because he is born [begotten] of God. 14. We know that we have passed from [out of] death unto [into] life, because we love the brethren. He that loveth not—*his* brother—abideth in death.

I Jno. 4:7. Beloved, let us love one another: for love is of God; and every one that loveth is born [begotten] of God, and knoweth God.

I Jno. 5:4. For whatsoever is born [begotten] of God overcometh the world: and this is the victory that overcometh [hath overcome] the world, *even* our faith.

NOT JUSTIFIED BY LAW.

Rom. 1:16. For I am not ashamed of the gospel—of Christ—: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Rom. 3:20. Therefore [Because] by the deeds [works] of the law—there—shall no flesh be justified in his sight: for by [through] the law *is* [cometh] the knowledge of sin. 23. For all have sinned, and come [fall] short of the glory of God; 24. Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom. 4:2. For if Abraham were [was] justified by works, he hath *whereof* to glory; but not before [toward] God.

Rom. 5:1. Therefore being [Being therefore] justified by faith, we have peace with God through our Lord Jesus Christ:

Rom. 7:7. What shall we say then? *Is* the law sin? God forbid. Nay [Howbeit], I had not known sin, but by [except through] the law: for I had not known lust [coveting] except the law had said, Thou shalt not covet.

Rom. 10:4. For Christ *is* the end of the law for [unto] righteousness to every one that believeth.

OATH.

I Ki. 8:31. If any [a] man trespass [sin] against his neighbour [neighbor], and an oath be laid upon him to cause him to swear, and the oath come and he come [*and* swear] before thine altar in this house: 32. Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his [own] head; and justifying the righteous, to give him according to his righteousness.

Psa. 15:1. Lord [Jehovah], who shall abide [sojourn] in thy tabernacle? who shall dwell in thy holy hill? 2. He that walketh uprightly, and worketh righteousness, and speaketh—the—truth in his heart. 4. In whose eyes a vile person is contemned [reprobate is despised]; but he [who] honoureth [honoreth] them that fear the Lord [Jehovah]. *He that* sweareth to *his own* hurt, and changeth not.

Ecc. 8:2. I *counsel thee*—to—keep [Keep] the king's commandment [command], and *that* in regard of the oath of God.

Jer. 4:2. And thou shalt swear, The Lord [As Jehovah] liveth, in truth, in judgment [justice], and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

Mat. 5:33. Ye have heard that it hath been [was] said by [to] them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34. But I say unto you, Swear not at all; neither by [the] heaven; for it is God's throne: 35. Nor by the earth; for it is his footstool [the footstool of his feet]; neither [nor] by Jerusalem; for it is the city of the great King. 36. Neither shalt thou swear by thy head, because [for] thou canst not make one hair white or black. 37. But let your communication [speech] be, Yea, yea; Nay, nay: for [and] whatsoever is more than these cometh [is] of evil [the evil *one*].

Mat. 14:7. Whereupon he promised with an oath to give her whatsoever she would [should] ask. 9. The king was sorry [grieved]; nevertheless [but] for the oath's sake [sake of his oaths], and [of] them which [that] sat with him at meat [at meat with him], he commanded *it* to be given—*her*—.

Mat. 23:18. Whosoever shall swear by the altar, it is nothing; but whosoever sweareth [shall swear] by the gift that is upon it, he is guilty [a debtor]. 19. *Ye*—fools and—blind: for whether [which] *is* greater, the gift, or the altar that sanctifieth the gift? 20. Whoso [He] therefore shall swear [that sweareth] by the altar, sweareth by it, and by all things thereon. 21. And whoso [he] shall swear [that sweareth] by the temple, sweareth by it, and by him that dwelleth therein. 22. And he that shall swear [sweareth] by [the] heaven, sweareth by the throne of God, and by him that sitteth thereon.

Heb. 6:16. For men—verily—swear by the greater: and an oath for confirmation *is* to them an end of all strife [in every dispute of theirs the oath is final for confirmation].

Jas. 5:12. But above all things, my brethren, swear not, neither by [the] heaven, neither [nor] by the earth, neither [nor] by any other oath: but let your yea be yea; and *your* nay, nay; lest [that] ye fall into condemnation [not under judgment].

OBEDIENCE.

Ex. 19:5. If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure [mine own possession] unto me above all people [from among all peoples]:

Ex. 20:6. And shewing mercy [showing lovingkindness] unto thousands of them that love me, and keep my commandments.

Josh. 22:2. And said unto them, Ye have kept all that Moses the servant of the Lord [Jehovah] commanded you, and have obeyed [hearkened unto] my voice in all that I commanded you:

I Ki. 3:14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

Psa. 1:2. But his delight *is* in the law of the Lord [Jehovah]; and in [on] his law doth he meditate day and night.

Psa. 25:10. All the paths of the Lord [Jehovah] *are* mercy [lovingkindness] and truth unto such as keep his covenant and his testimonies.

Psa. 111:10. The fear of the Lord [Jehovah] *is* the beginning of wisdom: a good understanding have all they that do *his commandments:*

Psa. 112:1. Blessed *is* the man *that* feareth the Lord [Jehovah], *that* delighteth greatly in his commandments.

Psa. 143:10. Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into [in] the land of uprightness.

Prov. 28:7. Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men* [gluttons] shameth his father.

Mk. 3:35. Whosoever shall do the will of God, the same is my brother, and—my—sister, and mother.

Lu. 8:21. And [But] he answered and said unto them, My mother and my brethren are these which [that] hear the word of God, and do it.

Lu. 11:2. —Thy will be done, as in heaven, so in earth.— 28. But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

Lu. 12:37. Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them—to—sit down to meat, and will [shall] come—forth—and serve them. 38. And if he shall come in the second watch, or come [and if] in the third watch, and find *them* so, blessed are those servants.

Jno. 9:4. I [We] must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Jno. 15:10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 14. Ye are my friends, if ye do whatsoever [the things which] I command you. 16. Ye have not chosen [did not choose] me, but I have chosen [chose] you, and ordained [appointed] you, that ye should go and bring forth [bear] fruit, and *that* your fruit should remain [abide]:

Acts 5:29. Then [But] Peter and the—*other*—apostles answered and said, We ought to [must] obey God rather than men.

Phil. 2:12. Wherefore [So then], my beloved, [even] as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

I Jno. 2:3. Hereby we—do—know that we know him, if we keep his commandments. 4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5. But whoso keepeth his word, in him verily is [hath] the love of God [been] perfected: hereby know we [we know] that we are in him. 6. He that saith he abideth in him ought himself also—so—to walk, even as he walked. 17. He that doeth the will of God abideth for ever.

I Jno. 3:22. Whatsoever we ask, we receive of him, because we keep his commandments, and do those [the] things that are pleasing in his sight. 24. He that keepeth his commandments dwelleth [abideth] in him, and he in him.

II Jno. 6. This is love, that we [should] walk after his commandments. This is the commandment, That [even], as ye—have—heard from the beginning, [that] ye should walk in it. 9. Whosoever transgresseth [goeth onward], and abideth not in the doctrine [teaching] of Christ, hath not God. He that abideth in the doctrine [teaching]—of Christ—, he [the same] hath both the Father and the Son.

Rev. 22:7. [And] Behold, I come quickly: blessed *is* he that keepeth the sayings [words] of the prophecy of this book. 14. Blessed *are* they that do his commandments [that wash their robes], that they may have [the] right [right *to come*] to the tree of life, and may enter in through [by] the gates into the city.

OBSERVING THE SABBATH.

Ex. 20:8. Remember the sabbath day, to keep it holy.

Ex. 31:16. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. 17. It *is* a sign between me and the children of Israel for ever: for *in* six days the Lord [Jehovah] made heaven and earth, and on the seventh day he rested, and was refreshed.

Psa. 118:24. This *is* the day *which* the Lord [Jehovah] hath made; we will rejoice and be glad in it.

Isa. 66:23. And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord [Jehovah].

Acts 13:27. For they that dwell at [in] Jerusalem, and their rulers, because they knew him not, nor—yet—the voices of the prophets which are read every sabbath—day, they have—fulfilled *them* in [by] condemning *him*. 42. And when the Jews were gone [And as they went] out—of the synagogue—, the Gentiles [they] besought that these words might be preached [spoken] to them the next sabbath. 44. And the next sabbath—day came—almost the whole city [was gathered] together to hear the word of God.

Acts 20:7. And upon the first *day* of the week, when the disciples came [when we were gathered] together to break bread, Paul preached unto [discoursed with] them, ready [intending] to depart on the morrow; and continued [prolonged] his speech until midnight.

I Co. 16:1. Now concerning the collection for the saints, as I have given [gave] order to the churches of Galatia, even so do ye. 2. Upon the first *day* of the week let every [each] one of you lay by him in store, as *God* hath prospered him [as he may prosper], that there be no gatherings [no collections be made] when I come.

OFFENCES. See *TEMPTATION*.

OPPORTUNITY.

Prov. 1:24. Because I have called, and ye [have] refused; I have stretched out my hand, and no man [hath] regarded; 25. But ye have set at nought all my counsel, and would none of my reproof: 26. I also will laugh at your [in the day of your] calamity: I will mock when your fear cometh;

Jer. 8:20. The harvest is past, the summer is ended, and we are not saved.

Eze. 3:19. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

Hos. 5:6. They shall go with their flocks and with their herds to seek the Lord

[Jehovah]; but they shall not find *him;* he hath withdrawn himself from them.

Mat. 10:14. And whosoever shall not receive you, nor hear your words, when [as] ye depart [go forth] out of that house or [that] city, shake off the dust of your feet. 15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha [Gomorrah] in the day of judgment, than for that city.

Mat. 11:20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Mat. 23:36. Verily I say unto you, All these things shall come upon this generation. 37. O Jerusalem, Jerusalem,— *thou* —that killest [killeth] the prophets, and stonest [stoneth] them which [that] are sent unto thee [her], how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not.

Mat. 25:1. Then shall the kingdom of heaven be likened unto ten virgins, which [who] took their lamps, and went forth to meet the bridegroom. 2. And five of them were wise [foolish], and five *were* foolish [wise]. 3. They that *were* [For the] foolish [when they] took their lamps, —and—took no oil with them: 4. But the wise took oil in their vessels with their lamps. 5. [Now] While the bridegroom tarried, they all slumbered and slept. 6. And [But] at midnight there was [is] a cry —made—, Behold, the bridegroom—cometh—; go ye out [come ye forth] to meet him. 7. Then all those virgins arose, and trimmed their lamps. 8. And the foolish said unto the wise, Give us of your oil; for our lamps are gone [going] out. 9. But the wise answered, saying,—*Not so*—; lest [Peradventure] there be not [will not be] enough for us and you:—but—go ye rather to them that sell, and buy for yourselves. 10. And while they went [away] to buy, the bridegroom came; and they that were ready went in with him to the marriage [feast]; and the door was shut. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting [the eternal] fire, prepared for the devil and his angels: 42. For I was an hungred [hungry], and ye gave me no meat [did not give me to eat]: I was thirsty, and ye gave me no drink: 43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Lu. 12:47. And that servant, which [who] knew his lord's will, and prepared not *himself* [made not ready], neither [nor] did according to his will, shall be beaten with many *stripes.*

OPPRESSION.

Deut. 24:14. Thou shalt not oppress an [a] hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers [sojourners], that *are* in thy land within thy gates: 15. At [in] his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the Lord [Jehovah], and it be sin unto thee.

Psa. 9:9. The Lord [Jehovah] also will be a refuge [high tower] for the oppressed, a refuge [high tower] in times of trouble.

Psa. 10:17. Lord [Jehovah], thou hast heard the desire of the humble [meek]: thou wilt prepare their heart, thou wilt cause thine ear to hear: 18. To judge the fatherless and the oppressed, that—the—man [who is] of the earth may no more oppress [be terrible no more].

Psa. 12:5. For [Because of] the oppression of the poor, for [because of] the sighing of the needy, now will I arise, saith the Lord [Jehovah]; I will set *him* in safety [the safety he panteth for]—*from him that* puffeth at him—.

Psa. 74:21. O let not the oppressed return ashamed: let the poor and needy praise thy name.

Psa. 119:134. Deliver [Redeem] me from the oppression of man: so will I keep [observe] thy precepts.

Prov. 3:31. Envy thou not the oppressor [man of violence], and choose none of his ways.

Prov. 14:31. He that oppresseth the poor reproacheth his Maker: but he that—honoureth him—hath mercy on the poor [needy honoreth him].

Prov. 22:22. Rob not the poor, because he *is* poor: neither oppress the afflicted in the gate:

Prov. 28:3. A poor [needy] man that oppresseth the poor *is like* a sweeping rain which leaveth no food.

Ecc. 4:1. So [Then] I returned, and considered [saw] all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter.

Ecc. 5:8. If thou seest the oppression of the poor, and [the] violent perverting [taking away] of judgment and justice [justice and righteousness] in a province, marvel not at the matter: for *he that is* [one] higher than the highest [high] regardeth; and *there be* [are] higher than they.

Ecc. 7:7. Surely oppression [extortion] maketh a [the] wise man mad [foolish];

Isa. 1:17. Learn to do well; seek judgment [justice], relieve the oppressed, judge the fatherless, plead for the widow.

Isa. 58:6. *Is* not this the fast that I have chosen? to loose the bands [bonds] of wickedness, to undo the heavy burdens [bands of the yoke], and to let the oppressed go free, and that ye break every yoke?

Zech. 7:10. And oppress not the widow, nor the fatherless, the stranger [sojourner], nor the poor; and let none of you imagine [devise] evil against his brother in your heart.

Mat. 23:2. The scribes and the Pharisees sit in [on] Moses' seat. 4. For [Yea,] they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with—one of—their fingers [finger].

ORPHANS.

Ex. 22:22. Ye shall not afflict any widow, or fatherless child. 23. If thou afflict them in any wise [at all], and they cry at all unto me, I will surely hear their cry; 24. And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

Deut. 10:18. He doth execute the judgment of [justice for] the fatherless and widow,

Deut. 16:11. And thou shalt rejoice before the Lord [Jehovah], thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger [sojourner], and the fatherless, and the widow, that *are* among you [in the midst of thee], in the place which the Lord [Jehovah] thy God hath chosen [shall choose] to place [cause] his name there [to dwell there].

Deut. 27:19. Cursed *be* he that perverteth [resteth] the judgment of [justice due to] the stranger [sojourner], fatherless, and widow.

Job 6:27. Yea, ye overwhelm [would cast *lots* upon] the fatherless, and ye dig *a pit* for [and make merchandise of] your friend.

Job 22:9. Thou hast sent widows away empty, and the arms of the fatherless have been broken.

Job 24:3. They drive away the ass of the fatherless; they take the widow's ox for a pledge. 9. They [There are that] pluck the fatherless from the breast, and take a pledge of the poor.

Job 29:12. Because I delivered the poor that cried,—and—the fatherless [also]—and *him—that had* none to help him. 13. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

Psa. 10:14. Thou art [hast been] the helper of the fatherless. 17. Lord [Jehovah], thou hast heard the desire of the humble [meek]; thou wilt prepare their heart, thou wilt cause thine ear to hear: 18. To judge the fatherless and the oppressed, that—the—man [who is] of the earth may no more oppress [may be terrible no more].

Psa. 27:10. When my father and my mother forsake me, then the Lord [Jehovah] will take me up.

Psa. 68:5. A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

Psa. 82:3. Defend [Judge] the poor and fatherless: do justice to the afflicted and needy [destitute].

Jer. 22:3. Thus saith the Lord [Jehovah]; Execute ye judgment [justice] and righteousness, and deliver the spoiled [him that is robbed] out of the hand of the oppressor: and do no wrong, do no violence to the stranger [sojourner], the fatherless,

Hos. 14:3. Neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

Jas. 1:27. Pure religion and undefiled before God and the Father [our God and Father] is this, To visit the fatherless and widows in their affliction, *and* to keep himself [oneself] unspotted from the world.

PARENTS.

Ex. 10:2. And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in [upon] Egypt, and my signs which I have done among them; that ye may know how that I *am* the Lord [Jehovah].

Ex. 12:26. And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27. That ye shall say, It *is* the sacrifice of the Lord's [Jehovah's] passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

Ex. 20:5. Thou shalt not bow down thyself to [unto] them, nor serve them: for I the Lord [Jehovah] thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto [upon] the third and [upon the] fourth *generation* of them that hate me;

Ex. 21:17. And he that curseth his father, or his mother, shall surely be put to death.

Lev. 20:9. For every one that curseth his father or his mother shall be surely [surely be] put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

Deut. 4:9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen [saw], and lest they depart from thy heart all the days of thy life; but teach them [make them known unto] thy sons [children] and thy sons' sons [children's children]: 10. —*Specially*—the day that thou stoodest before the Lord [Jehovah] thy God in Horeb, when the Lord [Jehovah] said unto me, Gather [Assemble] me the people—together—, and I will make them hear my words, that they may learn to fear me all the days that they—shall—live upon the earth, and *that* they may teach their children.

Deut. 6:7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine [thy] house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Deut. 11:18. Therefore shall ye lay up these my words in your heart and in your soul, and [ye shall] bind them for a sign upon your hand, that [and] they may [shall] be as [for] frontlets between your eyes. 19. And ye shall teach them your children, speaking [talking] of them when thou sittest in thine [thy] house, and when thou walkest by the way, when thou liest down, and when thou risest up.

Psa. 103:13. Like as a father pitieth *his* children, *so* the Lord [Jehovah] pitieth them that fear him.

Prov. 3:12. Whom the Lord [Jehovah] loveth he correcteth [reproveth]; even as a father the son *in whom* he delighteth.

Prov. 13:22. A good *man* leaveth an inheritance to his children's children: 24. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

Prov. 19:18. Chasten thy son while [seeing] there is hope, and let [set] not thy soul [heart] spare for his crying [on his destruction].

Prov. 22:6. Train up a child in the way he should go: and [even] when he is old, he will not depart from it. 15. Foolishness *is* bound [up] in the heart of a child; *but* the rod of correction shall drive it far from him.

Prov. 27:11. My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

Prov. 31:28. Her children arise [rise] up, and call her blessed;

Isa. 38:19. The father to the children shall make known thy truth.

Joel 1:3. Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

Mal. 4:6. He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Mat. 10:37. He that loveth son or daughter more than me is not worthy of me.

Lu. 11:11. If a son shall ask bread of any of you that is a father, will ye give him a stone? or if *he ask* a fish, will he for a fish give him a serpent [And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent]? 12. Or if he shall ask an egg, will he offer [give] him a scorpion? 13. If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Eph. 6:4. Fathers, provoke not your children to wrath: but bring them up [nurture them] in the nurture [chastening] and admonition of the Lord.

Col. 3:21. Fathers, provoke not your children—*to anger*—, lest they be [that they be not] discouraged.

I Ti. 3:4. One that ruleth well his own house, having his children in subjection with all gravity;

I Ti. 5:8. If any provide [provideth] not for his own, and specially for those of his own house [household], he hath denied the faith, and is worse than an infidel [unbeliever].

Tit. 1:6. If any be [any man is] blameless, the husband of one wife having faithful children not [children that believe, who are not] accused of riot or unruly.

Tit. 2:4. That they may teach [train] the young women—to be sober,—to love their husbands, to love their children,

Heb. 12:7. If ye endure chastening [It is for chastening that ye endure], God dealeth with you as with sons; for what son is he [there] whom the [*his*] father chasteneth not?

PASSOVER.

Ex. 12:43. And the Lord [Jehovah] said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger [foreigner] eat thereof:

Num. 9:5. And they kept the passover on the [in the first *month*, on the] fourteenth day of the—first—month at even in the wilderness of Sinai: according to all that the Lord [Jehovah] commanded Moses, so did the children of Israel. 13. But the man that *is* clean, and is not in [on] a journey, and forbeareth to keep the passover, even the same [that] soul shall be cut off from—among—his people: because he brought [offered] not the offering [oblation] of the Lord [Jehovah] in his [its] appointed season, that man shall bear his sin.

Deut. 16:1. Observe the month of Abib, and keep the passover unto the Lord [Jehovah] thy God: for in the month of Abib the Lord [Jehovah] thy God brought thee forth out of Egypt by night. 8. Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the Lord [Jehovah] thy God: thou shalt do no work *therein*.

Mat. 26:2. Ye know that after two days —is *the feast of*—the passover [cometh] and the Son of man is betrayed [delivered up] to be crucified. 17. Now [on] the first *day* of—the *feast of*—unleavened bread the disciples came to Jesus, saying—unto him—, Where wilt thou that we prepare [make ready] for thee to eat the passover? 18. And he said, Go into the city to such a man, and say unto him, The Master [Teacher] saith, My time is at hand; I—will—keep the passover at thy house with my disciples. 19. And the disciples did as

Jesus—had—appointed them; and they made ready the passover. 20. Now when —the—even was come, he sat down [was sitting at meat] with the twelve [disciples].

Mk. 14:12. And [on] the first day of unleavened bread, when they killed [sacrificed] the passover, his disciples said [say] unto him, Where wilt thou that we go and prepare [make ready] that thou mayest eat the passover?

Lu. 22:15. And he said unto them, With desire I have desired to eat this passover with you before I suffer:

I Co. 5:7. Purge out—therefore—the old leaven, that ye may be a new lump, [even] as ye are unleavened. For—even Christ—our passover is [also hath been] sacrificed [*even* Christ]—for us—:

I Co. 11:23. For I—have—received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* [in the] night in which he was betrayed, took bread: 24. And when he had given thanks, he brake *it*, and said,—Take, eat;—this is my body, which is—broken—for you: this do in remembrance of me. 25. After the same [In like] manner also—*he took*—the cup, when he had supped [after supper], saying, This cup is the new testament [covenant] in my blood: this do—ye,—as oft [often] as ye drink *it*, in remembrance of me. 26. For as often as ye eat this bread, and drink this [the] cup, ye do shew [proclaim] the Lord's death till he come. 27. Wherefore whosoever shall eat this [the] bread, and [or] drink *this* [the] cup of the Lord, unworthily [in an unworthy manner], shall be guilty of the body and [the] blood of the Lord.

Heb. 11:28. Through [By] faith he kept the passover, and the sprinkling of [the] blood,—lest he—that destroyed [the destroyer of] the firstborn should [not] touch them.

PATIENCE.

Psa. 37:7. Rest in the Lord [Jehovah], and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. 8. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil [*it tendeth* only to evil-doing]. 9. For evildoers shall be cut off: but those that wait upon [for] the Lord [Jehovah], they shall inherit the earth [land].

Prov. 15:18. A wrathful man stirreth up strife [contention]: but *he that is* slow to anger appeaseth strife.

Ecc. 7:8. The patient in spirit *is* better than the proud in spirit. 9. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

Rom. 2:7. To them who [that] by patient continuance [patience] in well doing seek for glory and honour [honor] and immortality [incorruption], eternal life:

Rom. 5:3. And not only *so*, but we glory [also rejoice] in [our] tribulations—also —; knowing that tribulation worketh patience [stedfastness]; 4. And patience [stedfastness], experience [approvedness]; and experience [approvedness], hope:

Rom. 8:25. But if we hope for that [which] we see not, *then* do we with patience wait for *it*.

Rom. 12:12. Rejoicing in hope; patient in tribulation;

Rom. 15:4. For whatsoever things were written aforetime were written for our learning, that—we—through patience and [through] comfort of the scriptures might have hope. 5. Now the God of patience and consolation [of comfort] grant you to be likeminded [of the same mind] one toward [with] another according to Christ Jesus:

I Co. 13:4. Charity [Love] suffereth long, *and* is kind; charity [love] envieth not;

II Co. 6:4. But in all *things* approving [in everything commending] ourselves as —the—ministers of God, in much patience, in afflictions, in necessities, in distresses, 5. In stripes, in imprisonments, in tumults, in labours [labors], in watchings, in fastings; 6. By [in] pureness, by [in] knowledge, by [in] longsuffering, by [in] kindness,

Gal. 6:9. And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Eph. 4:1. I therefore, the prisoner of [in] the Lord, beseech you—that—ye walk worthy [to walk worthily] of the vocation [calling] wherewith ye are [were] called, 2. With all lowliness and meekness, with longsuffering, forbearing one another in love;

Col. 3:12. Put on therefore, as the elect of God [God's elect] holy and beloved, bowels of mercies [a heart of compassion], kindness, humbleness of mind [lowliness], meekness, longsuffering; 13. Forbearing one another, and forgiving one another [each other], if any man have a quarrel [complaint] against any: even as Christ [the Lord] forgave you, so also *do* ye.

II Thes. 3:5. The Lord direct your hearts into the love of God, and into the patient waiting for [patience of] Christ.

I Ti. 6:11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

II Ti. 2:24. The servant of the Lord [Lord's servant] must not strive; but be gentle unto all *men* [toward all]; apt to teach, patient [forbearing], 25. In meekness instructing those [correcting them] that oppose themselves;

Heb. 10:36. Ye have need of patience, that, after ye have [having] done the will

of God, ye might [may] receive the promise.

Heb. 12:1. Wherefore [Therefore, let us also,] seeing we—also—are compassed about with so great a cloud of witnesses, —let us—lay aside every weight, and the sin which doth so easily beset *us,* and let us run with patience the race that is set before us,

Jas. 1:3. Knowing—*this,*—that the trying [proving] of your faith worketh patience. 4. But [And] let patience have *her* [*its*] perfect work, that ye may be perfect and entire, wanting [lacking in] nothing. 19. Wherefore [ye know *this*], my beloved brethren, [But] let every man be swift to hear, slow to speak, slow to wrath:

Jas. 5:7. Be patient therefore, brethren, unto [until] the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it [being patient over it], until he [it] receive the early and latter rain. 8. Be ye also patient; stablish [establish] your hearts: for the coming of the Lord draweth nigh [is at hand].

II Pe. 1:5. [Yea,] And beside this [and for this very cause], giving [adding on your part] all diligence,—add—to [in] your faith [supply] virtue; and to virtue [in *your* virtue] knowledge; 6. And to [in *your*] knowledge temperance [self-control]; and to temperance [in *your* self-control] patience; and to [in *your*] patience godliness;

Rev. 13:10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword [If any man is for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed]. Here is the patience and the faith of the saints.

PATRIOTISM.

Deut. 26:7. And—when—we cried unto the Lord [Jehovah, the] God of our fathers, the Lord [and Jehovah] heard our voice, and looked on [saw] our affliction, and our labour [toil], and our oppression: 8. And the Lord [Jehovah] brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: 9. And he hath brought us into this place, and hath given us this land, —*even*—a land that floweth [flowing] with milk and honey.

Psa. 51:18. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

Psa. 122:6. Pray for the peace of Jerusalem: they shall prosper that love thee. 7. Peace be within thy walls, *and* prosperity within thy palaces.

Psa. 128:5. The Lord [Jehovah]—shall —bless thee out of Zion: and—thou shalt —see [thou] the good of Jerusalem all the days of thy life. 6. Yea,—thou shalt —see [thou] thy children's children, *and* peace [be] upon Israel.

Psa. 137:1. By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. 3. For there they that carried [led] us—away—captive required of us a song [songs]; and they that wasted us *required of us* mirth, *saying,* Sing us *one* of the songs of Zion. 4. How shall we sing the Lord's [Jehovah's] song in a strange [foreign] land? 5. If I forget thee, O Jerusalem, let my right hand forget *her cunning* [skill]. 6. —If I do not remember thee,—let [Let] my tongue cleave to the roof of my mouth [If I remember thee not]; if I prefer not Jerusalem above my chief joy.

Isa. 62:1. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the [her] righteousness—thereof—go forth as brightness, and the [her] salvation—thereof—as a lamp *that* burneth.

PEACE.

Gen. 45:24. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

Psa. 34:14. Seek peace, and pursue it.

Psa. 120:6. My soul hath long dwelt [had her dwelling] with him that hateth peace. 7. I *am for* peace, but when I speak, they *are* for war.

Psa. 133:1. Behold, how good and how pleasant *it is* for brethren to dwell together in unity!

Prov. 15:17. Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

Prov. 16:7. When a man's ways please the Lord [Jehovah], he maketh even his enemies to be at peace with him.

Prov. 17:1. Better *is a* dry morsel, and quietness therewith, than an [a] house full of sacrifices [feasting] *with* strife. 14. The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with [before there is quarrelling].

Prov. 20:3. *It is* an honour [honor] for a man to cease [keep aloof] from strife: but every fool will be meddling [quarrelling].

Isa. 32:2. A man shall be as an [a] hiding place from the wind, and a covert from the tempests [tempest], as rivers [streams] of water in a dry place, as the shadow [shade] of a great rock in a weary land. 17. The work of righteousness shall be peace; and the effect of righteousness quietness and assurance [confidence] for ever. 18. And my people shall dwell in a peaceable habitation, and in sure [safe] dwellings, and in quiet resting places:

Hos. 2:18. In that day will I make a covenant for them with the beasts of the field, and with the fowls of the heaven [birds

of the heavens], and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth [land], and will make them to lie down safely.

Mat. 5:9. Blessed *are* the peacemakers: for they shall be called—the—children [sons] of God.

Lu. 2:14. Glory to God in the highest, and on earth peace, good will toward [among] men [in whom he is well pleased].

Acts 7:26. And the next day [day following] he shewed himself [appeared] unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? 27. But he that did his neighbour [neighbor] wrong thrust him away, saying, Who made thee a ruler and a judge over us? 28. Wilt [Wouldest] thou kill me, as thou didst [killedst] the Egyptian yesterday? 29. Then fled Moses [And Moses fled] at this saying, and was [became] a stranger [sojourner] in the land of Madian [Midian], where he begat two sons.

Rom. 12:18. If it be possible, as much as lieth in you [in you lieth], live peaceably [be at peace] with all men.

I Co. 14:33. For God is not *the author* [*a God*] of confusion, but of peace, as in all [the] churches of the saints.

II Co. 13:11. Be perfect [perfected], be of good comfort [comforted], be of one [the same] mind, live in peace;

I Thes. 5:13. Be at peace among yourselves.

I Ti. 2:2. That we may lead a quiet [tranquil] and peaceable [quiet] life in all godliness and honesty [gravity].

II Ti. 2:22. Follow [after] righteousness, faith, charity [love], peace, with them that call on the Lord out of a pure heart.

Heb. 12:14. Follow [after] peace with all *men*, and holiness [the sanctification], without which no man shall see the Lord:

I Pe. 3:10. For he that will [would] love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 11. Let him eschew [turn away from] evil, and do good; let him seek peace, and ensue [pursue] it.

SPIRITUAL: Job 22:21. Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. 26. For then shalt thou have thy delight [delight thyself] in the Almighty, and shalt lift up thy face unto God.

Psa. 4:8. I will both lay me down in peace [In peace will I both lay me down], and sleep: for thou, Lord [Jehovah], only [alone] makest me dwell in safety.

Psa. 25:12. What man *is* he that feareth the Lord [Jehovah]? him shall he teach [instruct] in the way *that* he shall choose. 13. His soul shall dwell at ease;

Psa. 37:4. Delight thyself also in the Lord [Jehovah]; and he shall [will] give thee the desires of thine [thy] heart. 11. The meek shall inherit the earth [land]; and shall delight themselves in the abundance of peace. 37. Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace [there is a *happy* end to the man of peace].

Psa. 85:8. I will hear what God the Lord [Jehovah] will speak: for he will speak peace unto his people, and to his saints:

Psa. 119:165. Great peace have they which [that] love thy law, and nothing shall offend them [And they have no occasion of stumbling].

Prov. 3:17. Her ways *are* ways of pleasantness, and all her paths *are* peace. 24. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

Isa. 26:3. Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee:* because he trusteth in thee. 12. Lord [Jehovah], thou wilt ordain peace for us: for thou also hast wrought all our works in us.

Isa. 53:5. The chastisement of our peace *was* upon him; and with his stripes we are healed.

Isa. 57:1. The righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come.* 2. He shall enter [entereth] into peace: they shall rest in their beds, *each one* walking [that walketh] *in* his uprightness. 19. I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the Lord [Jehovah]; and I will heal him.

Lu. 1:79. To give light to [shine upon] them that sit in darkness and—*in*—the shadow of death, to guide our feet into the way of peace.

Jno. 14:27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid [fearful].

Jno. 16:33. These things I have [have I] spoken unto you, that in me ye might [may] have peace.

Rom. 2:10. Glory [and] honour [honor], and peace, to every man that worketh good, to the Jew first, and also to the Gentile [Greek]:

Rom. 5:1. Therefore being [Being therefore] justified by faith, we have peace with God through our Lord Jesus Christ:

Rom. 8:6. To be spiritually minded [the mind of the Spirit] *is* life and peace.

Rom. 14:17. The kingdom of God is not meat and drink [eating and drinking]; but righteousness, and peace, and joy in the Holy Ghost [Spirit].

Gal. 5:22. The fruit of the Spirit is love, joy, peace,

Phil. 4:7. And the peace of God, which passeth all understanding, shall keep [guard] your hearts and minds through [your thoughts in] Christ Jesus. 9. Those [The] things, which ye—have—both learned, and received, and heard, and seen [saw] in me, [these things] do: and the God of peace shall be with you.

Col. 3:15. And let the peace of God [Christ] rule in your hearts, to the which also ye are [were] called in one body; and be ye thankful.

II Thes. 3:16. Now the Lord of peace himself give you peace always by all means [peace at all times in all ways].

PENITENCE.

Lev. 26:40. If [And] they shall confess their iniquity, and the iniquity of their fathers, with [in] their trespass which they trespassed against me, and that also [also that, because] they—have—walked contrary unto me; 41. —And *that*—I also—have—walked contrary unto them, and—have—brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: 42. Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

II Ki. 22:19. Because thine [thy] heart was tender, and thou hast humbled [didst humble] thyself before the Lord [Jehovah], when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee,* saith the Lord [Jehovah].

I Ch. 28:9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord [Jehovah] searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.

Psa. 6:6. I am weary with my groaning; all the [Every] night make I my bed to swim; I water my couch with my tears. 7. Mine eye is consumed [wasteth away] because of grief; it waxeth old because of all mine enemies [adversaries].

Psa. 9:10. And they that know thy name will put their trust in thee: for thou, Lord [Jehovah], hast not forsaken them that seek thee.

Psa. 22:26. The meek shall eat and be satisfied: they shall praise the Lord [Jehovah] that seek [after] him: [Let] your heart—shall—live for ever.

Psa. 32:5. I acknowledged my sin unto thee, and mine iniquity have I not hid [did I not hide]. I said, I will confess my transgressions unto the Lord [Jehovah]: and thou forgavest the iniquity of my sin. 6. For this shall [let] every one that *is* godly pray unto thee in a time when thou mayest be found:

Psa. 34:18. The Lord [Jehovah] *is* nigh unto them that are of a broken heart; and saveth such as be [are] of a contrite spirit.

Psa. 147:3. He healeth the broken in heart, and bindeth up their wounds.

Eze. 18:21. If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

Mat. 5:4. Blessed *are* they that mourn: for they shall be comforted.

Mat. 6:14. For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Mat. 11:28. Come unto me, all *ye* that labour [labor] and are heavy laden, and I will give you rest. 29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30. For my yoke *is* easy, and my burden is light.

Lu. 4:18. The Spirit of the Lord is upon me, because he—hath—anointed me to preach the gospel [good tidings] to the poor; he hath sent me to heal the broken-hearted,—to—preach [proclaim] deliverance [release] to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Lu. 18:10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 13. And [But] the publican, standing afar off, would not 'ift up so much as *his* eyes unto heaven, but smote—upon—his breast, saying, God be [thou] merciful to me a sinner.

Jno. 6:37. Him that cometh to me, I will in no wise cast out.

Jno. 10:9. I am the door: by me if any man enter in, he shall be saved, and shall go in and [go] out, and find pasture.

I Jno. 1:9. If we confess our sins, he is faithful and just [righteous] to forgive us *our* sins, and to cleanse us from all unrighteousness.

PERFECTION.

Gen. 17:1. And when Abram was ninety years old and nine, the Lord [Jehovah] appeared to Abram, and said unto him, I *am*—the—Almighty God [God Almighty]; walk before me, and be thou perfect.

Deut. 18:13. Thou shalt be perfect with the Lord [Jehovah] thy God.

I Ki. 8:61. Let your heart therefore be perfect with the Lord [Jehovah] our God, to walk in his statutes, and to keep his commandments, as at this day.

I Ch. 28:9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind:

Psa. 18:32. *It is* God that girdeth me with strength, and maketh my way perfect.

Psa. 37:31. The law of his God *is* in his heart; none of his steps shall slide. 37. Mark the perfect *man,* and behold the upright: for the end of *that* man *is* peace [there is a *happy* end to the man of peace].

Psa. 101:2. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

Prov. 2:21. For the upright shall dwell in the land, and the perfect shall remain in it.

Ecc. 7:20. For [surely] *there is* not a just [righteous] man upon earth, that doeth good, and sinneth not.

Mat. 5:6. Blessed *are* they which do [that] hunger and thirst after righteousness: for they shall be filled. 48. Be ye therefore [Ye therefore shall be] perfect, even as your Father which is in heaven [heavenly Father] is perfect.

Mat. 19:21. Jesus said unto him, If thou wilt [wouldest] be perfect, go—*and*—sell that [which] thou hast, and give to the poor, and thou shalt have treasure in heaven: and come—*and*—follow me.

Lu. 6:40. The disciple is not above his master [teacher]: but every one that is perfect [when he is perfected] shall be as his master [teacher].

II Co. 7:1. Having therefore these promises,—dearly—beloved, let us cleanse ourselves from all filthiness [defilement] of —the—flesh and spirit, perfecting holiness in the fear of God.

Eph. 4:11. And he gave some, [to be] apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12. For the perfecting of the saints unto the work of ministering, 13. Till we all come in [attain unto] the unity of the faith, and of the knowledge of the Son of God, unto a perfect [full grown] man, unto the measure of the stature of the fulness of Christ:

Phil. 3:12. Not as though I had [that I have] already attained [obtained], either were [or am] already [made] perfect: but I follow after [press on], if [so be] that I may apprehend [lay hold on] that for which also I am apprehended [laid hold on] of [by] Christ Jesus.

I Thes. 3:10. Night and day praying exceedingly that we might [may] see your face, and might [may] perfect that which is lacking in your faith? 13. To the end he may stablish [establish] your hearts unblameable in holiness before [our] God, even our [and] Father, at the coming of our Lord Jesus—Christ—with all his saints.

II Ti. 3:17. That the man of God may be perfect [complete], thoroughly furnished [furnished completely] unto all good works [every good work].

Heb. 10:14. For by one offering he hath perfected for ever them that are sanctified.

Heb. 13:20. Now the God of peace, that [who] brought again from the dead—our Lord Jesus—, that [the] great shepherd of the sheep, through [with] the blood of the everlasting [an eternal] covenant [*even* our Lord Jesus.] 21. Make you perfect in every good work [thing] to do his will, working in you [us] that which is well pleasing in his sight, through Jesus Christ; to whom *be* [the] glory for ever and ever. Amen.

Jas. 1:4. But [And] let patience have *her* [*its*] perfect work, that ye may be perfect and entire, wanting [lacking in] nothing. 25. But whoso [he that] looketh into the perfect law [, the *law*] of liberty, and [so] continueth—*therein,* he—being not a forgetful hearer [hearer that forgetteth], but a doer of the work [that worketh], this man shall be blessed in his deed.

Jas. 3:2. If any—man—offend [stumbleth] not in word, the same *is* a perfect man,—*and*—able—also—to bridle the whole body [also].

I Jno. 2:5. But whoso keepeth his word, in him verily is [hath] the love of God [been] perfected: hereby know we [we know] that we are in him.

I Jno. 4:12. No man hath seen [beheld] God at any time. If we love one another, God dwelleth [abideth] in us, and his love is perfected in us.

PERJURY. See "LAWS OF THE BIBLE."

PERSECUTION.

Psa. 11:2. For, lo, the wicked bend *their* [the] bow, they make ready their arrow upon the string, that they may privily shoot [in darkness] at the upright in heart.

Psa. 42:3. My tears have been my meat [food] day and night, while they continually say unto me, Where *is* thy God? 10. *As* with a sword in my bones, mine enemies [adversaries] reproach me; while they say daily [they continually say] unto me, Where *is* thy God?

Psa. 69:7. For thy sake I have borne reproach; shame hath covered my face. 8. I am become a stranger unto my brethren, and an alien unto my mother's children. 9. For the zeal of thine [thy] house hath eaten me up; and the reproaches of them that reproached [reproach] thee are fallen upon me. 20. Reproach hath broken my heart; and I am full of heaviness; and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none.

Psa. 109:25. I became [am become] also a reproach unto them: *when* they looked upon [see] me they shaked [shake] their heads.

Psa. 119:51. The proud have had me greatly in derision: *yet* have I not declined [swerved] from thy law. 61. The bands [cords] of the wicked have robbed me [wrapped me round]: *but* I have not forgotten thy law. 69. The proud have forged

n lie against me: *but* I will keep thy precepts with *my* whole heart [With my whole heart will I keep thy precepts].

Isa. 53:3. He is [was] despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him [and as one from whom men hide their face]; he was despised, and we esteemed him not. 4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. 7. He was oppressed, and [yet when] he was afflicted, —yet—he opened not his mouth:—he is brought—as a lamb [that is led] to the slaughter, and as a sheep [that] before her [its] shearers is dumb, so he openeth [opened] not his mouth.

Mat. 5:10. Blessed *are* they which are [that have been] persecuted for righteousness' sake: for their's [theirs] is the kingdom of heaven. 11. Blessed are ye, when *men* shall revile [reproach] you, and persecute *you,* and—shall—say all manner of evil against you falsely, for my sake. 12. Rejoice, and be exceeding glad: for great *is* your reward in heaven:

Mat. 10:16. I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17. But beware of men: for they will deliver you up to—the—councils, and [in their synagogues] they will scourge you—in their synagogues—;

Mat. 12:14. [But] The Pharisees went out, and held a [took] council against him, how they might destroy him.

Mat. 24:8. All these *are* the beginning of sorrows [travail]. 9. Then shall they deliver you up to be afflicted [unto tribulation], and shall kill you: and ye shall be hated of all [the] nations for my name's sake. 10. And then shall many be offended [stumble], and shall betray [deliver up] one another, and shall hate one another.

Mk. 3:6. And the Pharisees went forth [out] and sraightway [with the Herodians] took counsel—with the Herodians—against him, how they might destroy him.

Lu. 6:22. Blessed are ye, when men shall hate you, and when they shall separate you *from their company,* and—shall—reproach *you,* and cast out your name as evil, for the Son of man's sake.

Lu. 11:53. The scribes and the Pharisees began to urge [press upon] *him* vehemently, and to provoke him to speak of many things: 54. Laying—in—wait for him,—and seeking—to catch something out of his mouth—, that they might accuse him—.

Lu 20:20. [And] They watched *him,* and sent forth spies, which should feign [who feigned] themselves just men [to be righteous], that they might take hold of his words [speech], that so they might [so as to] deliver him unto [up to] the power [rule] and [to the] authority of the governor.

Lu. 21:12. But before all these [these things], they shall lay their hands on you, and [shall] persecute *you,* delivering *you* up to the synagogues, and—into—prisons, being brought [bringing you] before kings and rulers [governors] for my name's sake.

Lu. 22:2. [And] The chief priests and [the] scribes sought how they might kill him [put him to death]; for they feared the people.

Jno. 5:16. Therefore [And for this cause]—did—the Jews persecute [persecuted] Jesus,—and sought to slay him,—because he had done [did] these things on the sabbath—day—.

Jno. 7:1. After these things Jesus walked in Galilee: for he would not walk in Jewry [Judæa], because the Jews sought to kill him.

Jno. 10:20. Many of them said, He hath a devil [demon] and is mad; why hear ye him? 39. —Therefore—they sought again to take him: but he escaped [and he went forth] out of their hand,

Jno. 15:18. If the world hate [hateth] you, ye know that it [hath] hated me before *it hated* you. 19. If ye were of the world, the world would love his [its] own: but because ye are not of the world, but I have chosen [chose] you out of the world, therefore the world hateth you.

Jno. 17:14. I have given them thy word; and the world—hath—hated them, because they are not of the world, even as I am not of the world.

Jno. 18:22. And when he had thus spoken [said this], one of the officers which stood by struck Jesus with—the palm of—his hand, saying, Answerest thou the high priest so? 23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

Acts 5:29. Then [But] Peter and the —*other*—apostles answered and said, We ought to [must] obey God rather than men. 40. And when they had called the apostles [unto them], and beaten [they beat] *them,* they commanded [and charged them] that they should not [not to] speak in the name of Jesus, and let them go.

Acts 7:52. Which of the prophets have [did] not your fathers persecuted [persecute]? and they have slain [killed] them which shewed [that showed] before of the coming of the Just [Righteous] One; of whom ye have been now the [now become] betrayers and murderers:

Rom. 8:17. If so be that we suffer with *him,* that we may be also glorified together [with him]. 35. Who shall separate us from the love of Christ? *shall* tribulation, or distress [anguish], or persecution, or

famine, or nakedness, or peril, or sword? 36. [Even] As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37. Nay, in all these things we are more than conquerors through him that loved us.

II Co. 4:8. *We are* troubled [pressed] on every side, yet not distressed [straitened]; —*we are*—perplexed, but [yet] not in [unto] despair; 9. Persecuted [pursued], but [yet] not forsaken; cast [smitten] down, but [yet] not destroyed;

II Co. 11:24. Of the Jews five times received I forty *stripes* save one. 25. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

I Thes. 1:6. And ye became followers [imitators] of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost [Spirit].

I Thes. 2:2. Even after that we had [but having] suffered before, and were [been] shamefully entreated [treated], as ye know, at Philippi, we were [waxed] bold in our God to speak unto you the gospel of God with [in] much contention [conflict]. 14. For ye, brethren, became followers [imitators] of the churches of God which [are] in Judæa—are—in Christ Jesus: for ye also—have—suffered like [the same] things of your own countrymen, even as they *have* [did] of the Jews: 15. Who both killed the Lord Jesus, and their own [the] prophets, and have persecuted [drove out] us; and—they—please not God, and are contrary to all men:

II Ti. 1:8. Be not thou therefore ashamed [ashamed therefore] of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of [suffer hardship with] the gospel according to the power of God; 12. For—the—which cause I also suffer [suffer also] these things: nevertheless [yet] I am not ashamed:

Heb. 11:25. Choosing rather to suffer affliction [share ill treatment] with the people of God, than to enjoy the pleasures of sin for a season; 26. Esteeming [accounting] the reproach of Christ greater riches than the treasures in [of] Egypt: for he—had—respect [looked] unto the recompence [recompense] of the reward.

Heb. 12:2. Looking unto Jesus the author and finisher [perfecter] of *our* faith; who for the joy that was set before him endured the cross, despising—the—shame, and is set [hath sat] down at the right hand of the throne of God. 3. For consider him that [hath] endured such contradiction [gainsaying] of sinners against himself, lest ye be wearied [that ye wax not weary]—and—faint [fainting] in your minds [souls].

I Pe. 3:14. But and [even] if ye [should] suffer for righteousness' sake, happy [blessed] *are ye:* and be not afraid of their terror [fear not their fear], neither be troubled; 16. Having a good conscience; that, whereas [wherein] they speak evil of you [ye are spoken against] —as of evildoers—, they may be ashamed [put to shame] that falsely accuse [who revile] your good conversation [manner of life] in Christ. 17. For *it is* better, if the will of God be so [should so will], that ye suffer for well doing, than for evil doing.

I Pe. 4:1. Forasmuch then as Christ—hath—suffered—for us—in the flesh, arm [ye] yourselves likewise [also] with the same mind: for he that hath suffered in the flesh hath ceased from sin; 16. [But] If *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf [in this name]. 19. [Wherefore] Let them [also] that suffer according to the will of God commit—the keeping of—their souls—*to him*—in well doing,—as—unto a faithful Creator.

I Jno. 3:1. The world knoweth us not, because it knew him not. 13. Marvel not, —my—brethren, if the world hate you.

PERSEVERANCE.

Psa. 37:24. Though he fall, he shall not be utterly cast down: for the Lord [Jehovah] upholdeth *him with* his hand. 28. The Lord [Jehovah] loveth judgment [justice], and forsaketh not his saints; they are preserved for ever:

Prov. 4:18. The path of the just [righteous] *is* as the shining [dawning] light, that shineth more and more unto the perfect day.

Hos. 12:6. Therefore turn thou to thy God: keep mercy [kindness] and judgment [justice], and wait on [for] thy God continually.

Lu. 22:31. —And the Lord said,—Simon, Simon, behold, Satan hath desired [asked] *to have* you, that he may [might] sift *you* as wheat: 32. But I have prayed [made supplication] for thee, that thy faith fail not:

Jno. 8:31. Then said Jesus [Jesus therefore said] to those Jews which [that had] believed — on — him, If ye continue [abide] in my word, *then* are ye [truly] my disciples—indeed—; 32. And ye shall know the truth, and the truth shall make you free.

Acts 14:21. And when they had preached the gospel to that city, and had taught many [made many disciples], they returned—again—to Lystra, and *to* Iconium and [to] Antioch, 22. Confirming the souls of the disciples,—*and*—exhorting them to continue in the faith, and that—we must—through much tribulation [many tribulations we must] enter into the kingdom of God.

I Co. 15:1. Moreover, brethren, I declare unto you [Now I make known unto you, brethren,] the gospel which I preached unto you, which also ye—have—received,

—and—wherein [also] ye stand; 2. By which also ye are saved, if ye keep in memory what [hold fast the word which] I preached unto you, unless ye have [except ye] believed in vain. 58. Therefore [Wherefore], my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour [labor] is not in vain in the Lord.

I Co. 16:13. Watch ye, stand fast in the faith, quit you like men, be strong.

Gal. 6:9. And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Phil. 3:16. Nevertheless whereto [only, whereunto] we have—already—attained, let us walk by the same rule [by that same rule let us walk],—let us mind the same thing.—

Col. 1:10. That ye might [To] walk worthy [worthily] of the Lord unto all pleasing, being fruitful [bearing fruit] in every good work, and increasing in the knowledge of God; 22. To present you holy and unblameable [without blemish] and unreproveable in his sight [before him]: 23. If [If so be that] ye continue in the faith grounded and settled [stedfast], and—*be*—not moved away from the hope of the gospel,

I Thes. 3:8. For now we live, if ye stand fast in the Lord. 13. To the end he may stablish [establish] your hearts unblameable in holiness before [our] God.

I Thes. 5:21. Prove all things; hold fast that which is good.

II Thes. 3:13. But ye, brethren, be not weary in well doing.

II Ti. 3:14. Continue [But abide] thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;*

Tit. 1:9. Holding fast [to] the faithful word as he hath been taught [which is according to the teaching], that he may be able—by sound doctrine—both to exhort [exhort in the sound doctrine] and to convince [convict] the gainsayers.

Heb. 2:1. Therefore we ought to give the more earnest heed to the things which we have [that were] heard, lest at any time we should let *them* slip [lest haply we drift away *from them*].

Heb. 4:14. Seeing [Having] then—that we have—a great high priest, that is [who hath] passed into [through] the heavens, Jesus the Son of God, let us hold fast *our* profession [confession].

Heb. 6:1. [Wherefore] Leaving the—principles of the doctrine—[doctrine of the first principles] of Christ, let us go [press] on unto perfection; 11. And we desire that every [each] one of you do shew [may show] the same diligence to the full assurance of hope unto the end [unto the fulness of hope even to the end]: 12. That ye be not slothful [sluggish], but followers [imitators] of them who through faith and patience inherit the promises.

Heb. 10:23. Let us hold fast the profession of *our* faith without wavering [the confession of our hope that it waver not]; (for he *is* faithful that promised;) 35. Cast not away therefore your confidence [boldness], which hath great recompence [recompense] of reward. 36. For ye have need of patience, that, after ye have done [having done] the will of God, ye might [may] receive the promise:

Heb. 12:1. Wherefore [Therefore let us also], seeing we—also—are compassed about with so great a cloud of witnesses, —let us—lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

II Pe. 1:10. Wherefore—the rather—, brethren, give [the more] diligence to make your calling and election sure: for if ye do these things, ye shall never fall [stumble]: 11. For so an entrance shall be ministered unto you abundantly into the everlasting [For thus shall be richly supplied unto you the entrance into the eternal] kingdom of our Lord and Saviour Jesus Christ.

Rev. 21:7. He that overcometh shall inherit all [these] things; and I will be his God, and he shall be my son.

Rev. 22:11. And he that is righteous, let him be righteous [do righteousness] still: and he that is holy, let him be [made] holy still.

PLEASURE.

Prov. 21:17. He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

Ecc. 2:1. I said in mine [my] heart, Go to [Come] now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also *is* [was] vanity.

Isa. 5:11. Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until [tarry late into the] night, *till* wine inflame them! 12. The harp and the viol [lute], the tabret, and [the] pipe, and wine, are in their feasts: but they regard not the work of the Lord [Jehovah], neither consider [have they considered] the operation of his hands.

Isa. 47:8. [Now] Therefore hear—now —this, *thou that art* given to pleasures, that dwellest carelessly [sittest securely], that sayest in thine [thy] heart, I *am*, and [there is] none else beside [besides] me; I shall not sit *as* a widow, neither shall I know the loss of children: 9. But these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall [in their full measure shall they] come upon thee—in their perfection—for [in] the multitude of thy sorceries, *and*—for—the great abundance of thine enchantments.

Amos 6:1. Woe to them *that are* at ease in Zion,

I Ti. 5:6. But she that liveth in [giveth herself to] pleasure is dead while she liveth.

II Ti. 3:4. Traitors, heady [headstrong], highminded [puffed up], lovers of pleasures more [rather] than lovers of God;

Tit. 3:3. For we ourselves also were sometimes foolish [For we also once were foolish], disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful,—*and*—hating one another.

Heb. 11:25. Choosing rather to suffer affliction [share ill treatment] with the people of God, than to enjoy the pleasures of sin for a season; 26. Esteeming [accounting] the reproach of Christ greater riches than the treasures in [of] Egypt: for he had respect [looked] unto the recompence [recompense] of—the—reward.

POLYGAMY. See *MARRIAGE.*

POOR.

Ex. 23:3. Neither shalt thou countenance [favor] a poor man in his cause. 6. Thou shalt not wrest the judgment of [the justice due to] thy poor in his cause.

Psa. 82:3. Defend [Judge] the poor and fatherless: do justice to the afflicted and needy [destitute]. 4. Deliver [Rescue] the poor and needy: rid [Deliver] *them* out of the hand of the wicked.

Psa. 109:16. Because—that—he remembered not to shew mercy [show kindness], but persecuted the poor and needy man, that he might even slay the broken in heart [and the broken in heart, to slay them].

Prov. 14:20. The poor is hated even of his own neighbour [neighbor]: but the rich *hath* many friends. 21. He that despiseth his neighbour [neighbor] sinneth: but he that hath mercy [pity] on the poor, happy *is* he.

Prov. 19:17. He that hath pity upon the poor lendeth unto the Lord [Jehovah]; and that which he hath given [And his good deed] will he pay him again.

Prov. 22:2. The rich and [the] poor meet together: the Lord [Jehovah] *is* the maker of them all. 9. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

Prov. 29:14. The king that faithfully judgeth the poor, his throne shall be established for ever.

Jer. 22:16. He judged the cause of the poor and needy; then *it was* well—*with him*—: *was* not this to know me? saith the Lord [Jehovah].

Mat. 25:42. I was an hungred [hungry], and ye gave me no meat [did not give me to eat]: I was thirsty, and ye gave me no drink: 45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to [unto] one of the least of these [these least], ye did *it* not to [unto] me.

Lu. 6:35. Do [*them*] good, and lend, hoping for nothing again [never despairing]; and your reward shall be great, and ye shall be—the—children [sons] of the Highest [Most High]: for he is kind unto [toward] the unthankful and—*to* the—evil.

DUTY TO: Zech. 7:10. Oppress not the widow, nor the fatherless, the stranger [sojourner], nor the poor;

Mat. 5:42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Mat. 19:21. Jesus said unto him, If thou wilt [wouldest] be perfect, go—*and*—sell that [that which] thou hast, and give to the poor, and thou shalt have treasure in heaven: and come—*and*—follow me.

Mk. 14:7. For ye have the poor [always] with you—always—, and whensoever ye will ye may [can] do them good:

Lu. 3:11. He that hath two coats, let him impart to him that hath none; and he that hath meat [food], let him do likewise.

Lu. 14:12. When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor—*thy*—rich neighbours [neighbors]; lest they also bid thee again, and a recompence [recompense] be made thee. 13. But when thou makest a feast, call [bid] the poor, the maimed, the lame, the blind: 14. And thou shalt be blessed;

Lu. 18:22. Yet lackest thou one thing [One thing thou lackest yet]: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Lu. 19:8. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from [wrongfully exacted aught of] any man—by false accusation—, I restore—*him*—fourfold.

Acts 20:35. I have shewed you all things, how [In all things I gave you an example,] that so labouring [laboring] ye ought to support [help] the weak, and to remember the words of the Lord Jesus, how he [himself] said, It is more blessed to give than to receive.

Gal. 2:10. Only *they would* that we should remember the poor; the same which I also was forward to do [which very thing I was also zealous to do].

Heb. 13:3. Remember them that are in bonds, as bound with them;—*and*—them which suffer adversity [that are ill-treated], as being yourselves also in the body.

Jas. 1:27. Pure religion and undefiled before [our] God and—the—Father is this, To visit the fatherless and widows in their affliction.

CARE OF: Job 5:15. He saveth—the poor—from the sword, from [of] their mouth, and [Even the needy] from the hand of the mighty. 16. So the poor hath hope, and iniquity stoppeth her mouth.

Job 36:6. He preserved not the life of the wicked: but giveth right to the poor [giveth to the afflicted *their* right]. 15. He delivereth the poor [afflicted] in his [by their] affliction, and openeth their ears [ear] in oppression.

Psa. 9:18. The needy shall not alway be forgotten: [Nor] the expectation of the poor—shall *not*—perish for ever.

Psa. 12:5. For [Because of] the oppression of the poor, for [Because of] the sighing of the needy, now will I arise, saith the Lord [Jehovah]; I will set *him* in safety *from him that* puffeth at him [the safety he panteth for].

Psa. 69:33. For the Lord [Jehovah] heareth the poor [needy], and despiseth not his prisoners.

Psa. 74:21. O let not the oppressed return ashamed: let the poor and needy praise thy name.

Psa. 107:9. For he satisfieth the longing soul, and—filleth—the hungry soul with goodness [he filleth with good]. 36. There he maketh the hungry to dwell, that they may prepare a city for [of] habitation; 41. Yet setteth he the poor [needy] on high from affliction, and maketh *him* families like a flock.

Psa. 109:31. For he shall [will] stand at the right hand of the poor [needy], to save *him* from those [them] that condemn [judge] his soul.

Prov. 22:2. The rich and [the] poor meet together: the Lord [Jehovah] *is* the maker of them all. 22. Rob not the poor, because he *is* poor; neither oppress the afflicted in the gate: 23. For the Lord [Jehovah] will plead their cause, and spoil the soul of [despoil of life] those that spoiled [despoil] them.

Isa. 11:4. But with righteousness shall he judge the poor, and reprove [decide] with equity for the meek of the earth:

Jer. 20:13. Sing unto the Lord [Jehovah], praise ye the Lord [Jehovah]: for he hath delivered the soul of the poor [needy] from the hand of evildoers.

Lu. 4:18. The Spirit of the Lord *is* upon me, because he—hath—anointed me to preach the gospel [good tidings] to the poor;

Lu. 16:22. And it came to pass that the beggar died, and [that he] was carried by the angels into Abraham's bosom:

Jas. 2:5. Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith [did not God choose them that are poor as to the world to be rich in faith], and heirs of the kingdom which he—hath—promised to them that love him?

POWER, *SPIRITUAL.*

Gen. 32:28. And he said, Thy name shall be called no more Jacob, but Israel: for—as a prince—hast thou power [thou hast striven] with God and with men, and hast prevailed.

Lu. 24:49. And, behold, I send [forth] the promise of my Father upon you: but tarry ye in the city—of Jerusalem—, until ye be endued [clothed] with power from on high.

Acts 1:8. But ye shall receive power, after that [when] the Holy Ghost [Spirit] is come upon you: and ye shall be witnesses unto me [my witnesses] both in Jerusalem, and in all Judea [Judæa], and—in—Samaria, and unto the uttermost part of the earth.

Acts 6:8. And Stephen, full of faith [grace] and power, did [wrought] great wonders and miracles [Signs] among the people.

I Co. 1:24. But unto them which [that] are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

II Co. 12:9. And he said [hath said] unto me, My grace is sufficient for thee: for my strength [power] is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities [weaknesses], that the power of Christ may rest upon me.

Eph. 1:19. And what—*is*—the exceeding greatness of his power to us-ward who believe, according to the [that] working of his mighty power [the strength of his might].

I Thes. 1:5. For [how that] our gospel came not unto you in word only, but also in power, and in the Holy Ghost [Spirit], and in much assurance; [even] as ye know what manner of men we were among [showed ourselves toward] you for your sake.

II Ti. 1:7. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind [For God gave us not a spirit of fearfulness; but of power and love and discipline].

See *GOD, Power of.*

PRAISE.

Gen. 14:20. And blessed be—the—most high God [God Most High], which [who] hath delivered thine enemies into thy hand.

Deut. 10:21. He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

Judg. 5:3. Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the Lord [Jehovah], I will sing *praise* to the Lord God [to Jehovah, the God] of Israel.

I Ch. 23:30. And to stand every morning to thank and praise the Lord [Jehovah], and likewise at even;

Psa. 7:17. I will praise [give thanks unto] the Lord [Jehovah] according to his righteousness: and will sing praise to the name of the Lord [Jehovah] most high.

Psa. 28:6. Blessed *be* the Lord [Jehovah], because he hath heard the voice of my supplications. 7. The Lord [Jehovah] *is* my strength and my shield; my heart [hath] trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

Psa. 30:4. Sing unto the Lord [Jehovah], O ye saints of his, and give thanks at the remembrance of his holiness [to his holy memorial *name*].

Psa. 35:18. I will give thee thanks in the great congregation [assembly]: I will praise thee among much people. 28. My tongue shall speak [talk] of thy righteousness *and* of thy praise all the day long.

Psa. 41:13. Blessed *be* the Lord [Jehovah, the] God of Israel from everlasting, and to everlasting.

Psa. 48:1. Great *is* the Lord [Jehovah], and greatly to be praised in the city of our God, *in* the mountain of his holiness [his holy mountain].

Psa. 66:1. Make a joyful noise unto God, all ye lands [the earth]: 2. Sing forth the honour [glory] of his name: make his praise glorious. 4. All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. 8. O bless our God, ye people [peoples], and make the voice of his praise to be heard:

Psa. 67:3. Let the people [peoples] praise thee, O God; let all the people [peoples] praise thee. 4. O let the nations be glad and sing for joy:

Psa. 81:1. Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

Psa. 89:5. And the heavens shall praise thy wonders, O Lord [Jehovah]: thy faithfulness also in the congregation [assembly] of the saints [holy ones]. 52. Blessed *be* the Lord [Jehovah] for evermore. Amen, and Amen.

Psa. 117:1. O praise the Lord [Jehovah], all ye nations: praise [Laud] him, all ye people [peoples]. 2. For his merciful kindness [lovingkindness] is great toward us: and the truth of the Lord [Jehovah] *endureth* for ever. Praise ye the Lord [Jehovah].

Psa. 146:1. Praise ye the Lord [Jehovah]. Praise the Lord [Jehovah], O my soul. 2. While I live will I praise the Lord [Jehovah]: I will sing praises unto my God while I have any being.

Psa. 147:1. Praise ye the Lord [Jehovah]: for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely. 2. The Lord [Jehovah] doth build up Jerusalem: he gathereth together the outcasts of Israel. 3. He healeth the broken in heart, and bindeth up their wounds. 4. He telleth [counteth] the number of the stars; he calleth them all by *their* names. 5. Great *is* our Lord, and of great [mighty in] power: his understanding *is* infinite.

Psa. 150:1. Praise ye the Lord [Jehovah]. Praise God in his sanctuary: praise him in the firmament of his power. 2. Praise him for his mighty acts: praise him according to his excellent greatness. 3. Praise him with the sound of the trumpet [trumpet sound]: praise him with the psaltery and harp. 4. Praise him with the timbrel and dance: praise him with stringed instruments and organs [pipe]. 5. Praise him upon the [with] loud cymbals: praise him upon the [with] high sounding cymbals. 6. Let every thing that hath breath praise the Lord [Jehovah]. Praise ye the Lord [Jehovah].

Lu. 1:46. And Mary said, My soul doth magnify the Lord, 47. And my spirit hath rejoiced in God my Saviour. 48. For he hath regarded [looked upon] the low estate of his handmaiden [handmaid]: for, behold, from henceforth all generations shall call me blessed. 49. For he that is mighty hath done to me great things; and holy *is* his name. 50. And his mercy *is* on them that fear him from generation to generation [mercy is unto generations and generations on them that fear him].

Lu. 2:20. The shepherds returned, glorifying and praising God for all the things that they had heard and seen, [even] as it was told [spoken] unto them.

Acts 16:25. At [But about] midnight Paul and Silas prayed [were praying], and sang praises [singing hymns] unto God: and the prisoners heard them [were listening to them].

Eph. 3:20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21. Unto him *be* [the] glory in the church by Christ Jesus throughout all ages [unto all generations], world without end [forever and ever].

Eph. 5:19. Speaking to yourselves [one to another] in psalms and hymns and spiritual songs, singing and making melody in [with] your heart to the Lord;

Phil. 4:20. Now unto [our] God and—our—Father *be* [the] glory for ever and ever.

I Ti. 1:17. Unto the King eternal, immortal, invisible, the only—wise—God, *be* honour [honor] and glory for ever and ever.

Rev. 14:7. Saying [And he saith] with a loud [great] voice, Fear God, and give glory to him [him glory]; for the hour of his judgment is come: and worship him that made [the] heaven, and [the] earth, and—the—sea, and—the—fountains of waters.

PRAYER.

Neh. 4:9. Nevertheless [But] we made our prayer unto our God, and set a watch against them day and night, because of them.

Psa. 145:18. The Lord [Jehovah] *is* nigh unto all them that call upon him, to all that call upon him in truth.

Prov. 15:8. The sacrifice of the wicked *is* an abomination to the Lord [Jehovah]: but the prayer of the upright *is* his delight.

Isa. 55:6. Seek ye the Lord [Jehovah], while he may be found, call ye upon him while he is near:

Mat. 6:5. When thou prayest [ye pray], thou shalt [ye shall] not be as the hypocrites—*are*—: for they love to pray standing [to stand and pray] in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have [have received] their reward. 6. But thou, when thou prayest, enter into thy closet [thine inner chamber], and when thou hast [having] shut thy door, pray to thy Father which [who] is in secret; and thy Father which [who] seeth in secret shall reward [recompense] thee—openly—.

Mat. 7:7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Mk. 9:28. And when he was come into the house, his disciples asked him privately, Why could not we cast him out [*How is it* that we could not cast it out]? 29. And he said unto them, This kind can come forth [out] by nothing, but [save] by prayer—and fasting—.

Lu. 18:1. And he spake a parable unto them *to this* [the] *end*, that men [they] ought always *to* pray, and not to faint;

Rom. 8:26. Likewise [And in like manner] the Spirit also helpeth our infirmities [infirmity]: for we know not what we should pray for [how to pray] as we ought: but the Spirit itself [himself] maketh intercession for us with groanings which cannot be uttered.

Phil. 4:6. Be careful for nothing [In nothing be anxious]; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

I Thes. 5:17. Pray without ceasing. 18. In every thing give thanks: for this is the will of God in Christ Jesus concerning you [to you-ward].

I Ti. 2:8. I will [desire] therefore that [the] men pray everywhere [in every place], lifting up holy hands, without wrath and doubting [disputing].

Heb. 4:16. Let us therefore come boldly [draw near with boldness] unto the throne of grace, that we may obtain [receive] mercy, and find grace to help [*us*] in time of need.

Jas. 5:16. The effectual fervent prayer [supplication] of a righteous man availeth much [in its working].

IMPORTANCE OF: Ex. 22:23. If thou afflict them in any wise [at all], and they cry at all unto me, I will surely hear their cry; 27. And it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

Job 33:26. He shall pray [prayeth] unto God, and he will be [is] favourable [favorable] unto him: and [so that] he shall see [seeth] his face with joy: for [and] he will render [restoreth] unto man his righteousness.

Psa. 10:17. Lord [Jehovah], thou hast heard the desire of the humble [meek]: thou wilt prepare their heart, thou wilt cause thine ear to hear:

Psa. 18:3. I will call upon the Lord [Jehovah], *who is worthy* to be praised: so shall I be saved from mine enemies.

Psa. 37:4. Delight thyself also in the Lord [Jehovah]; and he shall [will] give thee the desires of thine [thy] heart. 5. Commit thy way unto the Lord [Jehovah]; trust also in him; and he shall [will] bring *it* to pass.

Psa. 50:14. Offer unto God [the sacrifice of] thanksgiving; and pay thy vows unto the most [Most] High: 15. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Psa. 55:16. As for me, I will call upon God; and the Lord [Jehovah] shall [will] save me. 17. Evening, and morning, and at noon [noonday], will I pray, and cry aloud [complain and moan]: and he shall [will] hear my voice.

Psa. 145:18. The Lord [Jehovah] *is* nigh unto all them that call upon him, to all that call upon him in truth. 19. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.

Prov. 3:6. In all thy ways acknowledge him, and he shall [will] direct thy paths.

Prov. 10:24. The fear of the wicked, it shall come upon him: but [and] the desire of the righteous shall be granted.

Isa. 65:24. It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Jer. 29:12. Then shall ye [And ye shall] call upon me, and ye shall go and pray unto me, and I will hearken unto you. 13. And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

Mat. 7:7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

Mat. 18:19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which [who] is in heaven. 20. For where two or three are gathered together in my name, there am I in the midst of them.

Mat. 21:22. All things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Mk. 11:24. Therefore I say unto you, What [All] things soever ye desire, when ye pray [Whatsoever ye pray and ask for], believe that ye receive *them,* and ye shall have *them.* 25. And when [whensoever] ye stand praying, forgive, if ye have ought [aught] against any [anyone]: that your Father also which [who] is in heaven may forgive you your trespasses.

Lu. 21:36. Watch ye therefore [at every season], and pray always [making supplication] that we may be accounted worthy [prevail] to escape all these things that shall come to pass, and to stand before the Son of man.

Jno. 9:31.—Now—we know that God heareth not sinners: but if any man be a worshipper of God, and doeth [do] his will, him he heareth.

Jno. 14:13. Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14. If ye shall ask any thing in my name, I will do *it* [that will I do].

Jno. 15:7. If ye abide in me, and my words abide in you,—ye shall—ask what [whatsoever] ye will, and it shall be done unto you.

Rom. 10:12. For there is no difference [distinction] between—the—Jew and—the—Greek: for the same Lord over all [is *Lord* of all, and] is rich unto all that call upon him. 13. For whosoever shall call upon the name of the Lord shall be saved.

Eph. 2:18. For through him we both have access by [in] one Spirit unto the Father.

Jas. 4:8. Draw nigh to God, and he will draw nigh to you. 10. Humble yourselves in the sight of the Lord, and he shall lift you up [exalt you].

Jas. 5:16. Confess [therefore] *your* faults [sins] one to another, and pray one for another, that ye may be healed. The effectual fervent prayer [supplication] of a righteous man availeth much [in its working].

I Jno. 5:14. This is the confidence that [boldness which] we have in [toward] him, that, if we ask any thing according to his will, he heareth us: 15. And if we know that he hear [heareth] us, whatsoever we ask, we know that we have the petitions that [which] we desired [have asked] of him.

ANSWERS TO: Psa. 3:4. I cried [cry] unto the Lord [Jehovah] with my voice, and he heard [answereth] me out of his holy hill.

Psa. 18:6. In my distress I called upon the Lord [Jehovah], and cried unto my God: he heard my voice out of his temple, and my cry—came—before him, *even* into his ears [came into his ears].

Psa. 31:22 [As for me,] I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

Psa. 34:4. I sought the Lord [Jehovah], and he heard [answered] me, and delivered me from all my fears. 5. They looked unto him, and were lightened [radiant]: and their faces were not ashamed [shall never be confounded]. 6. This poor man cried, and the Lord [Jehovah] heard *him,* and saved him out of all his troubles.

Psa. 106:44. Nevertheless he regarded their affliction [distress], when he heard their cry:

Psa. 107:6. They cried unto the Lord [Jehovah] in their trouble, *and* he delivered them out of their distresses. 7.—And—he led them forth [also] by the right [a straight] way, that they might go to a city of habitation.

Psa. 116:1. I love the Lord [Jehovah], because he hath heard [heareth] my voice *and* my supplications. 2. Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

Psa. 118:5. [Out of my distress] I called upon the Lord [Jehovah]—in distress—: the Lord [Jehovah] answered me, *and set me* in a large place. 21. I will praise [give thanks unto] thee: for thou hast heard [answered] me, and art become my salvation.

Lam. 3:57. Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not. 58. O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.

Lu. 23:42. And he said—unto—Jesus—, Lord— remember me when thou comest into thy kingdom. 43. And Jesus [he] said unto him, Verily I say unto thee, To day shalt thou be with me in paradise [Paradise].

Acts 4:31. [And] When they had prayed, the place was shaken where [wherein] they were assembled [gathered] together; and they were all filled with the Holy Ghost [Spirit], and they spake the word of God with boldness.

II Co. 12:8. For [Concerning] this thing I besought the Lord thrice, that it might depart from me. 9. And he [hath] said unto me, My grace is sufficient for thee: for my strength [power] is made perfect in weakness.

PREACHING.

I Co. 1:17. For Christ sent me not to baptize, but to preach the gospel: not with [in] wisdom of words, lest the cross of Christ should be made of none effect [void]. 18. For the preaching [word] of the cross is to them that perish foolishness; but unto us which [who] are saved it is the power of God. 21. For after [seeing] that in the wisdom of God the world by [through its] wisdom knew not God, it

pleased God [was God's good pleasure] by [through] the foolishness of [the] preaching to save them that believe. 23. [But] We preach Christ crucified, unto—the—Jews a stumblingblock, and unto—the—Greeks [Gentiles] foolishness; 27. God hath chosen [chose] the foolish things of the world to confound the wise [that he might put to shame them that are wise]; and God hath chosen [chose] the weak things of the world to confound the things which are mighty [that he might put to shame the things that are strong];

I Co. 2:1. And I, brethren, when I came to [unto] you, came not with excellency of speech or of wisdom, declaring unto [proclaiming to] you the testimony of God. 2. For I determined not to know any thing among you, save Jesus Christ, and him crucified. 3. And I was with you in weakness, and in fear, and in much trembling. 4. And my speech and my preaching *was* not with enticing words of man's wisdom [were not in persuasive words of wisdom] but in demonstration of the Spirit and of power: 5. That your faith should not stand in the wisdom of men, but in the power of God.

II Co. 3:12. Seeing then that we have [Having therefore] such hope, we use great plainness [boldness] of speech: 13. And [are] not as Moses, *which* [who] put a vail [veil] over [upon] his face, that the children of Israel could [should] not stedfastly look [look stedfastly] to [on] the end of which is abolished [was passing away]:

Col. 1:23. If [so be that] ye continue in the faith grounded and settled [stedfast] and—*be*—not moved away from the hope of the gospel, which ye—have—heard,—*and*—which was preached to every creature which is under heaven [in all creation under heaven]; whereof I Paul am [was] made a minister; 24. Who now [Now I] rejoice in my sufferings for you [your sake], and fill up [on my part] that which is behind [lacking] of the afflictions of Christ in my flesh for his body's sake, which is the church: 25. Whereof I am [was] made a minister, according to the dispensation of God which is [was] given to me for you [to youward], to fulfil the word of God;

I Thes. 1:5. For [how] our gospel came not unto you in word only, but also in power, and in the Holy Ghost [Spirit].

I Thes. 2:3. For our exhortation *was* [is] not of deceit [error] nor of uncleanness, nor in guile: 4. But as we were allowed of God to be put in trust with the gospel [but even as we have been approved of God to be intrusted with the gospel],—even—so we speak; not as pleasing men, but God, which trieth [who proveth] our hearts. 5. For neither at any time used we flattering words [were we found using words of flattery], as ye know, nor a cloke [cloak] of covetousness; God *is* witness: 6. Nor of men sought we glory [nor seeking glory of men], neither of [from] you, nor *yet* of [from] others, when we might have been burdensome [claimed authority] as—the—apostles of Christ. 9. For ye remember, brethren, our labour [labor] and travail: for labouring [working] night and day, because we would not be chargeable unto [that we might not burden] any of you, we preached unto you the gospel of God.

II Ti. 2:15. Study to shew [Give diligence to present] thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing [handling aright] the word of truth. 16. But shun profane—*and* vain—babblings:

Tit. 1:3. But hath in due times [But in his own season] manifested his word through preaching [in the message], which is committed unto me [wherewith I was intrusted] according to the commandment of God our Saviour;

Tit. 3:8. *This is* a faithful saying [Faithful is the saying], and [concerning] these things I will [desire] that thou affirm constantly [confidently], that they which have believed in [to the end that they who have believed] God might [may] be careful to maintain good works. 9. But avoid [shun] foolish questions, and genealogies, and contentions [strifes], and strivings [fightings] about the law; for they are unprofitable and vain.

PREDESTINATION.

Ex. 9:16. And in very deed for this *cause* have I raised thee up [made thee to stand],—for—to shew [show] *in* thee my power; and that my name may be declared throughout all the earth.

Deut. 7:7. The Lord [Jehovah] did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: 8. But because the Lord [Jehovah] loved [loveth] you, and because he would keep the oath which he had sworn [sware] unto your fathers, hath the Lord [Jehovah] brought you out with a mighty hand, and redeemed you out of the house of bondmen [bondage], from the hand of Pharaoh king of Egypt.

Deut. 32:8. When the Most High divided [gave] to the nations their inheritance, when he separated the sons of Adam [children of men], he set the bounds of the people according to the number of the children of Israel.

II Ch. 6:6. But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

Psa. 33:12. Blessed *is* the nation whose God *is* the Lord [Jehovah]; *and* the people *whom* he hath chosen for his own inheritance.

Psa. 105:17. He sent a man before them, —*even*—Joseph—*who*—was sold for a servant: 18. Whose [His] feet they hurt with fetters: he was laid in [chains of] iron: 19. Until the time that his word came [to pass]: the word of the Lord [Jehovah] tried him.

Psa. 135:4. For the Lord [Jehovah] hath chosen Jacob unto himself, *and* Israel for his peculiar treasure [own possession].

Jer. 1:4. Then [Now] the word of the Lord [Jehovah] came unto me, saying, 5. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained [have appointed] thee a prophet unto the nations.

Mat. 25:34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Lu. 8:10. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others [the rest] in parables; that seeing they might [may] not see, and hearing they might [may] not understand.

Lu. 18:7. And shall not God avenge his —own—elect, which [that] cry [to him] day and night—unto him—, though he bear long with them [and *yet* he is long-suffering over them]?

Jno. 6:37. All that [which] the Father giveth me shall come to [unto] me; and him that cometh to me I will in no wise cast out. 39. And this is the Father's will which hath [will of him that] sent me, that of all [that] which he hath given me I should lose nothing, but should raise it up—again—at the last day.

Jno. 15:16. Ye have not chosen [did not choose] me, but I have chosen [chose] you, and ordained [appointed] you, that ye should go and bring forth [bear] fruit, and *that* your fruit should remain [abide]: that whatsoever ye shall ask of the Father in my name, he may give it you. 19. If ye were of the world, the world would love his [its] own: but because ye are not of the world, but I have chosen [chose] you out of the world, therefore the world hateth you.

Acts 1:7. And he said unto them, It is not for you to know—the—times or—the —seasons, which the Father hath put in his own power [set within his own authority].

Acts 17:26. And [he] hath made of one —blood—all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed [having determined their appointed seasons], and the bounds of their habitation;

Rom. 8:29. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Eph. 2:10. For we are his workmanship, created in Christ Jesus unto [for] good works, which God hath before ordained [afore prepared] that we should walk in them.

Eph. 3:11. According to the eternal purpose which he purposed in Christ Jesus our Lord:

II Ti. 1:9. Who—hath—saved us, and called *us* with an [a] holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began [times eternal].

PRESUMPTION.

Ex. 5:2. And Pharaoh said, Who *is* the Lord [Jehovah], that I should obey [hearken unto] his voice to let Israel go? I know not the Lord [Jehovah], neither will I [and moreover I will not] let Israel go.

Job 15:25. For he stretcheth [Because he hath stretched] out his hand against God, and strengtheneth himself [behaveth himself proudly] against the Almighty.

Psa. 19:13. Keep back thy servant also from presumptuous *sins;* let them not have dominion over me: then shall I be upright, and I shall be innocent [clear] from—the —great transgression.

Psa. 131:1. Lord [Jehovah], my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high [wonderful] for me.

Prov. 18:12. Before destruction the heart of man is haughty, and before honour *is* [honor goeth] humility. 13. He that answereth a matter before he heareth *it* [giveth answer before he heareth], it *is* folly and shame unto him.

Isa. 14:13. For [And] thou hast said [saidst] in thine [thy] heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides [uttermost parts] of the north: 14. I will ascend above the heights of the clouds; I will be [make myself] like the most [Most] High.

Lu. 12:18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits [grain] and my goods. 19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink—*and*—be merry.

Lu. 14:7. And he put forth [spake] a parable to those which [that] were bidden, when he marked how they chose out the chief rooms [seats]; saying unto them. 8. When thou art bidden of any *man* to a wedding [marriage feast], sit not down in the highest room [chief seat]; lest [haply] a more honourable [honorable] man than thou be bidden of him;

Lu. 18:11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are* [the rest of men], extortioners, unjust, adulterers, or even as this publican.

Jas. 4:13. Go to [Come] now, ye that say, To day or to morrow we will go into such a [this] city, and continue there a year [spend a year there], and buy and sell [trade], and get gain: 14. Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even [ye are] a vapour [vapor], that appeareth for a little time, and then vanisheth away. 15. For that ye *ought* to say, If the Lord will, we shall [both] live, and do this, or that.

PRIDE.

Deut. 8:11. Beware that thou forget not [lest thou forget] the Lord [Jehovah] thy God, in not keeping his commandments, and his judgments [ordinances], and his statutes, which I command thee this day: 12. Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;* 13. And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; 14. Then thine heart be lifted up, and thou forget the Lord [Jehovah] thy God, which [who] brought thee forth out of the land of Egypt, from [out of] the house of bondage;

I Ki. 20:11. And the king of Israel answered and said, Tell *him,* Let not him that girdeth on *his harness* [armor] boast himself as he that putteth it off.

Job 11:12. For [But] vain man would be wise [is void of understanding], though man be [yea, man is] born *like* a wild ass's colt.

Psa. 9:20. Put them in fear, O Lord [Jehovah]: *that* [Let] the nations—may—know themselves *to be but* men.

Psa. 10:2. The wicked in *his* pride doth persecute the poor [In the pride of the wicked the poor is hotly pursued]: let them be taken in the devices that they have imagined [conceived].

Psa. 18:27. Thou wilt save the afflicted people; but wilt bring down high looks [haughty eyes thou wilt bring down].

Psa. 31:23. The Lord [Jehovah] preserveth the faithful, and plentifully rewardeth the proud doer [him that dealeth proudly].

Psa. 75:4. I said unto the fools [arrogant], Deal not foolishly [arrogantly]: and to the wicked, Lift not up the horn; 5. Lift not up your horn on high: speak *not with* a stiff neck.

Psa. 101:5. Him that hath an [a] high look and a proud heart will not I suffer.

Psa. 138:6. Though the Lord [Jehovah] *be* [is] high, yet hath he respect unto the lowly: but the proud [haughty] he knoweth afar off [from afar].

Prov. 15:5. A fool despiseth his father's instruction [correction]: 10. Correction *is* grievous unto [There is grievous correction for] him that forsaketh the way: *and* he that hateth reproof shall die. 12. A scorner [scoffer] loveth not one that reproveth him [loveth not to be reproved]: neither will he go unto the wise. 25. The Lord [Jehovah] will destroy [root up] the house of the proud: 32. He that refuseth instruction [correction] despiseth his own soul:

Prov. 26:5. Answer a fool according to his folly, lest he be wise in his own conceit. 12. Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him. 16. The sluggard *is* wiser in his own conceit than seven men that can render a reason.

Prov. 27:2. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

Zeph. 3:11. In that day shalt thou not be ashamed [put to shame] for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride [thy proudly exulting ones], and thou shalt no more be haughty because of [in] my holy mountain.

Mal. 4:1. Behold, the day cometh, that shall burn [it burneth] as an oven; and all the proud,—yea—and all that do wickedly [work wickedness], shall be stubble: and the day that cometh shall burn them up, saith the Lord [Jehovah] of hosts, that it shall leave them neither root nor branch.

Mat. 23:6. And love the uppermost rooms [chief place] at feasts, and the chief seats in the synagogues, 7. And greetings [the salutations] in the markets [marketplaces], and to be called of men, Rabbi, Rabbi.

Lu. 20:46. Beware of the scribes, which [who] desire to walk in long robes, and love greetings in the markets [salutations in the marketplaces], and the highest [chief] seats in the synagogues, and the chief rooms [places] at feasts.

I Co. 3:18. Let no man deceive himself. If any man among you seemeth to be wise [thinketh that he is wise among you] in this world, let him become a fool, that he may be [become] wise.

I Co. 8:1. Knowledge puffeth up, but charity [love] edifieth. 2. If any man think [thinketh] that he knoweth any thing, he knoweth nothing [not] yet as he ought to know.

I Co. 10:12. Wherefore let him that thinketh he standeth take heed lest he fall.

II Co. 12:7. And lest I should be exalted above measure through the abundance of the revelations [And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch], there

was given to me a thorn in the flesh, the [a] messenger of Satan to buffet me, lest I should [that I should not] be exalted above measure [overmuch].

Jas. 4:6. Wherefore he [the scripture] saith, God resisteth the proud, but giveth grace unto the humble.

I Jno. 2:16. All that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride [vainglory] of life, is not of the Father, but is of the world.

PROCRASTINATION.

Eze. 12:22. Son of man, what *is* that [this] proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? 27. Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off. 28. Therefore say unto them, Thus saith the Lord God [Jehovah]; There shall none of my words be prolonged [deferred] any more, but the word which I have spoken [shall speak] shall be done [performed], saith the Lord God [Jehovah].

Mat. 8:21. And another of his [the] disciples said unto him, Lord, suffer me first to go and bury my father.

Mat. 24:48. But and if that evil servant shall say in his heart, My lord delayeth his coming [tarrieth]; 49. And shall begin to smite [beat] *his* fellowservants, and to [shall] eat and drink with the drunken; 50. The lord of that servant shall come in a day when he looketh [expecteth] not—for *him*—, and in an hour that he is not aware of [knoweth not],

Lu. 9:59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60. Jesus [But he] said unto him, Let the dead bury their dead [Leave the dead to bury their own dead]: but go thou and preach [publish abroad] the kingdom of God. 61. And another also said, Lord, I will follow thee [I will follow thee, Lord]; but let me first go [first suffer me to] bid them farewell, which are at home [to them that are] at my house. 62. And [But] Jesus said unto him, No man, having put his hand to the plough [plow], and looking back, is fit for the kingdom of God.

Acts 24:25. And as he reasoned of righteousness, temperance [self-control], and judgment to come, Felix trembled [was terrified], and answered, Go thy way for this time; when I have a convenient season, I will call for thee [call thee unto me].

I Thes. 5:2. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3. For when they shall say [When they are saying], Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not [in no wise] escape.

Heb. 3:7. Wherefore [even] as the Holy Ghost [Spirit] saith, To day if ye will [shall] hear his voice, 8. Harden not your hearts, as in the provocation, [like as] in the day of temptation [the trial] in the wilderness.

PROFANITY. See *BLASPHEMY; OATH.*

PROMISES. See "PRECIOUS PROMISES."

PROMISES TO THE OVERCOMER.

Jno. 16:33. These things I have spoken unto you, that in me ye might [may] have peace. In the world ye—shall—have tribulation: but be of good cheer; I have overcome the world.

I Co. 15:57. But thanks *be* to God, which [who] giveth us the victory through our Lord Jesus Christ.

I Jno. 2:14. I have written unto you, fathers, because ye have known him *that is* [know him who is] from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked [evil] one.

I Jno. 5:4. For whatsoever is born [begotten] of God overcometh the world: and this is the victory that overcometh [hath overcome] the world, *even* our faith. 5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Rev. 2:11. He that hath an ear, let him hear what the Spirit saith unto [to] the churches; He that overcometh shall not be hurt of the second death.

Rev. 3:5. He that overcometh, the same shall be clothed [shall thus be arrayed] in white raiment [garments]; and I will not [in no wise] blot out his name out of the book of life, but [and] I will confess his name before my Father, and before his angels.

Rev. 21:7. He that overcometh shall inherit all [these] things; and I will be his God, and he shall be my son.

PROSTITUTION. See *ADULTERY.*

PROVIDENCE. See *GOD, Providence of.*

PRUDENCE.

Job 34:3. The ear trieth words, as the mouth [palate] tasteth meat [food]. 4. Let us choose to [for] us judgment [that which is right]: let us know among ourselves what *is* good.

Psa. 39:1. I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

Psa. 112:5. He will guide his affairs with discretion [shall maintain his cause in judgment].

Prov. 6:1. My son, if thou be [art become] surety for thy friend [neighbor],

if thou hast stricken thy hand with [for] a stranger, 2. Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

Prov. 8:12. I wisdom dwell with prudence [made prudence my dwelling], and find out knowledge of witty inventions [and discretion].

Prov. 11:13. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter. 15. He that is surety for a stranger shall smart *for it:* and he that hateth suretiship [suretyship] is sure [secure]. 29. The fool [foolish] *shall be* servant to the wise of heart.

Prov. 12:8. A man shall be commended according to his wisdom: 16. A fool's wrath [vexation] is presently known: but a prudent *man* covereth [concealeth] shame. 23. A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

Prov. 13:16. Every prudent *man* dealeth [worketh] with knowledge: but a fool layeth open [flaunteth] *his* folly.

Prov. 15:5. He that regardeth reproof is prudent [getteth prudence]. 22. Without [Where there is no] counsel purposes are disappointed: but in the multitude of counsellors they are established.

Prov. 16:20. He that handleth a matter wisely [that giveth heed unto the word] shall find good: and whoso trusteth in the Lord [Jehovah], happy *is* he. 21. The wise in heart shall be called prudent:

Prov. 21:5. The thoughts of the diligent *tend* only to plenteousness; but—of—every one *that is* hasty [hasteth], only to want. 23. Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

Prov. 23:1. When thou sittest to eat with a ruler, consider diligently what [him that] *is* before thee: 2. And put a knife to thy throat, if thou *be* a man given to appetite. 3. Be not desirous of his dainties: for [seeing] they *are* deceitful meat [food]. 9. Speak not in the ears [hearing] of a fool: for he will despise the wisdom of thy words.

Prov. 26:4. Answer not a fool according to his folly, lest thou also be like unto him. 5. Answer a fool according to his folly, lest he be wise in his own conceit.

Hos. 14:9. Who *is* wise, and he shall [may] understand these *things?* prudent, and he shall [may] know them? for the ways of the Lord [Jehovah] *are* right, and the just shall walk in them: but the transgressors shall fall therein.

Amos 5:13. Therefore the [he that is] prudent shall keep silence in that [such a] time; for it *is* an evil time.

Mat. 5:25. Agree with thine adversary quickly, whiles [while] thou art in the way with him [with him in the way]; lest at any time [haply] the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Lu. 14:28. Which of you, intending [desiring] to build a tower, sitteth not down first [doth not first sit down], and counteth [count] the cost, whether he have *sufficient* to finish *it* [wherewith to complete it]? 29. Lest haply, after [when] he hath laid the [a] foundation, and is not able to finish—*it*—, all that behold—*it*—begin to mock him,

I Co. 6:12. All things are lawful unto [for] me, but [not] all things are—not—expedient: all things are lawful for me, but I will not be brought under the power of any.

Jas. 1:19. Wherefore [Ye know this], my beloved brethren, [But] let every man be swift to hear, slow to speak, slow to wrath:

PUNISHMENT. See *ETERNAL PUNISHMENT.*

PURITY OF HEART.

Psa. 24:3. Who shall ascend into the hill of the Lord [Jehovah]? or [And] who shall stand in his holy place? 4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity [falsehood], nor [and hath not] sworn deceitfully. 5. He shall receive the [a] blessing from the Lord [Jehovah], and righteousness from the God of his salvation.

Prov. 30:12. *There is* a generation *that are* pure in their own eyes, and *yet* is [are] not washed from their filthiness.

Isa. 1:18. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 25. And I will turn my hand upon thee, and purely [thoroughly] purge away thy dross, and [will] take away all thy tin:

Dan. 12:10. Many shall be purified [purify themselves], and made white, and tried [make themselves white and be refined]; but the wicked shall do wickedly: and none of the wicked shall understand; but the [they that are] wise shall understand.

Mat. 5:8. Blessed *are* the pure in heart: for they shall see God.

Jno. 15:2. Every branch in me that beareth not fruit he taketh [it] away: and every *branch* that beareth fruit, he purgeth [cleanseth] it, that it may bring forth [bear] more fruit.

Phil. 4:8. Finally, brethren, whatsoever things are true, whatsoever things *are* honest [honorable], whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

I Ti. 1:5. Now [But] the end of the commandment [charge] is charity [love]

out of a pure heart, and—*of*—a good conscience, and—*of*—faith unfeigned:

I Ti. 3:9. Holding the mystery of the faith in a pure conscience.

I Ti. 5:22. Keep thyself pure.

Tit: 1:15. Unto [To] the pure all things *are* pure.

Jas. 4:8. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* doubleminded.

I Pe. 1:22. Seeing ye have purified your souls in obeying the [your obedience to] truth—through the Spirit—unto unfeigned love of the brethren,—*see that ye*—love one another with a pure heart [from the heart] fervently.

I Jno. 3:3. And every man [one] that hath this hope in [set on] him purifieth himself, even as he is pure.

RAPE. See "LAWS OF THE BIBLE."

RECONCILIATION.

Rom. 5:1. Therefore being [Being therefore] justified by faith, we have peace with God through our Lord Jesus Christ: 10. For if, when [while] we were enemies, we were reconciled to God by [through] the death of his Son; much more, being reconciled, we shall [shall we] be saved by his life.

Rom. 11:15. For if the casting away of them *be* [is] the reconciling of the world, what *shall* the receiving *of them be,* but life from the dead?

II Co. 5:18. And [But] all things *are* of God, who—hath—reconciled us to himself by [through]—Jesus—Christ, and hath given to [gave unto] us the ministry of reconcilation; 19. To wit, that God was in Christ, reconciling the world unto himself, not imputing [reckoning] their trespasses unto them [unto them their trespasses]; and hath [having] committed unto us the word of reconciliation. 20. Now then we are ambassadors for Christ [We are ambassadors therefore on behalf of Christ], as though God did beseech *you* [were entreating] by us: we pray [beseech] *you* in Christ's stead [on behalf of Christ], be ye reconciled to God.

Eph. 2:15. Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make [that he might create] in himself of twain [the two] one new man, *so* making peace; 16. And—that he—might reconcile [them] both unto God in one body by [through] the cross, having slain the enmity thereby: 17. And [he] came and preached peace to you which [that] were afar off, and [peace] to them that were nigh. 18. For through him we both have access by [our access in] one Spirit unto the Father.

Heb. 2:17. Wherefore in all things it behoved him [It behooved him in all things] to be made like unto *his* brethren, that he might be [become] a merciful and faithful high priest in things *pertaining* to God, to make reconciliation [propitiation] for the sins of the people.

REDEMPTION.

Psa. 111:9. He [hath] sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend *is* his name.

Mat. 20:28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Lu. 2:38. And she coming in that instant [coming up at that very hour she] gave thanks—likewise—unto the Lord [unto God], and spake of him to all them that looked for [were looking for the] redemption in Jerusalem.

Acts 20:28. Take heed—therefore—unto yourselves, and to all the flock, over the [in] which the Holy Ghost [Spirit] hath made you overseers [bishops], to feed the church of God [the Lord], which he—hath—purchased with his own blood.

Rom. 3:24. Being justified freely by his grace through the redemption that is in Christ Jesus: 25. Whom God—hath—set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past [to show his righteousness because of the passing over of the sins done aforetime] through [in] the forbearance of God; 26. To declare [For the showing], *I say,* at this time his righteousness [of his righteousness at this present season]; that he might [himself] be just, and the justifier of him which believeth [that hath faith] in Jesus.

I Co. 6:20. For ye are [were] bought with a price: therefore glorify God [glorify God therefore] in your body—, and in your spirit, which are God's—.

I Co. 7:23. Ye are [were] bought with a price; be not ye the servants [become not bondservants] of men.

Gal. 1:4. Who gave himself for our sins, that he might deliver us from [out of] this present evil world, according to the will of [our] God and—our—Father:

Gal. 2:20. I am [have been] crucified with Christ: nevertheless I live; yet not I [it is no longer I that live], but Christ liveth in me: and the [that] life which I now live in the flesh I live by [in] the faith of [which is in] the Son of God, who loved me, and gave himself [up] for me.

Gal. 4:4. But when the fulness of the time was come [came], God sent forth his Son, made [born] of a woman, made [born] under the law, 5. To [that he might] redeem them that were under the law, that we might receive the adoption of sons.

Eph. 1:7. In whom we have [our] redemption through his blood, the forgiveness of sins [our trespasses], according to the riches of his grace;

Eph. 5:2. And walk in love, [even] as Christ also—hath—loved us [you], and

hath given himself [gave himself up] for us an offering and a sacrifice to God for a sweetsmelling savour [an odor of a sweet smell].

I Ti. 2:6. Who gave himself a ransom for all, to be testified in due time [the testimony to be borne in its own times].

Tit. 2:14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people [a people for his own possession], zealous of good works.

I Pe. 1:18. Forasmuch as ye know that ye were not redeemed [knowing that ye were redeemed, not] with corruptible things, *as* [with] silver and [or] gold, from your vain conversation [manner of life] *received* by tradition [handed down] from your fathers; 19. But with—the—precious blood—of Christ—, as of a lamb without blemish and without spot [even the blood of Christ].

Rev. 5:9. And they sung [sing] a new song, saying, Thou art worthy [worthy art thou] to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to [didst purchase unto] God by [with] thy blood out of every kindred [men of every tribe], and tongue, and people, and nation; 10. And hast made us [and madest them *to be*] unto our God kings [a kingdom] and priests: and we [they]—shall—reign on the earth.

REGENERATION.

Psa. 51:2. Wash me throughly [thoroughly] from mine iniquity, and cleanse me from my sin. 7. Purge [Purify] me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 10. Create in me a clean heart, O God; and renew a right spirit within me.

Psa. 65:3. *As for* our transgressions, thou shalt purge them away [wilt forgive them].

Prov. 12:28. In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

Prov. 14:27. The fear of the Lord [Jehovah] *is* a fountain of life, to [that one may] depart from the snares of death.

Isa. 43:7. —*Even*—every one that is called by my name: for I have created him [whom I have created] for my glory, I have formed him [whom I have formed]; yea, I have made him [whom I have made].

Isa. 55:1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Jer. 13:23. Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil.

Jer. 31:3. The Lord [Jehovah]—hath—appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. 33. I will put my law in their inward parts, and write it in their hearts [and in their heart will I write it]; and will be their God, and they shall be my people. 34. And they shall teach no more every man his neighbour [neighbor], and every man his brother, saying, Know the Lord [Jehovah]: for they shall all know me, from the least of them unto the greatest of them, saith the Lord [Jehovah]: for I will forgive their iniquity, and I will remember their sin no more [their sin I will remember no more].

Eze. 36:26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an [a] heart of flesh. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments [ordinances], and do *them*. 29. I will—also—save you from all your uncleannesses:

Mat. 18:3. Except ye be converted [turn], and become as little children, ye shall not [in no wise] enter into the kingdom of heaven.

Mk. 4:26. And he said, So is the kingdom of God, as if a man should cast seed into the ground [upon the earth]. 27. And should sleep and rise night and day, and the seed should spring [up] and grow up, he knoweth not how. 28. —For—the earth bringeth forth fruit of herself; first the blade, then the ear, after that [then] the full corn in the ear. 29. But when the fruit is brought forth [ripe], immediately [straightway] he putteth in [forth] the sickle, because the harvest is come.

Jno. 1:4. In him was life; and the life was the light of men. 13. Which [Who] were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 16. And [For] of his fulness have all we received [we all received], and grace for grace.

Jno. 3:3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again [one be born anew], he cannot see the kingdom of God.

Jno. 4:10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 14. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be [become] in him a well of water springing up into everlasting [eternal] life.

Jno. 5:24. He that heareth my word, and believeth—on—him that sent me, hath everlasting [eternal] life, and shall not come [cometh not] into condemnation [judgment]; but is passed from death unto life [but hath passed out of death into life].

Jno. 8:12. I am the light of the world: he that followeth me shall not walk in [the] darkness, but shall have the light of life. 32. And ye shall know the truth, and the truth shall make you free. 36. If the Son therefore [If therefore the Son] shall make you free, ye shall be free indeed.

Jno. 15:1. I am the true vine, and my Father is the husbandman. 3. Now [Already] ye are clean through [because of] the word which I have spoken unto you.

Jno. 17:2. As thou hast given him power [gavest him authority] over all flesh, that he should give eternal life to as many as thou hast given him [that to all whom thou hast given him, he should give eternal life].

Acts 2:38. Then [And] Peter said unto them, Repent [ye], and be baptized every one of you in the name of Jesus Christ for [unto] the remission of [your] sins, and ye shall receive the gift of the Holy Ghost [Spirit]. 47. The Lord added to the church daily such as should be saved [added to them day by day those that were saved].

Rom. 6:3. Know ye not, that so many of us as [Or are ye ignorant that all we who] were baptized into Jesus Christ were baptized into his death? 4. Therefore we are [were] buried with him by baptism into death: that like as Christ was raised—up—from the dead by [through] the glory of the Father,—even—so we also should [might] walk in newness of life.

Rom. 7:6. Now we are delivered [have been discharged] from the law, that being dead [having died to that] wherein we were held; [so] that we—should—serve in newness of [the] spirit, and not *in*—the—oldness of the letter.

Rom. 8:2. For the law of the Spirit of life in Christ Jesus—hath—made me free from the law of sin and [of] death. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4. That the righteousness [ordinance] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell [dwelleth] in you. Now [But] if any man have not the Spirit of Christ, he is none of his. 16. The Spirit itself [himself] beareth witness with our spirit, that we are—the—children of God:

Rom. 12:2. Be not conformed [fashioned according] to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that [the] good, and acceptable, and perfect, will of God.

I Co. 6:11. But ye are [were] washed, but ye are [were] sanctified, but ye are [were] justified in the name of the Lord Jesus, and by [in] the Spirit of our God.

I Co. 12:6. And there are diversities of operations [workings], but—it is—the same God which [who] worketh all [things] in all. 13. For by [in] one Spirit are [were] we all baptized into one body, whether — *we be* — Jews or Gentiles [Greeks], whether—*we be*—bond or free; and have been [were] all made to drink into [of] one Spirit.

II Co. 1:21. Now he which stablisheth [that establisheth] us with you in Christ, and—hath—anointed us, *is* God; 22. Who—hath—also sealed us, and given [gave us] the earnest of the Spirit in our hearts.

II Co. 4:6. For God, who commanded the light to [Seeing it is God, that said, Light shall] shine out of darkness, hath [who] shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

Eph. 2:1. You *hath he quickened* [And you did he make alive], who [when ye] were dead in [through your] trespasses and sins; 5. Even when we were dead in sins [through our trespasses], hath quickened us [made us alive] together with Christ, (by grace ye are [have ye been] saved;) 6. And—hath—raised *us* up together [with him], and made *us* sit together [with him] in heavenly *places* in Christ Jesus: 8. For by grace are ye [have ye been] saved through faith; and that not of yourselves: *it is* the gift of God:

Col. 3:9. Lie not one to another, seeing that ye have put off the old man with his deeds [doings]; 10. And have put on the new *man*, which is [that is being] renewed in [unto] knowledge after the image of him that created him:

Heb. 10:16. This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into [on] their hearts, and in [upon] their minds [also] will I write them; 17. And their sins and [their] iniquities will I remember no more.

I Jno. 3:9. Whosoever is born [begotten] of God doth not commit [doeth no] sin; for [because] his seed remaineth [abideth] in him: and he cannot sin, because he is born [begotten] of God. 14. We know that we have passed from [out of] death unto [into] life, because we love the brethren.

I Jno. 4:7. Beloved, let us love one another: for love is of God; and every one that loveth is born [begotten] of God, and knoweth God.

I Jno. 5:1. Whosoever believeth that Jesus is the Christ is born [begotten] of God: and every one that loveth him that begat loveth him also that is begotten of him. 4. For whatsoever is born [begotten] of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

RELIGION.

Psa. 8:1. O Lord [Jehovah] our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above [upon] the heavens. 2. Out of the mouth of babes and

sucklings hast thou ordained [established] strength because of thine enemies, that thou mightest still the enemy and the avenger. 3. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; 4. What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5. For thou hast made him a [but] little lower than the angels [than God], and hast crowned [crownest] him with glory and honour [honor]. 6. Thou madest [makest] him to have dominion over the works of thy hands; thou hast put all *things* under his feet: 7. All sheep and oxen, yea and the beasts of the field; 8. The fowl of the air [birds of the heavens], and the fish of the sea, *and whatsoever* passeth through the paths of the sea. 9. O Lord [Jehovah] our Lord, how excellent *is* thy name in all the earth!

Mat. 5:1. And seeing the multitudes, he went up into a [the] mountain: and when he was set [had sat down], his disciples came unto him: 2. And he opened his mouth, and taught them, saying, 3. Blessed *are* the poor in spirit: for their's [theirs] is the kingdom of heaven. 4. Blessed *are* they that mourn: for they shall be comforted. 5. Blessed *are* the meek: for they shall inherit the earth. 6. Blessed *are* they which do [that] hunger and thirst after righteousness: for they shall be filled. 7. Blessed *are* the merciful: for they shall obtain mercy. 8. Blessed *are* the pure in heart: for they shall see God. 9. Blessed *are* the peacemakers: for they shall be called the children [sons] of God. 10. Blessed *are* they which are [that have been] persecuted for righteousness' sake: for their's [theirs] is the kingdom of heaven. 11. Blessed are ye, when *men* shall revile [reproach] you, and persecute *you,* and—shall—say all manner of evil against you falsely, for my sake. 12. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which [that] were before you. 20. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case [wise] enter into the kingdom of heaven. 21. Ye have heard that it was said by [to] them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22. But I say unto you, That whosoever [everyone who] is angry with his brother—without a cause—shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but [and] whosoever shall say, Thou fool, shall be in danger of hell fire [the hell of fire]. 23. Therefore if [If therefore] thou bring thy gift to [art offering thy gift at] the altar, and there rememberest that thy brother hath ought against thee; 24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Mat. 6:1. Take heed that ye do not your alms [righteousness] before men, to be seen of them: otherwise [else] ye have no reward of [with] your Father which [who] is in heaven. 2. Therefore when [When therefore] thou doest—*thine*—alms, do not sound [sound not] a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have [received] their reward. 3. But when thou doest alms, let not thy left hand know what thy right hand doeth: 4. That thine alms may be in secret: and thy Father which [who] seeth in secret himself shall reward thee [shall recompense thee]—openly—.

Mat. 7:1. Judge not, that ye be not judged. 2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again [unto you].

Mat. 22:36. Master [Teacher], which *is* the great commandment in the law? 37. Jesus [And he] said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38. This is the first and great [great and first] commandment. 39. And the [a] second—*is*—like unto it [is this], Thou shalt love thy neighbour [neighbor] as thyself. 40. On these two commandments hang all the law [the whole law hangeth] and the prophets.

Rom. 8:1. *There is* therefore now no condemnation to them which [that] are in Christ Jesus,—who walk not after the flesh, but after the Spirit—.

Rom. 12:1. I beseech you therefore, brethren, by the mercies of God, that ye [to] present your bodies a living sacrifice, holy, acceptable unto [to] God, *which is* your reasonable [spiritual] service. 2. And be not conformed [fashioned according] to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that [the] good, and acceptable, and perfect, will of God.

Gal. 5:22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness [kindness], goodness, faith [faithfulness], 23. Meekness, temperance [self-control]: against such there is no law. 24. And they that are Christ's [of Christ Jesus] have crucified the flesh with the affections [passions] and lusts [thereof]. 25. If we live in [by] the Spirit, let us also walk in the Spirit [by the Spirit let us also walk].

I Thes. 5:15. See that none render evil for evil unto any *man* [render unto any one evil for evil]; but ever follow that which is good. 17. Pray without ceasing. 18. In everything give thanks: for this is the will of God in Christ Jesus concerning you [to you-ward].

Jas. 1:27. Pure religion and undefiled before [our] God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself [oneself] unspotted from the world.

Jas. 2:8. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour [neighbor] as thyself, ye do well: 9. But if ye have respect to persons, ye commit sin, and are convinced of [being convicted by] the law as transgressors. 10. For whosoever shall keep the whole law, and yet offend [stumble] in one *point*, he is [become] guilty of all.

Jude :20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost [Spirit], 21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

REMORSE.

Psa. 31:10. My life is spent with grief [sorrow], and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed [wasted away].

Psa. 51:1. Have mercy upon me, O God, according to thy lovingkindness: according unto [to] the multitude of thy tender mercies blot out my transgressions. 2. Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3. For I acknowledge [know] my transgressions: and my sin *is* ever before me. 4. Against thee, thee only, have I sinned, and done *this* [that which is] evil in thy sight.

Prov. 28:1. The wicked flee when no man pursueth:

Isa. 6:5. Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord [Jehovah] of hosts.

Isa. 57:20. The wicked *are* like the troubled sea, when [for] it cannot rest, whose [and its] waters cast up mire and dirt. 21. *There is* no peace, saith my God, to the wicked.

Lam. 1:20. Behold, O Lord [Jehovah]; for I *am* in distress; my bowels are [my heart is] troubled: mine heart is turned within me; for I have grievously rebelled:

Lu. 13:28. There shall be [the] weeping and [the] gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out [cast forth without].

Acts 2:37. Now when they heard *this*, they were pricked in their heart, and said unto Peter and—to—the rest of the apostles,—Men *and*—brethren, what shall we do?

I Jno. 3:20. If our heart condemn us, God is greater than our heart, and knoweth all things.

REPENTANCE.

II Sa. 24:10. David's heart smote him after that he had numbered the people. And David said unto the Lord [Jehovah], I have sinned greatly in that [that which] I have done; and now, I beseech thee, O Lord [Jehovah], take [put] away the iniquity of thy servant; for I have done very foolishly. 17. And David spake unto the Lord [Jehovah] when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly [perversely]: but these sheep, what have they done? let thine [thy] hand, I pray thee, be against me, and against my father's house.

Psa. 22:27. All the ends of the world shall remember, and turn unto the Lord [Jehovah]:

Psa. 34:14. Depart from evil, and do good; seek peace, and pursue it. 18. The Lord [Jehovah] *is* nigh unto them that are of a broken heart; and saveth such as be [are] of a contrite spirit.

Psa. 51:17. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Psa. 95:7. To day if ye will [O that ye would] hear his voice, 8. Harden not your heart, as in the provocation [as at Meribah], *and* as *in* the day of temptation [Massah] in the wilderness:

Prov. 28:13. He that covereth his sins [transgressions] shall not prosper: but whoso confesseth and forsaketh *them* shall have [obtain] mercy.

Isa. 55:6. Seek ye the Lord [Jehovah] while he may be found, call ye upon him while he is near: 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord [Jehovah], and he will have mercy upon him; and to our God, for he will abundantly pardon.

Jer. 25:5. Turn ye again now [return ye now] every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord [Jehovah] hath given unto you and to your fathers for ever and ever [from of old and even forever more]:

Eze. 14:6. Thus saith the Lord God [Jehovah]; Repent [Return ye], and turn *yourselves* from your idols; and turn away your faces from all your abominations.

Zech. 1:3. Turn ye [Return ye] unto me, saith the Lord [Jehovah] of hosts, and I will turn [return] unto you, saith the Lord [Jehovah] of hosts.

Mat. 3:2. Repent ye: for the kingdom of heaven is at hand. 7. O generation [Ye offspring] of vipers, who—hath—warned you to flee from the wrath to come? 8. Bring forth therefore fruits meet for [fruit worthy of] repentance:

Mat. 4:17. Jesus began to preach, and to say, Repent [ye]: for the kingdom of heaven is at hand.

Mk. 1:4. John did baptize [came, who baptized] in the wilderness, and preach [preached] the baptism of repentance for the [unto] remission of sins. 15. Saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe [in] the gospel.

Mk. 2:17. When Jesus heard *it*, he saith unto them, They that are whole have no need of the [a] physician, but they that are sick: I came not to call the righteous, but sinners—to repentance—.

Lu. 5:32. I came not [am not come] to call the righteous, but sinners to repentance.

Lu. 15:7. I say unto you, that likewise joy shall be [even so there shall be joy] in heaven over one sinner that repenteth, more than over ninety and nine just [righteous] persons, which [who] need no repentance.

Lu. 15:17. And [But] when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish [here] with hunger! 18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee [in thy sight], 19. And am no more worthy to be called thy son: make me as one of thy hired servants. 20. And he arose, and came to his father.

Acts 2:38. Peter said unto them, Repent [ye], and be baptized every one of you in the name of Jesus Christ for [unto] the remission of [your] sins, and ye shall receive the gift of the Holy Ghost [Spirit]. 40. With many other words did he testify and exhort [he testified and exhorted them], saying, Save yourselves from this untoward [crooked] generation.

Acts 3:19. Repent ye, therefore, and be converted [turn again], that your sins may be blotted out when the times [so there may come seasons] of refreshing—shall come—from the presence of the Lord;

Acts 5:31. Him hath God exalted [did God exalt] with his right hand *to be* a Prince and a Saviour,—for—to give repentance to Israel, and forgiveness [remission] of sins.

Jas. 4:8. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded. 9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. 10. Humble yourselves in the sight of the Lord, and he shall lift you up [exalt you].

I Jno. 1:9. If we confess our sins, he is faithful and just [righteous] to forgive us *our* sins, and to cleanse us from all unrighteousness.

REPROBACY.

Gen. 6:5. And God [Jehovah] saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. 6. And it repented the Lord [Jehovah] that he had made man on the earth, and it grieved him at his heart. 7. And the Lord [Jehovah] said, I will destroy man whom I have created from the face of the earth [ground]; both man, and beast, and the creeping thing, and the fowls of the air [birds of the heavens]; for it repenteth me that I have made them.

Isa. 65:12. Therefore will I number [I will destine] you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did [that which was] evil before mine eyes, and did choose [chose] *that* wherein I delighted not.

Mat. 13:14. And in [unto] them is fulfilled the prophecy of Esaias [Isaiah], which saith, By hearing ye shall hear, and shall not [in no wise] understand; and seeing ye shall see, and shall not [in no wise] perceive: 15. For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time [haply] they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted [turn again], and I should heal them.

Mat. 15:14. Let them alone: they be blind leaders of the blind [are blind guides]. And if the blind lead [guide] the blind, both shall fall into the ditch [a pit].

Mk. 3:29. But he that [whosoever] shall blaspheme against the Holy Ghost [Spirit] hath never forgiveness, but is in danger of [but is guilty of an] eternal damnation [sin].

II Co. 13:5. Examine yourselves [Try your own selves], whether ye be [are] in the faith; prove your own selves. Know ye not your own selves,—how—that Jesus Christ is in you, except [unless indeed] ye be reprobates [reprobate]? 6. But I trust [hope] that ye shall know that we are not reprobates [reprobate]. 7. Now I [we] pray to God that ye do no evil; not that we should [may] appear approved, but that ye should [may] do that which is honest [honorable], though we be as reprobates [reprobate].

II Ti. 3:8. Now [even] as Jannes and Jambres withstood Moses, so do these also resist [withstand] the truth: men of corrupt minds [corrupted in mind], reprobate concerning the faith.

Heb. 10:26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more [a] sacrifice for sins, 27. But a certain fearful looking for [expectation] of judgment and fiery indignation [fierceness of fire], which shall devour the adversaries. 28. He that despised [A man that hath set at naught] Moses' law died [dieth] without mercy [compassion] under [on the

word of] two or three witnesses: 29. Of how much sorer punishment, suppose [think] ye, shall he be thought [judged] worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30. For we know him that—hath—said, Vengeance *belongeth* unto me, I will recompense, —saith the Lord.—And again, The Lord shall judge his people. 31. *It is* a fearful thing to fall into the hands of the living God.

Rev. 22:11. He that is unjust [unrighteous], let him be unjust [do unrighteousness] still: and he which [that] is filthy, let him be [made] filthy still: and he that is righteous, let him be righteous [do righteousness] still: and he that is holy, let him be [made] holy still.

REPROOF.

Psa. 141:5. Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil [as oil upon the head], *which* shall not break my head [let not my head refuse]:

Prov. 9:7. He that reproveth a scorner [correcteth a scoffer] getteth to himself shame [reviling]: and he that rebuketh [reproveth] a wicked *man getteth* himself a blot. 8. Reprove not a scorner [scoffer], lest he hate thee: rebuke [reprove] a wise man, and he will love thee.

Prov. 10:17. He *is in* the way of life that keepeth instruction [heedeth correction]: but he that refuseth [forsaketh] reproof erreth.

Prov. 12:1. Whoso loveth instruction [correction] loveth knowledge: but he that hateth reproof *is* brutish.

Prov. 13:18. Poverty and shame *shall be to* him that refuseth instruction [correction]: but he that regardeth reproof shall be honoured [honored].

Prov. 15:5. A fool despiseth his father's instruction [correction]: but he that regardeth reproof is prudent [getteth prudence]. 10. Correction *is* grievous unto [There is grievous correction for] him that forsaketh the way: *and* he that hateth reproof shall die. 12. A scorner [scoffer] loveth not one that reproveth him [not to be reproved]: neither will he go [he will not go] unto the wise. 31. The ear that heareth [hearkeneth to] the reproof of life abideth [shall abide] among the wise. 32. He that refuseth instruction [correction] despiseth his own soul: but he that heareth [hearkeneth to] reproof getteth understanding,

Prov. 27:5. Open rebuke *is* better than secret love [Better is open rebuke than love that is hidden]. 6. Faithful *are* the wounds of a friend;

Prov. 28:23. He that rebuketh a man [shall] afterwards—shall—find more favour [favor] than he that flattereth with the tongue.

Mat. 18:15. Moreover [And] if thy brother shall trespass [sin] against thee, go and tell [show] him his fault between thee and him alone: if he—shall—hear thee, thou hast gained thy brother. 16. But if he will not hear *thee* [hear thee not],—*then*—take with thee one or two more, that in [at] the mouth of two or three witnesses [two witnesses or three] every word may be established.

Lu. 17:3. Take heed to yourselves: If thy brother trespass against thee [sin], rebuke him; and if he repent, forgive him. 4. And if he trespass [sin] against thee seven times in a [the] day, and seven times—in a day—turn again to thee, saying, I repent; thou shalt forgive him.

I Thes. 5:14. Now [And] we exhort you, brethren, warn them that are unruly [admonish the disorderly], comfort the feebleminded [encourage the faint-hearted], support the weak, be patient toward all *men* [be longsuffering toward all].

I Ti. 5:1. Rebuke not an elder, but intreat [exhort] *him* as a father; *and* the younger men as brethren; 2. The elder women as mothers; the younger as sisters, with [in] all purity. 20. Them that sin rebuke before [reprove in the sight of] all, that others also may fear [that the rest also may be in fear].

Tit. 1:13. Wherefore rebuke [for which cause reprove] them sharply, that they may be sound in the faith;

Heb. 3:13. Exhort one another daily [day by day], while [so long as] it is called To day; lest any [one] of you be hardened through [by] the deceitfulness of sin.

RESIGNATION.

Job 5:17. Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty.

Psa. 4:4. Stand in awe, and sin not, commune with your own heart upon your bed, and be still.

Psa. 46:10. Be still, and know that I *am* God.

Prov. 3:11. My son, despise not the chastening of the Lord [Jehovah]; neither be weary of his correction [reproof]:

Lam. 3:39. Wherefore doth a living man complain, a man for the punishment of his sins?

Mat. 6:10. Thy will be done in earth, as *it is* in heaven [as in heaven, so on earth].

Acts 7:59. And they stoned Stephen, calling upon *God* [*the Lord*], and saying, Lord Jesus, receive my spirit.

Rom. 12:12. Rejoicing in hope; patient in tribulation; continuing instant [stedfastly] in prayer;

Phil. 2:14. Do all things without murmurings and disputings [questionings]:

II Ti. 2:3. Thou therefore endure hardness [suffer hardship with me], as a good soldier of Jesus Christ [Christ Jesus].

II Ti. 4:5. But watch thou [Be thou sober] in all things, endure afflictions [suffer hardship], do the work of an evangelist, make full proof of [fulfill] thy ministry. 6. For I am now ready to be [already being] offered, and the time of my departure is at hand [is come].

Jas. 1:9. Let the brother of low degree rejoice in that he is exalted [glory in his high estate]: 10. But [And] the rich, in that he is made low: because as the flower of the grass he shall pass away.

Jas. 5:11. Behold, we count [call] them happy which endure [blessed that endured]. Ye have heard of the patience of Job, and have seen the end of the Lord; [how] that the Lord is very pitiful [full of pity], and of tender mercy [merciful]. 13. Is any among you afflicted [suffering]? let him pray. Is any merry [cheerful]? let him sing psalms [praise].

RESPONSIBILITY.

Mat. 11:20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 22. But I say unto you, It shall be more tolerable for Tyre and Sidon at [in] the day of judgment, than for you.

Mat. 25:14. For *the kingdom of heaven is* as a man travelling into a far country [For *it is* as *when* a man, going into another country],—*who*—called his own servants, and delivered unto them his goods. 15. And unto one he gave five talents, to another two, and to another one; to every man [each] according to his several ability; and straightway took [he went on] his journey. 19. After a long time the lord of those servants cometh, and reckoneth [maketh a reckoning], with them. 20. And—so—he that had received [the] five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold [lo], I have gained—beside them—five talents more [other five talents]. 22. He also that—had—received two talents came and said, Lord, thou deliveredst unto me two talents: behold [lo], I have gained two—other talents—beside them [other two talents]. 23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler [set thee] over many things: enter thou into the joy of thy lord. 24. Then he which [And he also that] had received the one talent came and said, Lord, I knew thee that thou art an [a] hard man, reaping where thou hast [didst] not sown, and gathering where thou hast [didst] not strawed [scatter]: 25. And I was afraid, and went [away] and hid thy talent in the earth: lo,—*there*—thou hast *that is* thine [hast thine own]. 26. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed [did not scatter]: 27. Thou oughtest therefore to have put my money to the exchangers [bankers], and—*then*—at my coming I should have received [back] mine own with usury [interest]. 28. Take [ye away] therefore the talent from him, and give *it* unto him which [that] hath ten talents. 29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath [even that which he hath shall be taken away].

Lu. 21:1. And he looked up, and saw the rich men [that were] casting their gifts into the treasury. 2. And he saw—also—a certain poor widow casting in thither two mites. 3. And he said, Of a truth I say unto you,—that—this poor widow—hath—cast in more than they all: 4. For all these have of their abundance [did of their superfluity] cast in unto the offerings [gifts]—of God—: but she of her penury [want] hath [did] cast in all the living that she had.

Jno. 3:18. He that believeth on him is not condemned [judged]: but he that believeth not is condemned [hath been judged] already, because he hath not believed in [on] the name of the only begotten Son of God.

Jno. 12:48. He that rejecteth me, and receiveth not my words [sayings], hath one that judgeth him: the word that I have spoken [spake], the same shall judge him in the last day.

Jno. 15:22. If I had not come and spoken unto them, they had not had sin: but now they have no cloke [excuse] for their sin. 24. If I had not done among them the works which none other—man—did, they had not had sin: but now have they both seen and hated both me and my Father.

Acts 17:30. And the times of—this—ignorance God winked at [overlooked]; but now [he] commandeth all men every where to repent [men that they should all everywhere repent]: 31. Because [inasmuch as] he hath appointed a day, in the which he will judge the world in righteousness by *that* [the] man whom he hath ordained;

Eph. 4:7. But unto every [each] one of us is given grace [was the grace given] according to the measure of the gift of Christ.

RESURRECTION.

Psa. 16:9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope [dwell in safety]. 10. For thou wilt not leave my soul in hell [to Sheol]; neither wilt thou suffer thine [thy] Holy One to see corruption.

Psa. 17:15. As for me, I will [shall] behold thy face in righteousness: I shall be

satisfied, when I awake, with thy likeness [with beholding thy form].

Hos. 13:14. I will ransom them from the power of the grave [Sheol]; I will redeem them from death: O death, I will be [where are] thy plagues; O grave [Sheol], I will be [where is] thy destruction:

Mat. 24:31. And he shall send [forth] his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mat. 27:52. The graves [tombs] were opened; and many bodies of the saints which slept arose [that had fallen asleep were raised;], 53. And came out of the graves [coming forth out of the tombs] after his resurrection, and went [they entered] into the holy city, and appeared unto many.

Jno. 5:21. As the Father raiseth—up—the dead, and quickeneth *them* [giveth them life]; even so the Son quickeneth [giveth life to] whom he will. 25. Verily, verily, I say unto you, The hour is coming [cometh], and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 28. Marvel not at this: for the hour is coming [cometh], in—the—which all that are in the graves [tombs] shall hear his voice, 29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [judgment].

Jno. 6:39. This is the Father's will which hath [the will of him that] sent me, that of all [that] which he hath given me I should lose nothing, but should raise it up—again—at the last day. 40. And [For] this is the will of him that sent me [will of my Father], that every one which seeth [that beholdeth] the Son, and believeth on him, may have everlasting [should have eternal] life: and I will raise him up at the last day. 44. No man can come to me, except the Father which hath [that] sent me draw him: and I will raise him up at [in] the last day. 54. Whoso [He that] eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Jno. 11:23. Jesus saith unto her, Thy brother shall rise again. 24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25. Jesus said unto her, I am the resurrection, and the life: he that believeth in [on] me, though he were dead [die], yet shall he live:

Acts 17:32. When they heard of the resurrection of the dead, some mocked: and [but] others said, We will hear thee again of this *matter* [will hear thee concerning this yet again].

I Co. 6:14. God—hath—both raised—up—the Lord, and will—also—raise up us by [through] his—own—power.

I Co. 15:12. Now if Christ be [is] preached that he rose [hath been raised] from the dead, how say some among you that there is no resurrection of the dead? 13. But if there be [is] no resurrection of the dead, then is Christ not risen [neither hath Christ been raised]: 14. And if Christ be not risen [hath not been raised], then *is* our preaching vain, and your faith *is* also vain [your faith also is vain]. 35. But some *man* [one] will say, How are the dead raised—up—? and with what [manner of] body do they come? 42. So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43. It is sown in dishonour [dishonor]; it is raised in glory: it is sown in weakness; it is raised in power: 44. It is sown a natural body; it is raised a spiritual body. [If] There is a natural body, and there is [also] a spiritual body.

II Co. 4:14. Knowing that he which [that] raised up the Lord Jesus shall raise up us also by [with] Jesus, and shall present *us* with you.

II Co. 5:1. For we know that if our [the] earthly house of *this* [our] tabernacle were [be] dissolved, we have a building of [from] God, an [a] house not made with hands, eternal in the heavens.

I Thes. 4:14. For if we believe that Jesus died and rose again, even so them also which [that] sleep in Jesus will God bring with him. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

II Ti. 1:10. But is now made manifest [but hath now been manifested] by the appearing of our Saviour Jesus Christ [Christ Jesus], who hath abolished death, and—hath—brought life and immortality to light through the gospel:

II Ti. 2:18. Who concerning the truth have erred, saying that the resurrection is past already: and overthrow the faith of some.

Rev. 1:18. *I am* he that liveth [and the Living one], and [I] was dead; and, behold, I am alive for evermore,—Amen;—and [I] have the keys of hell and of death [death and of Hades].

RETALIATION.

Ex. 21:23. And [But] if *any* mischief [harm] follow, then thou shalt give life for life, 24. Eye for eye, tooth for tooth, hand for hand, foot for foot, 25. Burning for burning, wound for wound, stripe for stripe.

Lev. 24:17. And he that killeth any man [smiteth any man mortally] shall surely be put to death. 18. And he that killeth a beast [smiteth a beast mortally], shall make it good; beast for beast [life for life]. 19. And if a man cause a blemish

in his neighbour [neighbor]; as he hath done, so shall it be done to him; 20. Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again* [rendered unto him]. 21. And he that killeth a beast, he shall restore it [make it good]: and he that killeth a man, he shall be put to death. 22. Ye shall have one manner of law, as well for the stranger [sojourner], as for one of your own country [the homeborn]: for I *am* the Lord [Jehovah] your God.

Psa. 10:2. The wicked in *his* pride doth persecute the poor [In the pride of the wicked the poor is hotly pursued]: let them be taken in the devices that they have imagined [conceived].

Prov. 24:29. Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

Mat. 5:38. Ye have heard that it hath been [was] said, An eye for an eye, and a tooth for a tooth: 39. But I say unto you,—That ye—resist not [him that is] evil: but whosoever shall smite [smiteth] thee on thy right cheek, turn to him the other also. 40. And if any man will sue thee at the law [go to law with thee], and take away thy coat, let him have *thy* cloke [cloak] also. 41. And whosoever shall compel thee to go a [one] mile, go with him twain [two]. 42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 43. Ye have heard that it hath been [was] said, Thou shalt love thy neighbour [neighbor], and hate thine enemy. 44. But I say unto you, Love your enemies,—bless them that curse you, do good to them that hate you, —and pray for them which [that]—despitefully use you, and—persecute you;

Mat. 7:1. Judge not, that ye be not judged. 2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again [unto you].

Rom. 12:17. Recompense [Render] to no man evil for evil. 19. Dearly beloved, avenge not yourselves [Avenge not yourselves, beloved], but—*rather*—give place unto wrath [the wrath of God]: for it is written, Vengeance *is* mine [belongeth unto me]; I will repay [recompense], saith the Lord.

I Thes. 5:15. See that none render [unto any one] evil for evil—unto any *man*—; but ever [always] follow [after] that which is good, both among yourselves [one toward another], and to all *men* [toward all].

I Pe. 3:9. Not rendering evil for evil, or railing [reviling] for railing [reviling]: but contrariwise blessing; knowing that ye are thereunto [for hereunto were ye] called, that ye should inherit a blessing.

REVENGE. See *RETALIATION.*

REWARD.

Lev. 25:18. Wherefore ye shall do my statutes, and keep my judgments [ordinances], and do them; and ye shall dwell in the land in safety. 19. And the land shall yield her [its] fruit, and ye shall eat your fill, and dwell therein in safety.

Lev. 26:3. If ye walk in my statutes, and keep my commandments, and do them; 4. Then I will give you rain in due season [your rains in their season], and the land shall yield her [its] increase, and the trees of the field shall yield their fruit.

Deut. 4:40. Thou shalt keep—therefore —his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth [in the land], which the Lord [Jehovah] thy God giveth thee, for ever.

Deut. 25:15. —*But* thou shalt have—a perfect and just weight [shalt thou have], a perfect and just measure shalt thou have: that thy days may be lengthened [long] in the land which the Lord [Jehovah] thy God giveth thee.

Mat. 10:32. Whosoever therefore [Every one therefore who] shall confess me before men, him will I confess also [also confess] before my Father which [who] is in heaven.

Mat. 16:24. Then said Jesus unto his disciples, If any *man* will [would] come after me, let him deny himself, and take up his cross, and follow me. 25. For whosoever will [would] save his life shall lose it: and whosoever will [shall] lose his life for my sake shall find it. 26. For what is a man [shall a man be] profited, if he shall gain the whole world, and lose his own soul [forfeit his life]? or what shall a man give in exchange for his soul [life]? 27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward [render unto] every man according to his works [deeds].

Mat. 25:34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35. For I was an hungred [hungry], and ye gave me meat [to eat]: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred [hungry], and fed *thee?* or thirsty [athirst], and gave *thee* drink? 38. When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?* 39. Or [And] when saw we thee sick, or in prison, and came unto thee? 40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as

ye have done [did] *it* unto one of—the least of—these my brethren [, *even* these least], ye have done [did] *it* unto me.

Mk. 13:13. And ye shall be hated of all *men* for my name's sake: but he that shall endure [endureth] unto the end, the same shall be saved.

Lu. 6:22. Blessed are ye, when men shall hate you, and when they shall separate you *from their company,* and shall reproach *you,* and cast out your name as evil, for the Son of man's sake. 23. Rejoice—ye—in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like [same] manner did their fathers unto the prophets.

I Co. 3:8. Now he that planteth and he that watereth are one: and every man [but each] shall receive his own reward according to his own labour [labor].

Heb. 12:1. Wherefore seeing we also [Therefore let us also, seeing we] are compassed about with so great a cloud of witnesses,—let us—lay aside every weight, and the sin which doth so easily beset *us,* and let us run with patience the race that is set before us, 2. Looking unto Jesus the author and finisher [perfecter] of *our* faith; who for the joy that was set before him endured the cross, despising—the—shame, and is set [hath sat] down at the right hand of the throne of God. 28. Wherefore—we—receiving a kingdom which cannot be moved [shaken], let us have grace, whereby we may serve God acceptably with reverence and godly fear [offer service well-pleasing to God with reverence and awe]:

Rev. 7:14. These are they which came [that come] out of [the] great tribulation, and [they] have washed their robes, and made them white in the blood of the Lamb. 15. Therefore are they before the throne of God, and [they] serve him day and night in his temple: and he that sitteth on the throne shall dwell among [spread his tabernacle over] them. 16. They shall hunger no more, neither thirst any more; neither shall the sun light on [strike upon] them, nor any heat. 17. For the Lamb which [that] is in the midst of the throne shall feed them [be their shepherd], and shall lead [guide] them unto living fountains of waters [fountains of waters of life]: and God shall wipe away all tears [every tear] from their eyes.

Rev. 22:12. And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be [to render to each man according as his work is].

RICHES, *SPIRITUAL.*

Psa. 37:16. A little that a righteous man hath *is* better than the riches [abundance] of many wicked.

Prov. 10:2. Treasures of wickedness profit nothing: 22. The blessing of the Lord [Jehovah], it maketh rich, and he addeth no sorrow with it [therewith].

Prov. 11:4. Riches profit not in the day of wrath: but righteousness delivereth from death. 28. He that trusteth in his riches shall fall:

Prov. 15:6. In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble. 16. Better *is* little with the fear of the Lord [Jehovah] than great treasure and trouble therewith. 17. Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

Prov. 23:4. Labour not [Weary not thyself] to be rich: cease from thine own wisdom. 5. Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven [Like an eagle that flieth toward heaven].

Prov. 30:8. Give me neither poverty nor riches; feed me with [the] food convenient [needful] for me: 9. Lest I be full, and deny *thee,* and say, Who *is* the Lord [Jehovah]? or lest I be poor, and steal, and take the name of my God *in vain* [use profanely the name of my God].

Ecc. 6:1. There is an evil which I have seen under the sun, and it *is* common among [heavy upon] men: 2. A man to whom God hath given [giveth] riches, wealth, and honour [honor], so that he wanteth [lacketh] nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger [an alien] eateth it: this *is* vanity, and it *is* an evil disease.

Mat. 6:19. Lay not up for yourselves treasures upon [the] earth, where moth and rust doth corrupt [consume], and where thieves break through and steal: 20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt [consume], and where thieves do not break through nor steal: 21. For where your [thy] treasure is, there will your [thy] heart be also.

Mat. 13:22. He also that received seed [He that was sown] among the thorns [this] is he that heareth the word; and the care of this [the] world, and the deceitfulness of riches, choke the word and he becometh unfruitful.

Lu. 12:15. And he said unto them, Take heed, and beware of [keep yourselves from all] covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Jas. 5:1. Go to [Come] now, *ye* rich—men—, weep and howl for your miseries that shall come [are coming] upon *you.* 2. Your riches are corrupted, and your garments are motheaten. 3. Your gold and silver is cankered [are rusted]; and the rust of them [their rust] shall be a witness [for a testimony] against you, and shall eat your flesh as—it were—fire. Ye have

heaped [laid up your] treasure together for [in] the last days.

I Jno. 3:17. But whoso hath this [the] world's good, and seeth [beholdeth] his brother have [in] need, and shutteth up his—bowels *of—compassion* from him, how dwelleth the love of God in him [how doth the love of God abide in him]?

RIGHTEOUSNESS.

REWARD OF: Gen. 15:1. After these things the word of the Lord [Jehovah] came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

Ex. 23:22. But if thou shalt indeed obey [hearken unto] his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

II Ch. 16:9. For the eyes of the Lord [Jehovah] run to and fro throughout the whole earth, to shew [show] himself strong in the behalf of *them* whose heart *is* perfect toward him.

Psa. 1:1. Blessed *is* the man that walketh not in the counsel of the ungodly [wicked], nor standeth in the way of sinners, nor sitteth in the seat of the scornful [scoffers]. 2. But his delight *is* in the law of the Lord [Jehovah]; and in [on] his law doth he meditate day and night. 3. And he shall be like a tree planted by the rivers [streams] of water, that bringeth forth his fruit in his [its] season; his [whose] leaf also shall [doth] not wither; and whatsoever he doeth shall prosper.

Psa. 15:1. Lord [Jehovah], who shall abide [sojourn] in thy tabernacle? who shall dwell in thy holy hill? 2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Psa. 24:3. Who shall ascend into the hill of the Lord [Jehovah]? or who shall stand in his holy place? 4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity [falsehood], nor [and hath not] sworn deceitfully. 5. He shall receive the blessing from the Lord [Jehovah], and righteousness from the God of his salvation.

Psa. 37:3. Trust in the Lord [Jehovah], and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed [dwell in the land and feed on his faithfulness]. 4. Delight thyself also in the Lord [Jehovah]; and he shall [will] give thee the desires of thine [thy] heart. 5. Commit thy way unto the Lord [Jehovah]; trust also in him; and he shall [will] bring *it* to pass. 9. For evil doers shall be cut off: but those that wait upon the Lord [for Jehovah], they shall inherit the earth [land]. 18. The Lord [Jehovah] knoweth the days of the upright [perfect]: and their inheritance shall be for ever.

Psa. 58:11. So that a man [men] shall say, Verily *there is* a reward for the righteous: verily he is [there is] a God that judgeth in the earth.

Psa. 112:1. Blessed *is* the man *that* feareth the Lord [Jehovah], *that* delighteth greatly in his commandments. 2. His seed shall be mighty upon earth: the generation of the upright shall be blessed. 3. Wealth and riches *shall be* [are] in his house: and his righteousness endureth for ever.

Psa. 121:3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. 4. Behold, he that keepeth Israel shall [Will] neither slumber nor sleep. 5. The Lord [Jehovah] *is* thy keeper: the Lord [Jehovah] *is* thy shade upon thy right hand. 6. The sun shall not smite thee by day, nor the moon by night. 7. The Lord [Jehovah] shall preserve [will keep] thee from all evil: he shall preserve [will keep] thy soul. 8. The Lord [Jehovah] shall preserve [will keep] thy going out and thy coming in from this time forth, and—even—for evermore.

Prov. 3:1. My son, forget not my law; but let thine [thy] heart keep my commandments: 2. For length of days, and long life [years of life], and peace, shall [will] they add to thee. 3. Let not mercy [kindness] and truth forsake thee: bind them about thy neck; write them upon the table [tablet] of thine [thy] heart: 4. So shalt thou find favour [favor] and good understanding in the sight of God and man. 5. Trust in the Lord [Jehovah] with all thine [thy] heart; and lean not unto [upon] thine own understanding. 6. In all thy ways acknowledge him, and he shall [will] direct thy paths. 7. Be not wise in thine own eyes: fear the Lord [Jehovah], and depart from evil. 8. It shall [will] be health to thy navel, and marrow to thy bones. 9. Honour [Honor] the Lord [Jehovah] with thy substance, and with the firstfruits of all thine increase: 10. So shall thy barns be filled with plenty, and thy presses shall burst out [vats shall overflow] with new wine. 25. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. 26. For the Lord [Jehovah] shall [will] be thy confidence, and shall keep thy foot from being taken.

Isa. 26:3. Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee:* because he trusteth in thee.

Isa. 33:15. He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes [taking a bribe], that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing [looking upon] evil; 16. He shall dwell on high; his place of defence *shall be* the munitions of rocks: [his] bread shall be given him; his waters *shall be* sure.

Isa. 60:21. Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Mat. 7:7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Mat. 13:43. Then shall the righteous shine forth as the sun in the kingdom of their Father.

Mat. 25:21. His lord said unto him, Well done,—*thou*—good and faithful servant: thou hast been faithful over a few things, I will make thee ruler [set thee] over many things: enter thou into the joy of thy lord. 33. And he shall set the sheep on his right hand, but the goats on the left. 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 46. And these shall go away into everlasting [eternal] punishment: but the righteous into life eternal [eternal life].

Mk. 8:35. For whosoever will [would] save his life shall lose it; but [and] whosoever shall lose his life for my sake and the gospel's,—the same—shall save it.

Mk. 13:13. Ye shall be hated of all *men* for my name's sake: but he that shall endure unto [endureth to] the end, the same shall be saved. 27. And then shall he send his [send forth the] angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Lu. 18:29. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30. Who shall not receive manifold more in this—present—time, and in the world to come life everlasting [eternal life].

Jno. 3:15. That whosoever believeth [may] in him—should not perish, but—have eternal life. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in [on] him should not perish, but have everlasting [eternal] life. 17. For God sent not his [the] Son into the world to condemn [judge] the world; but that the world through him might be saved [should be saved through him]. 18. He that believeth on him is not condemned [judged]: but he that believeth not is condemned [hath been judged] already, because he hath not believed in [on] the name of the only begotten Son of God.

Jno. 5:24. He that heareth my word, and believeth—on—him that sent me, hath everlasting [eternal] life, and shall not come [cometh not] into condemnation [judgment]; but is [hath] passed from [out of] death unto [into] life. 29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [judgment].

Jno. 14:1. Let not your heart be troubled: —ye—believe in God, believe also in me. 2. In my Father's house are many mansions: if *it were* not *so*, I would have told you. [; for] I go to prepare a place for you. 3. And if I go and prepare a place for you, I —will—come again, and [will] receive you unto myself; that where I am, *there* ye may be also. 12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my [the] Father.

Rom. 6:22. Being made free from sin, and become servants to God, ye have your fruit unto holiness [sanctification], and the end everlasting [eternal] life. 23. For the wages of sin *is* death; but the [free] gift of God *is* eternal life through [in] Jesus Christ our Lord.

Rom. 10:9. That [Because] if thou shalt confess with thy mouth the Lord Jesus [Jesus as Lord], and shalt believe in thine [thy] heart that God—hath—raised him from the dead, thou shalt be saved.

I Co. 2:9. Eye hath not seen [saw not], nor ear heard [and ear heard not], neither have entered [which entered not] into the heart of man, the things which God hath prepared [whatsoever things God prepared] for them that love him.

Gal. 6:8. He that soweth to his [unto his own] flesh shall of the flesh reap corruption; but he that soweth to [unto] the Spirit shall of the Spirit reap life everlasting [eternal life]. 9. And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Eph. 1:18. That ye may know what is the hope of his calling,—and—what the riches of the glory of his inheritance in the saints,

Phil. 4:7. And the peace of God, which passeth all understanding, shall keep [guard] your hearts and minds through [your thoughts in] Christ Jesus. 19. But my God shall supply all your need [every need of yours] according to his riches in glory by [in] Christ Jesus.

Col. 3:4. When Christ, *who is* our life, shall appear [be manifested], then shall ye also appear with him in glory [also with him be manifested in glory]. 24. Knowing that of [from] the Lord ye shall receive the reward [recompense] of the inheritance:—for—ye serve the Lord Christ.

II Ti. 1:12. I know [him] whom I have believed, and [I] am persuaded that he is able to keep [guard] that which I have committed unto him against that day.

Heb. 4:9. There remaineth therefore a [sabbath] rest to [for] the people of God. 15. For we have not an [a] high priest which [that] cannot be touched with the feeling of our infirmities; but was in [one that hath been in] all points tempted like as *we are, yet* without sin. 16. Let us there-

fore come boldly [draw near with boldness] unto the throne of grace, that we may obtain [receive] mercy, and [may] find grace to help [us] in time of need.

Heb. 11:16. But now they desire a better *country,* that is, an [a] heavenly: wherefore God is not ashamed [of them] to be called their God: for he hath prepared for them a city.

Jas. 2:5. Hearken, my beloved brethren, Hath not God chosen the poor of this world [Did not God choose them that are poor as to the world to be] rich in faith, and heirs of the kingdom which he—hath—promised to them that love him?

I Pe. 5:4. And when the chief Shepherd shall appear [be manifested], ye shall receive a [the] crown of glory that fadeth not away. 6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: 7. Casting all your care [anxiety] upon him; for [because] he careth for you. 10. But [And] the God of all grace, who—hath—called us [you] unto his eternal glory by Christ Jesus [in Christ], after that ye have suffered a [little] while, make you perfect, stablish, strengthen, settle *you* [shall himself perfect, establish, strengthen you].

I Jno. 1:7. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus—Christ—his Son cleaseth us from all sin. 9. If we confess our sins, he is faithful and just [righteous] to forgive us *our* sins, and to cleanse us from all unrighteousness.

FRUITS OF: Deut. 6:25. And it shall be our righteousness [righteousness unto us], if we observe to do all these commandments [this commandment] before the Lord [Jehovah] our God, as he hath commanded us.

Prov. 10:2. Treasures of wickedness profit nothing: but righteousness delivereth from death.

Prov. 11:5. The righteousness of the perfect shall direct his way: 6. The righteousness of the upright shall deliver them: 18. The wicked worketh a deceitful work [earneth deceitful wages]: but to him [he] that soweth righteousness *shall be* [hath] a sure reward. 19. As righteousness *tendeth* to life [He that is stedfast in righteousness *shall attain* unto life]: so [and] he that pursueth evil *pursueth it* [*doeth it*] to his own death. 30. The fruit of the righteous *is* a tree of life;

Prov. 12:28. In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

Mat. 5:20. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case [wise] enter into the kingdom of heaven.

Mat. 12:35. A [The] good man out of the [his] good treasure—of the heart—bringeth forth good things: and an [the] evil man out of the [his] evil treasure bringeth forth evil things.

Jno. 14:21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to [unto] him. 22. Judas [not Iscariot] saith unto him, —not Iscariot,—Lord, how is it [what is come to pass] that thou wilt manifest thyself unto us, and not unto the world? 23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Rom. 8:4. That the righteousness [ordinance] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5. For they that are after the flesh—do—mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. 6. For to be carnally minded [the mind of the flesh] *is* death; but to be spiritually minded [the mind of the Spirit] *is* life and peace.

Rom. 14:17. For the kingdom of God is not meat and drink [eating and drinking]; but righteousness, and peace, and joy in the Holy Ghost [Spirit]. 18. For he that in these things [herein] serveth Christ *is* acceptable [well-pleasing] to God, and approved of men.

Phil. 1:11. Being filled with the fruits of righteousness, which are by [through] Jesus Christ, unto the glory and praise of God.

Jas. 1:27. Pure religion and undefiled before [our] God and—the—Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself [oneself] unspotted from the world.

I Jno. 3:3. And every man that hath this hope in [set on] him purifieth himself, even as he is pure. 6. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known [knoweth] him. 7. He that doeth righteousness is righteous, even as he is righteous. 9. Whosoever is born [begotten] of God doth not commit [doeth no] sin; for his seed remaineth in him: and he cannot sin, because he is born [begotten] of God.

I Jno. 5:1. Whosoever believeth that Jesus is the Christ is born [begotten] of God: and every one that [whosoever] loveth him that begat loveth him also that is begotten of him. 2. By this [Hereby] we know that we love the children of God, when we love God, and keep [do] his commandments. 3. For this is the love of God, that we keep his commandments: and his commandments are not grievous. 4. For whatsoever is born [begotten] of God overcometh the world: and this is the victory that overcometh [hath overcome] the world, *even* our faith.

III Jno. :11. Beloved, follow [imitate] not that which is evil, but that which is good. He that doeth good is of God:—but —he that doeth evil hath not seen God.

RULERS.

Gen. 41:33. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

Deut. 1:16. And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* [a] man and his brother, and the stranger [sojourner] *that is* with him. 17. Ye shall not respect persons in judgment;—*but*—ye shall hear the small as well as the great [small and great alike]; ye shall not be afraid of the face of man; for the judgment *is* God's:

Deut. 19:18. And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother; 19. Then shall ye do unto him, as he had thought to have done [to do] unto his brother: so shalt thou put the evil away from among you [the midst of thee].

Deut. 25:1. If there be a controversy between men, and they come unto judgment, that [and] *the judges*—may—judge them; then they shall justify the righteous, and condemn the wicked.

II Sa. 23:3. The God of Israel said, the Rock of Israel spake to me, He [One] that ruleth over men—*must be*—just [righteously], ruling [That ruleth] in the fear of God. 4. And *he shall be* as the light of the morning, *when* the sun riseth,—*even* —a morning without clouds; *as* [*When*] the tender grass *springing* [*springeth*] out of the earth by [Through] clear shining after rain.

Psa. 2:10. Be wise now therefore [Now therefore be wise], O ye kings: be instructed, ye judges of the earth. 11. Serve the Lord [Jehovah] with fear, and rejoice with trembling.

Psa. 72:1. Give the king thy judgments, O God, and thy righteousness unto the king's son. 2. He shall [will] judge thy people with righteousness, and thy poor with judgment [justice].

Psa. 148:11. Kings of the earth, and all people; princes, and all judges of the earth: 13. Let them praise the name of the Lord [Jehovah]:

Prov. 16:10. A divine sentence *is* in the lips of the king: his mouth transgresseth not [shall not transgress] in judgment. 12. *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness. 13. Righteous lips *are* the delight of kings; and they love him that speaketh right.

Prov. 17:15. He that justifieth the wicked, and he that condemneth the just [righteous], even they both [both of them alike] *are* abomination to the Lord [Jehovah]. 26. Also to punish the just [righteous] *is* not good, *nor* to strike princes for equity [*Nor* to smite the noble for *their* uprightness].

Prov. 20:8. A king that sitteth in [on] the throne of judgment scattereth away all evil with his eyes. 26. A wise king scattereth [winnoweth] the wicked, and bringeth the wheel [*threshing*-wheel] over them. 28. Mercy [Kindness] and truth preserve the king: and his throne is upholden by mercy [kindness].

Isa. 1:23. Thy princes *are* rebellious, and companions of thieves: every one loveth gifts [bribes], and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

Isa. 16:5. And in mercy shall the throne be established [a throne shall be established in lovingkindness]: and he [one] shall sit upon it in truth in the tabernacle [tent] of David, judging, and seeking judgment [justice], and hasting [swift to do] righteousness.

Hab. 1:4. Therefore the law is slacked, and judgment [justice] doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth [justice goeth forth perverted].

Acts 23:3. Then said Paul unto him, God shall smite thee, *thou* whited wall: for [and] sittest thou to judge me after [according to] the law, and commandest me to be smitten contrary to the law?

Rom. 12:8. Or he that exhorteth, on exhortation [to his exhorting]: he that giveth, *let him do it* with simplicity [liberality]; he that ruleth, with diligence; he that sheweth [showeth] mercy, with cheerfulness.

Rom. 13:1. Let every soul be subject unto [in subjection to] the higher powers. For there is no power but of God: the powers that be are ordained of God. 2. —Whosoever—therefore [he that] resisteth the power, resisteth [withstandeth] the ordinance of God: and they that resist [withstand] shall receive to themselves damnation [judgment].

I Ti. 2:1. I exhort therefore,—that,— first of all, supplications, prayers, intercessions, *and* giving of thanks [thanksgivings], be made for all men; 2. For kings, and—*for*—all that are in authority [high place];

I Pe. 2:13. Submit yourselves [Be subject] to every ordinance of man for the Lord's sake: whether—it be—to the king, as supreme; 14. Or unto governors, as— unto them that are—sent by him for the punishment of [vengeance on] evil doers, and for the praise of [to] them that do well.

SABBATH. See *LORD'S DAY; OBSERVING THE SABBATH.*

SALVATION.

Ex. 15:2. The Lord [Jehovah] *is* my strength and song, and he is become my salvation: he [this] *is* my God, and I will prepare him an habitation [praise him]; my father's God, and I will exalt him.

Psa. 3:8. Salvation *belongeth* unto the Lord [Jehovah]:

Psa. 86:13. Great *is* thy mercy [loving-kindness] toward me: and thou hast delivered my soul from the lowest hell [Sheol].

Psa. 91:16. With long life will I satisfy him, and shew [show] him my salvation.

Psa. 107:9. For he satisfieth the longing soul, and filleth the hungry soul with goodness [the hungry soul he filleth with good].

Isa. 1:18. Come now, and let us reason together, saith the Lord [Jehovah]: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Isa. 45:17. *But* Israel shall be saved in [by] the Lord [Jehovah] with an everlasting salvation: ye shall not be ashamed [put to shame] nor confounded world without end.

Isa. 55:1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. 2. Wherefore do ye spend money for *that which is* not bread? and your labour [labor] for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

Mal. 4:2. Unto you that fear my name shall the Sun of righteousness arise with healing in his [its] wings;

Mat. 1:21. She shall bring forth a son, and thou shalt call his name JESUS: for he [it is he that] shall save his people from their sins.

Mat. 18:3. And said, Verily I say unto you, Except ye be converted [turn], and become as little children, ye shall not [in no wise] enter into the kingdom of heaven. 14. Even so it is not the will of your Father which [who] is in heaven, that one of these little ones should perish.

Mk. 2:17. When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners—to repentance—.

Mk. 16:15. And he said unto them, Go ye into all the world, and preach the gospel to every creature [to the whole creation]. 16. He that believeth and is baptized shall be saved;

Lu. 2:10. And the angels said unto them, Fear not [Be not afraid]: for, behold, I bring you good tidings of great joy, which shall be to all [the] people. 31. Which thou hast prepared before the face of all people [peoples]; 32. A light to lighten [for revelation to] the Gentiles, and the glory of thy people Israel.

Lu. 19:10. For the Son of man is come [came] to seek and to save that which was lost.

Lu. 24:47. That repentance and remission of sins should be preached in his name among all [unto all the] nations, beginning at [from] Jerusalem.

Jno. 3:14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15. That whosoever believeth [may] in him—should not perish, but—have eternal life. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in [on] him should not perish, but have everlasting [eternal] life.

Jno. 5:24. Verily, verily, I say unto you, He that heareth my word, and believeth—on—him that sent me, hath everlasting [eternal] life, and shall not come into condemnation [cometh not into judgment]; but is passed from death unto life [hath passed out of death into life].

Jno. 6:35. Jesus said unto them, I am the bread of life: he that cometh to me shall never [not] hunger; and he that believeth on me shall never thirst. 37. All that [which] the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Jno. 12:32. I, if I be lifted up from the earth, will draw all *men* unto me [myself].

Acts 2:38. Then [And] Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for [unto] the remission of [your] sins, and ye shall receive the gift of the Holy Ghost [Spirit].

Acts 3:19. Repent ye therefore, and be converted [turn again], that your sins may be blotted out, when the times of refreshing shall come [so there may come seasons of refreshing], from the presence of the Lord;

Acts 4:12. Neither is there salvation in any other [And in none other is there salvation]: for there is none [for neither is there any] other name under heaven [that is] given among men, whereby [wherein] we must be saved.

Acts 15:7. And when there had been much disputing [questioning], Peter rose up, and said unto them,—Men *and*—brethren, ye know—how—that a good while ago God made choice among us [you], that the Gentiles by my mouth [that by my mouth the Gentiles] should hear the word of the gospel, and believe. 8. And God, which [who] knoweth the hearts, bare them witness, giving them the Holy Ghost [Spirit], even as *he did* unto us; 9. And put no difference [made no distinction] between us and them, purifying [cleansing] their hearts by faith. 11. But we believe that

through the grace of the Lord Jesus Christ we shall be saved [we shall be saved through the grace of the Lord Jesus, in like manner as they],

Acts 28:28. Be it known therefore unto you, that the [this] salvation of God is sent unto the Gentiles, and *that* they will hear it [they will also hear].

Rom. 1:5. By [through] whom we—have—received grace and apostleship, for [unto] obedience to the [of] faith among all [the] nations, for his name [name's sake]: 14. I am debtor both to—the—Greeks, and to—the—Barbarians; both to the wise, and to the unwise. 16. For I am not ashamed of the gospel—of Christ—: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17. For therein is [revealed] the [a] righteousness of God—revealed—from faith to faith: as it is written, The just [righteous] shall live by faith.

Rom. 5:1. Therefore being [Being therefore] justified by faith, we have peace with God through our Lord Jesus Christ: 2. By [through] whom also we have [had our] access by faith into this grace wherein we stand, and [we] rejoice in hope of the glory of God.

I Co. 1:18. For the preaching [word] of the cross is to them that perish, foolishness; but unto us which [who] are saved, it is the power of God.

II Co. 5:17. Therefore [Wherefore] if any man *be* [is] in Christ, *he is* a new creature: old things are passed away; behold, all things [they] are become new. 20. —Now then—we are ambassadors for [therefore on behalf of] Christ, as though God did beseech *you* [were entreating] by us: we pray [beseech] *you* in Christ's stead [on behalf of Christ], be ye reconciled to God.

II Co. 6:1. We then, *as* workers together *with him,* beseech *you* [And working together *with him* we entreat] also that ye receive not the grace of God in vain. 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the [no] unclean *thing;* and I will receive you, 18. And will be [to you] a Father—unto you—, and ye shall be my [to me] sons and daughters, saith the Lord Almighty.

Gal. 2:16. Knowing that a man is not justified by the works of the law, but by the [through] faith of [in] Jesus Christ, even we—have—believed in [on] Jesus Christ, that we might be justified by the faith of [faith in] Christ, and not by the works of the law: for [because] by the works of the law shall no flesh be justified.

Phil. 3:7. But [Howbeit] what things were gain to me, those [these have] I counted loss for Christ. 8. Yea doubtless [verily], and I count all things *but* [to be] loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I—have—suffered the loss of all things, and do count them *but* dung [refuse], that I may win [gain] Christ, 9. And be found in him, not having mine own righteousness, [even that] which is of the law, but that which is through the faith of Christ, the righteousness which is of [from] God by faith: 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable [becoming conformed] unto his death;

I Thes. 5:8. But let us, who [since we] are of the day, be sober, putting on the breastplate of faith and love; and for an [a] helmet, the hope of salvation. 9. For God hath not appointed us to [appointed us not unto] wrath, but to obtain [unto the obtaining of] salvation by [through] our Lord Jesus Christ, 10. Who died for us, that, whether we wake or sleep, we should live together with him.

II Thes. 2:13. God hath from the beginning chosen you to [chose you from the beginning unto] salvation through [in] sanctification of the Spirit and belief of the truth: 14. Whereunto he called you by [through] our gospel, to the obtaining of the glory of our Lord Jesus Christ.

II Ti. 1:9. Who—hath—saved us, and called *us* with an [a] holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began [times eternal], 10. But is now made manifest [hath now been manifested] by the appearing of our Saviour Jesus Christ, who—hath—abolished death, and—hath—brought life and immortality to light through the gospel:

II Ti. 2:10. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

II Ti. 3:15. And that from a child [babe] thou hast known the holy scriptures [sacred writings], which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Heb. 2:3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by [which having at the first been spoken through] the Lord, and was confirmed unto us by them that heard—*him*—; 10. For it became him, for whom *are* all things, and by [through] whom *are* all things, in bringing many sons unto glory, to make the captain [author] of their salvation perfect through sufferings.

Heb. 5:9. And being [having been] made perfect, he became the author of eternal salvation unto all them that obey him [he became unto all them that obey him the author of eternal salvation];

I Pe. 1:5. Who are kept [guarded] by the power of God through faith unto [a] salvation ready to be revealed in the last

time. 9. Receiving the end of your faith, *even* the salvation of *your* souls. 10. Of [concerning] which salvation the prophets have inquired [sought] and searched diligently, who prophesied of the grace *that should come* unto you:

I Jno. 2:25. This is the promise that [which] he—hath—promised us, *even* eternal life [the life eternal].

Jude :3. Beloved, when I gave [while I was giving] all diligence to write unto you of the [our] common salvation, it was needful for me [I was constrained] to write unto you, and exhort [exhorting] *you* that ye should earnestly contend [to contend earnestly] for the faith which was once [for all] delivered unto the saints.

Rev. 22:17. And the Spirit and the bride say, Come. And let him that heareth say [And he that heareth, let him say], Come. And let him that is athirst [he that is athirst, let him] come. And whosoever [he that] will, let him take the water of life freely.

SANCTIFICATION.

Jno. 17:17. Sanctify them through thy [in the] truth: thy word is truth. 19. And for their sakes I sanctify myself, that they [themselves] also might be sanctified through the [in] truth.

Acts 26:18. To open their eyes, *and* to turn *them* [that they may turn] from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness [remission] of sins, and [an] inheritance among them which [that] are sanctified by faith—that is—in me.

I Co. 1:2. Unto the church of God which is at Corinth, to [even] them that are sanctified in Christ Jesus, called *to be* saints. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom [who was made unto us wisdom from God], and righteousness, and sanctification, and redemption:

I Co. 6:11. And such were some of you: but ye are [were] washed, but ye are [were] sanctified, but ye are [were] justified in the name of the Lord Jesus [Christ], and by the Spirit of our God.

II Co. 1:21. Now he which stablisheth [that establisheth] us with you in Christ, and—hath—anointed us, *is* God: 22. Who —hath—also sealed us, and given [gave us] the earnest of the Spirit in our hearts.

Gal. 2:20. I am [have been] crucified with Christ: nevertheless I live; yet not I [and it is no longer I that live], but Christ liveth in me: and the [that] life which I now live in the flesh I live by the [in] faith [, *the faith* which is] of [in] the Son of God, who loved me, and gave himself [up] for me.

Gal. 6:14. But God forbid that I should [But far be it from me to] glory, save in the cross of our Lord Jesus Christ, by whom [through which] the world is [hath been] crucified unto me, and I unto the world.

Eph. 1:3. Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all [every] spiritual blessings [blessing] in heavenly *places* in Christ: 4. According [Even] as he hath chosen [chose] us in him before the foundation of the world, that we should be holy and without blame [blemish] before him in love:

Eph. 3:19. And to know the love of Christ, which passeth knowledge, that ye might [may] be filled with [unto] all the fulness of God.

Eph. 4:7. Unto every [each] one of us is given grace [was the grace given] according to the measure of the gift of Christ. 12. For the perfecting of the saints, for [unto] the work of the ministry [of ministering], for [unto] the edifying [building up] of the body of Christ: 13. Till we all come in [attain unto] the unity of the faith, and of the knowledge of the Son of God, unto a perfect [fullgrown] man, unto the measure of the stature of the fulness of Christ:

I Thes. 4:3. For this is the will of God, *even* your sanctification, that ye—should —abstain from fornication: 4. That every [each] one of you—should—know how to possess his [himself of his own] vessel in sanctification and honour [honor];

Heb. 2:11. For both he that sanctifieth and they who [that] are sanctified *are* all of one: for which cause he is not ashamed to call them brethren.

Heb. 10:10. By—the—which will we are [have been] sanctified through the offering of the body of Jesus Christ once *for all*. 14. For by one offering he hath perfected for ever them that are sanctified.

I Jno. 1:9. If we confess our sins, he is faithful and just [righteous] to forgive us *our* sins, and to cleanse us from all unrighteousness.

Rev. 7:14. These are they which came [that come] out of [the] great tribulation, and [they]—have—washed their robes, and made them white in the blood of the Lamb.

SATAN.

Mat. 4:1. Then was Jesus led up of the spirit [Spirit] into the wilderness to be tempted of the devil. 2. And when he had fasted forty days and forty nights, he— was — afterward — an — hungred [hungered]. 3. And when the tempter came to him, he said [And the tempter came and said unto him], If thou be [art] the Son of God, command that these stones be made [become] bread.

Mat. 25:41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting [the eternal] fire, [which is] prepared for the devil and his angels:

Mk. 3:22. And the scribes which [that] came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils [demons] casteth he out devils [demons]. 23. And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan? 24. And if a kingdom be divided against itself, that kingdom cannot stand. 25. And if a house be divided against itself, that house cannot [will not be able to] stand. 26. And if Satan rise [hath risen] up against himself, and be [is] divided, he cannot stand, but hath an end.

Jno. 8:38. I speak that [the things] which I have seen with my Father: and ye do that [also do the things] which ye have seen with [heard from] your father. 41. Ye do the deeds [works] of your father. 44. Ye are of *your* father the devil, and the lusts of your father ye will [it is your will to] do. He was a murderer from the beginning, and abode [standeth] not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it [thereof].

Jno. 12:31. Now is the judgment of this world: now shall the prince of this world be cast out.

Jno. 13:2. And supper being ended [during supper], the devil having now [already] put into the heart of Judas Iscariot, Simon's *son*, to betray him; 27. After the sop Satan entered [then entered Satan] into him.

Jno. 14:30. Hereafter I will not talk [I will no more speak] much with you: for the prince of this [the] world cometh, and [he] hath nothing in me.

Jno. 16:11. Of judgment, because the prince of this world is [hath been] judged.

Acts 5:3. But Peter said, Ananias, why hath Satan filled thine [thy] heart to lie to the Holy Ghost [Spirit], and to keep back *part* of the price of the land?

Acts 13:10. And said, O full of all subtilty [guile] and all mischief [villainy], *thou* child [son] of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

II Co. 12:7. There was given to me a thorn in the flesh, the [a] messenger of Satan to buffet me, lest [that] I should be exalted above measure [overmuch].

Eph. 6:11. Put on the whole armour [armor] of God, that ye may be able to stand against the wiles of the devil. 12. For we wrestle [our wrestling] not against flesh and blood, but against [the] principalities, against [the] powers, against the rulers of the darkness of this world [world rulers of this darkness], against spiritual [*hosts* of] wickedness in high [in the heavenly] *places*. 13. Wherefore take unto you [up] the whole armour [armor] of God, that ye may be able to withstand in the evil day, and having done all, to stand.

I Thes. 2:18. Wherefore [Because] we would [fain] have come unto you,—even—I Paul, once and again: but [and] Satan hindered us.

I Thes. 3:5. For this cause, [I also] when I could no longer forbear,—I—sent to know [that I might know] your faith, lest by some [any] means the tempter have tempted you, and our labour [labor should] be in vain.

Heb. 2:14. Forasmuch then as [Since then] the children are partakers of [sharers in] flesh and blood, he also himself likewise took part [in like manner partook] of the same; that through death he might destroy [bring to naught] him that had the power of death, that is, the devil;

Jas. 4:7. Resist the devil, and he will flee from you.

I Pe. 5:8. Be sober, be vigilant [watchful];—because—your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9. Whom resist [withstand] stedfast in the [your] faith, knowing that the same afflictions [sufferings] are accomplished in your brethren that [who] are in the world.

I Jno. 2:13. I write unto you, young men, because ye have overcome the wicked [evil] one.

I Jno. 3:8. He that committeth [doeth] sin is of the devil; for the devil sinneth from the beginning. For this purpose [To this end was] the Son of God—was—manifested, that he might destroy the works of the devil.

I Jno. 5:18. He that is begotten of God keepeth himself, and that wicked [the evil] one toucheth him not.

Rev. 20:1. I saw an angel come down from [out of] heaven, having the key of the bottomless pit [abyss] and a great chain in his hand. 2. And he laid hold on the dragon, that [the] old serpent, which is the Devil, and Satan, and bound him [for] a thousand years, 3. And cast him into the bottomless pit [abyss], and shut him up [shut it], and set a seal upon [sealed it over] him, that he should deceive the nations no more, till the thousand years should be fulfilled [finished]: and after that [this] he must be loosed a little season [time]. 7. And when the thousand years are expired [finished], Satan shall be loosed out of his prison, 8. And shall go out [come forth] to deceive the nations which are in the four quarters [corners] of the earth, Gog and Magog, to gather them together to battle [the war]: 10. And the devil that deceived them was cast into the lake of fire and brimstone, where [are also] the beast and the false prophets —*are*—, and [they] shall be tormented day and night for ever and ever.

SCOFFING.

II Ch. 36:16. But they mocked the messengers of God, and despised his words,

and misused [scoffed at] his prophets, until the wrath of the Lord [Jehovah] arose against his people, till *there was* no remedy.

Psa. 1:1. Blessed *is* the man that walketh not in the counsel of the ungodly [wicked], nor standeth in the way of sinners, nor sitteth in the seat of the scornful [scoffers].

Psa. 42:3. My tears have been my meat [food] day and night, while they continually say unto me, Where *is* thy God?

Prov. 1:22. How long, ye simple ones, will ye love simplicity? and the scorners [scoffers] delight in their scorning [scoffing], and fools hate knowledge? 25. But ye have set at nought all my counsel, and would none of my reproof:

Prov. 9:12. If thou be [art] wise, thou shalt be [art] wise for thyself: but [and] *if* thou scornest [scoffest], thou alone shalt bear *it*.

Prov. 13:1. A wise son *heareth* his father's instruction: but a scorner [scoffer] heareth not rebuke.

Prov. 21:11. When the scorner [scoffer] is punished, the simple is made wise: 24. Proud *and* haughty [man,] scorner [scoffer] *is* his name, who dealeth in proud wrath [He worketh in the arrogance of pride].

Prov. 22:10. Cast out the scorner [scoffer], and contention shall [will] go out; yea, strife and reproach shall [ignominy will] cease.

Lam. 1:7. Jerusalem remembered [remembereth] in the days of her affliction and of her miseries all her pleasant things that she had [that were] in the days of old, when her people fell into the hand of the enemy [adversary], and none did help her: the adversaries saw her, *and* [they] did mock at her sabbaths [desolations].

Mat. 12:24. When the Pharisees heard *it*, they said, This *fellow* [man] doth not cast out devils [demons], but by Beelzebub the prince of the devils [demons].

Lu. 4:23. And he said unto them, Ye [Doubtless ye] will—surely—say unto me this proverb [parable], Physician, heal thyself: whatsoever we have heard done in [at] Capernaum, do also here in thy [thine own] country.

Heb. 10:29. Of how much sorer punishment, suppose [think] ye, shall he be thought [judged] worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

II Pe. 3:3. Knowing this first, that—there shall come—in the last days scoffers [mockers shall come with mockery], walking after their own lusts, 4. And saying, Where is the promise of his coming? for since [from the day that] the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

SEARCHING THE SCRIPTURES.

Mat. 4:4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Mat. 21:42. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become [was made] the head of the corner: this is the Lord's doing [was from the Lord], and it is marvellous in our eyes?

Jno. 5:39. [Ye] Search the scriptures; for in them ye think [because ye think that in them] ye have eternal life: and they [these] are they which testify [bear witness] of me.

Acts 17:11. [Now] These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched [examining] the scriptures daily, whether those things were so.

Rom. 4:3. For what saith the scripture? Abraham believed God, and it was counted [reckoned] unto him for righteousness.

II Pe. 1:19. We have also a more sure word of prophecy [word of prophecy made more sure]; whereunto ye do well that ye take heed, as unto a light that shineth [lamp shining] in a dark place, until the day dawn, and the daystar arise in your hearts: 20. Knowing this first, that no prophecy of the scripture is of—any—private interpretation.

SEDUCTION. See "LAWS OF THE BIBLE."

SEEKERS AFTER GOD.

I Ch. 16:11. Seek [ye] the Lord [Jehovah] and his strength, seek his face continually [evermore].

I Ch. 28:9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord [Jehovah] searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

II Ch. 31:21. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

Psa. 14:2. The Lord [Jehovah] looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek [That did seek after] God.

Psa. 17:1. Hear the right, O Lord [Jehovah], attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips. 2. Let my sentence come forth from thy presence; let thine eyes behold the

things that are equal [look upon equity].

Psa. 22:26. They shall praise the Lord [Jehovah] that seek [after] him:

Psa. 24:3. Who shall ascend into the hill of the Lord [Jehovah]? or [And] who shall stand in his holy place? 4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity [falsehood], nor [And hath not] sworn deceitfully. 5. He shall receive the [a] blessing from the Lord [Jehovah], and righteousness from the God of his salvation.

Psa. 70:4. Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified. 5. But I *am* poor and needy; make haste unto me, O God: thou *art* my help and my deliverer; O Lord [Jehovah], make no tarrying.

Psa. 84:2. My soul longeth, yea, even fainteth for the courts of the Lord [Jehovah]: my heart and my flesh crieth out for [unto] the living God.

Psa. 145:18. The Lord [Jehovah] *is* nigh unto all them that call upon him, to all that call upon him in truth. 19. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

Prov. 8:17. Those that seek me early [diligently] shall find me. 34. Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

Isa. 55:6. Seek ye the Lord [Jehovah] while he may be found, call ye upon him while he is near: 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord [Jehovah], and he will have mercy upon him; and to our God, for he will abundantly pardon.

Jer. 29:13. And ye shall seek me, and find *me,* when ye shall search for me with all your heart.

Lam. 3:25. The Lord [Jehovah] *is* good unto them that wait for him, to the soul *that* seeketh him. 26. *It is* good that *a man* should both hope and quietly wait for the salvation of the Lord [Jehovah]. 41. Let us lift up our heart with *our* hands unto God in the heavens.

Hos. 3:5. Afterward shall the children of Israel return, and seek the Lord [Jehovah] their God, and David their king; and shall fear [come with fear unto] the Lord [Jehovah] and his goodness in the latter days.

Hos. 5:15. I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early [earnestly].

Hos. 10:12. *It is* time to seek the Lord [Jehovah], till he come and rain righteousness upon you.

Mat. 6:33. But seek ye first the [his] kingdom—of God,—and his righteousness; and all these things shall be added unto you.

Lu. 13:24. Strive to enter in at the strait gate [narrow door]: for many, I say unto you, will [shall] seek to enter in, and shall not be able.

Acts 2:21. And it shall come to pass [be], *that* whosoever shall call on the name of the Lord shall be saved.

Acts 17:27. That they should seek the Lord [God], if haply they might feel after him, and find him, though he be [is] not far from every [each] one of us:

Rom. 10:13. For whosoever shall call upon the name of the Lord shall be saved.

Heb. 9:28. So Christ was [also having been] once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation [shall appear a second time, apart from sin, to them that wait for him, unto salvation].

Heb. 11:6. But [And] without faith *it is* impossible to please [be well-pleasing unto] *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that—diligently—seek [after] him.

Jas. 4:8. Draw nigh to God, and he will draw nigh to you.

Rev. 3:20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

SELF-CONDEMNATION.

II Sa. 24:17. And David spake unto the Lord [Jehovah] when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly [perversely]: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

Job 9:20. If I justify myself [be righteous], mine [my] own mouth shall condemn me: *if I say,* I *am* [though I be] perfect, it shall—also—prove me perverse.

Prov. 5:12. How have I hated instruction, and my heart despised reproof; 13. And have not [Neither have I] obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

Mat. 23:31. Wherefore ye be witnesses [ye witness] unto [to] yourselves, that ye are the children [sons] of them which killed [that slew] the prophets.

Mat. 25:24. Then he which [And he also that] had received the one talent came and said, Lord, I knew thee that thou art an [a] hard man, reaping where thou hast [didst] not sown [sow], and gathering where thou hast [didst] not strewed [scatter]: 25. And I was afraid, and went [away] and hid thy talent in the earth: lo, *there* thou hast *that is* thine [lo, thou hast thine own].

Jno. 8:9. And they which [when they] heard *it,*—being convicted by *their own* conscience,—went out one by one, beginning at [from] the eldest, *even* unto the last: and Jesus was left alone, and the

woman standing [where she was] in the midst.

Rom. 2:1. Therefore [Wherefore] thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest [dost practise] the same things.

SELF-CONFIDENCE. See *CONFIDENCE, FALSE.*

SELF-CONTROL. See *ABSTINENCE.*

SELF-DEFENSE. See "LAWS OF THE BIBLE."

SELF-DELUSION.

Deut. 29:19. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination [stubbornness] of mine [my] heart, to add drunkenness to thirst [destroy the moist with the dry]:

Prov. 14:12. There is a way which seemeth right unto a man; but the end thereof *are* the ways of death.

Prov. 30:12. *There is* a generation *that are* pure in their own eyes, and *yet* is [are] not washed from their filthiness.

Mat. 7:21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which [who] is in heaven. 22. Many will say to me in that day, Lord, Lord, have [did] we not prophesied [prophesy] in [by] thy name? and in [by] thy name—have—cast out devils [demons]? and in [by] thy name done [do] many wonderful [mighty] works?

Mat. 25:11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

Lu. 12:19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink,—*and*—be merry. 20. But God said unto him, *Thou* fool [foolish one], this night [is] thy soul—shall be—required of thee:

Lu. 13:25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord,—Lord,—open unto [to] us; and he shall answer and say unto [to] you, I know you not whence ye are: 26. Then shall ye begin to say, We have eaten and drunk [did eat and drink] in thy presence, and thou hast taught [didst teach] in our streets.

Lu. 18:11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are* [the rest of men], extortioners, unjust, adulterers, or even as this publican.

Jas. 4:13. Go to [Come] now, ye that say, To day or to morrow we will go into such a [this] city, and continue there a year [spend a year there], and buy and sell [trade], and get gain:

SELF-DENIAL.

Gen. 22:12. And he said, Lay not thine [thy] hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

Prov. 16:32. *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.

Prov. 23:2. Put a knife to thy throat, if thou *be* a man given to appetite.

Dan. 10:3. I ate no pleasant bread, neither came flesh nor wine in [into] my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

Mat. 5:29. And if thy right eye offend thee [causeth thee to stumble], pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not—*that*—thy whole body should be cast into hell. 30. And if thy right hand offend thee [causeth thee to stumble], cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not—*that*—thy whole body should be cast [go] into hell.

Mat. 10:37. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38. And he that taketh not [doth not take] his cross, and followeth [follow] after me, is not worthy of me. 39. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Mat. 16:24. Then said Jesus unto his disciples, If any *man* will [would] come after me, let him deny himself, and take up his cross, and follow me. 25. For whosoever will [would] save his life shall lose it: and whosoever will [shall] lose his life for my sake shall find it.

Mat. 19:21. Jesus said unto him, If thou wilt [wouldest] be perfect, go—*and*—sell that [which] thou hast, and give to the poor, and thou shalt have treasure in heaven: and come—*and*—follow me.

Lu. 21:2. And he saw also a certain poor widow casting in thither two mites. 3. And he said, Of a truth I say unto you,—that—this poor widow—hath—cast in more than they all: 4. For all these have [did] of their abundance [superfluity] cast in unto the offerings [gifts]—of God—: but she of her penury [want] hath [did] cast in all the living that she had.

Jno. 12:25. He that loveth his life shall lose [loseth] it; and he that hateth his life in this world shall keep it unto life eternal.

Acts 21:13. Then Paul answered, What mean [do] ye to weep and to break mine [weeping and breaking my] heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

Rom. 8:12. Therefore [So then], brethren, we are debtors, not to the flesh,

to live after the flesh. 13. For if ye live after the flesh, ye shall [must] die: but if ye through [by] the Spirit do mortify [put to death] the deeds of the body, ye shall live.

Rom. 15:1. We then [Now we] that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2. Let every [each] one of us please *his* neighbour [neighbor] for *his* good to edification [that which is good unto edifying]. 3. For —even—Christ [also] pleased not himself;

I Co. 10:23. All things are lawful—for me—, but all things are not [not all things are] expedient: all things are lawful—for me—, but all things edify not [not all things edify]. 24. Let no man seek his own, but every man another's *wealth* [*each* his neighbor's *good*].

Gal. 5:16. *This* I say then [But I say], Walk in [by] the Spirit, and ye shall not fulfil the lust of the flesh. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and [for] these are contrary the one to the other: so that ye cannot [may not] do the things that ye would. 24. And they that are Christ's [of Christ Jesus] have crucified the flesh with the affections [passions] and lusts [thereof].

Gal. 6:14. But God forbid that I should [But far be it from me to] glory, save in the cross of our Lord Jesus Christ, by whom [through which] the world is [hath been] crucified unto me, and I unto the world.

Phil. 2:4. Look not every man on [Not looking each of you to] his own things, but every man [each of you] also on [to] the things of others.

I Pe. 2:11. —Dearly—beloved, I beseech *you* as strangers [sojourners] and pilgrims, [to] abstain from fleshly lusts, which war against the soul; 12. Having your conversation honest [behavior seemly] among the Gentiles: that, whereas [wherein] they speak against you as evildoers, they may by *your* good works, which they—shall—behold, glorify God in the day of visitation.

I Pe. 4:1. Forasmuch then as Christ—hath—suffered—for us—in the flesh, arm [ye] yourselves likewise [also] with the same mind: for he that hath suffered in the flesh hath ceased from sin; 2. That he [ye] no longer should live the rest of *his* [your] time in the flesh to the lusts of men, but to the will of God.

Rev. 12:11. And they overcame him by [because of] the blood of the Lamb, and by [because of] the word of their testimony; and they loved not their lives unto the [life even unto] death.

SELF-EXAMINATION.

Psa. 4:4. Stand in awe, and sin not: commune with your own heart upon your bed, and be still.

Psa. 19:12. Who can understand [discern] *his* errors? cleanse [clear] thou me from secret [hidden] *faults*.

Psa. 26:2. Examine me, O Lord [Jehovah], and prove me; try my reins and my heart [heart and mind].

Psa. 77:6. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made [maketh] diligent search.

Psa. 139:23. Search me, O God, and know my heart: try me, and know my thoughts: 24. And see if *there be any* wicked way in me, and lead me in the way everlasting.

Jer. 17:9. The heart *is* deceitful above all *things*, and desperately wicked [exceedingly corrupt]; who can know it?

Hag. 1:7. Thus saith the Lord [Jehovah] of hosts; Consider your ways.

Mat. 26:22. And they were exceeding sorrowful, and began [to say unto him] every one—of them to say unto him—, Lord, Is it I [Is it I, Lord]?

I Co. 11:27. Wherefore whosoever shall eat this [the] bread, and drink *this* [the] cup of the Lord, unworthily [in an unworthy manner], shall be guilty of the body and blood of the Lord. 28. But let a man examine [prove] himself, and so let him eat of *that* [the] bread, and drink of *that* [the] cup. 31. For if we would judge [But if we discerned] ourselves, we should not be judged.

II Co. 13:5. Examine yourselves [Try your own selves], whether ye be [are] in the faith; prove your own selves. Know ye not [as to] your own selves, how that Jesus Christ is in you, except [unless indeed] ye be reprobates [reprobate]?

Gal. 6:3. For if a man think himself to be something, when he is nothing, he deceiveth himself. 4. But let every [each] man prove his own work, and then shall he have rejoicing [his glorying] in [regard of] himself alone, and not in another [of his neighbor]. 5. For every [each] man shall bear his own burden.

SELFISHNESS.

Gen. 4:9. And the Lord [Jehovah], said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

Prov. 11:26. He that withholdeth corn [grain], the people shall curse him: but blessing *shall* be upon the head of him that selleth *it*.

Prov. 18:17. *He that is* first in his own cause [pleadeth his cause first] *seemeth* just; but his neighbour [neighbor] cometh and searcheth him [out].

Prov. 28:27. He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

Zech. 7:6. When ye—did—eat, and when ye—did—drink, did [do] not ye

eat *for yourselves,* and drink *for yourselves?*

Mat. 19:21. Jesus said unto him, If thou wilt [wouldest] be perfect, go—*and*—sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come—*and*—follow me. 22. But when the young man heard that [the] saying, he went away sorrowful: for he [was one that] had great possessions.

Lu. 6:32. If ye love them which [that] love you, what thank have ye? for [even] sinners—also—love those that love them. 33. And if ye do good to them which [that] do good to you, what thank have ye? for sinners also do even [even sinners do] the same. 34. And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also [even sinners] lend to sinners, to receive as much again [again as much].

Rom. 14:15. But if [For if because of meat] thy brother be [is] grieved—with *thy* meat—, now walkest thou not charitably [thou walkest no longer in love]. Destroy not—him—with thy meat, [him] for whom Christ died.

I Co. 10:24. Let no man seek his own, but every man another's *wealth* [*each* his neighbor's *good*].

Phil. 2:4. Look not every man on [Not looking each of you to] his own things, but every man [each of you] also on the things of others. 20. I have no man likeminded, who will naturally care [care truly] for your state. 21. For [they] all seek their own, not the things—which are—Jesus Christ's [of Jesus Christ].

I Jno. 3:17. Whoso hath this [the] world's good, and seeth [beholdeth] his brother have need, and shutteth up his—bowels *of—compassion* from him, how dwelleth [doth] the love of God [abide] in him?

SELF-RIGHTEOUSNESS.

Job 22:2. Can a man be profitable unto God, as [surely] he that is wise may be [is] profitable unto himself? 3. *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him,* that thou makest thy ways perfect?

Job 33:8. Surely thou hast spoken in mine [my] hearing, and I have heard the voice of *thy* words, *saying,* 9. I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

Prov. 12:15. The way of a fool *is* right in his own eyes: but he that [is wise] hearkeneth unto counsel—*is* wise—.

Prov. 14:12. There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

Prov. 20:6. Most men will proclaim every one his own goodness [kindness]: but a faithful man who can find?

Prov. 21:2. Every way of a man *is* right in his own eyes: but the Lord pondereth [Jehovah weigheth] the hearts.

Prov. 26:12. Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

Prov. 27:2. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

Prov. 28:13. He that covereth his sins [transgressions] shall not prosper: but whoso confesseth and forsaketh *them* shall have [obtain] mercy. 26. He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

Isa. 5:21. Woe unto *them that are* wise in their own eyes, and prudent in their own sight!

Isa. 50:11. Behold, all ye that kindle a fire, that compass [gird] *yourselves* about with sparks [firebrands]: walk in the light [flame] of your fire, and in [among] the sparks [brands] *that* ye have kindled. This shall ye have of mine [my] hand; ye shall lie down in sorrow.

Isa. 64:6. But we are all as an [For we are all become as one that is] unclean—*thing*—, and all our righteousnesses *are* as filthy rags [a polluted garment];

Jer. 17:5. Thus saith the Lord [Jehovah]; Cursed *be* [is] the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord [Jehovah].

Mat. 7:22. Many will say to me in that day, Lord, Lord, have [did] we not prophesied [prophesy] in [by] thy name? and in [by] thy name—have—cast out devils [demons]? and in [by] thy name done [do] many wonderful [mighty] works? 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Mat. 16:6. Take heed and beware of the leaven of the Pharisees and—of the—Sadducees.

Mat. 23:29. Woe unto you, scribes and Pharisees, hypocrites! because [for] ye build the tombs [sepulchres] of the prophets, and garnish the sepulchres [tombs] of the righteous, 30. And say, If we had been in the days of our fathers, we would [should] not have been partakers with them in the blood of the prophets. 31. Wherefore ye be witnesses unto [witness to] yourselves, that ye are the children [sons] of them which [that] killed the prophets.

Lu. 16:14. And the Pharisees—also—, who were covetous [lovers of money], heard all these things: and they derided [scoffed at] him. 15. And he said unto them, Ye are they which [that] justify yourselves before [in the sight of] men; but God knoweth your hearts: for that which is highly esteemed [exalted] among men is abomination in the sight of God.

Lu. 18.9. And he spake [also] this parable unto certain which [who] trusted in themselves that they were righteous, and despised others [set all others at nought]:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are* [the rest of men], extortioners, unjust, adulterers, or even as this publican. 12. I fast twice in the week, I give tithes of all that I possess [get].

Rom. 3:27. Where *is* boasting then [Where then is the glorying]? It is excluded. By what [manner of] law? of works? Nay: but by the [a] law of faith.

II Co. 1:9. But we [Yea, we ourselves have] had the sentence of death in [within] ourselves, that we should not trust in ourselves, but in God which [who] raiseth the dead.

II Co. 10:17. But he that glorieth, let him glory in the Lord. 18. For not he that commendeth himself is approved, but whom the Lord commendeth.

Gal. 6:3. For if a man think himself to be something, when he is nothing, he deceiveth himself.

SERVANT.

Lev. 25:39. And if thy brother—*that dwelleth* by thee—be waxen [waxed] poor, and be sold [sell himself] unto thee; thou shalt not compel [make] him to serve as a bondservant: 40. —*But*—as an [a] hired servant, *and* as a sojourner, he shall be with thee, *and* [he] shall serve thee unto the year of jubile [jubilee]: 41. And *then* shall he depart [go out] from thee,—*both*—he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

Prov. 17:2. A wise servant [A servant that dealeth wisely] shall have rule over a son that causeth shame, and shall have part of [in] the inheritance among the brethren.

Prov. 25:13. As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

Prov. 29:19. A servant will not be corrected by words: for though he understand he will not answer [give heed]. 21. He that delicately bringeth up his servant from a child shall have him become *his* [a] son at the length [last].

Mal. 1:6. A son honoureth [honoreth] *his* father, and a servant his master:

Mal. 3:5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against [the] false swearers, and against those that oppress the hireling in *his* wages,

Mat. 8:9. For I [also] am a man under authority, having soldiers under me [having under myself soldiers]: and I say to this *man* [one], Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

Mat. 10:9. Provide neither [Get you no] gold, nor silver, nor brass in your purses, 10. Nor scrip [wallet] for *your* journey, neither two coats, neither [nor] shoes, nor yet staves [staff]: for the workman [laborer] is worthy of his meat [food].

Mat. 24:45. Who then is a [the] faithful and wise servant, whom his [the] lord hath made ruler over his household, to give them meat [their food] in due season? 46. Blessed *is* that servant, whom his lord when he cometh shall find so doing.

Lu. 12:35. Let your loins be girded about, and *your* lights [lamps] burning; 36. And [be] ye yourselves like unto men that wait [looking] for their lord, when he will return from the wedding [marriage feast]; that when he cometh and knocketh, they may open unto him immediately [straightway]. 37. Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will [shall] come—forth—and serve them.

Lu. 17:7. Which [But who is there] of you, having a servant plowing or feeding cattle [keeping sheep], will say unto him—by and by—, when he is come [in] from the field, Go and [Come straightway and] sit down to meat? 8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9. Doth he thank that [the] servant because he did the things that were commanded [?]—him? I trow not.—

Jno. 13:16. Verily, verily, I say unto you, The [A] servant is not greater than his lord; neither he [one] that is sent greater than he that sent him.

Eph. 6:5. Servants, be obedient to [unto] them that are *your* masters according to the flesh [that according to the flesh are your masters], with fear and trembling, in singleness of your heart, as unto Christ; 6. Not with [in the way of] eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

Col. 3:22. Servants, obey in all things [them that are] *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: 23. —And—whatsoever ye do, do *it* [work] heartily, as to the Lord, and not unto men;

Tit. 2:9. *Exhort* servants to be obedient unto [in subjection to] their own masters, *and* to please *them* well [be well-pleasing to them] in all *things;* not answering again [not gainsaying]; 10. Not purloining, but shewing [showing] all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

SHOUTING.

I Ch. 15:28. Thus all Israel brought up the ark of the covenant of the Lord [Jehovah] with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise [sounding aloud] with psalteries and harps.

Ezra 3:11. And they sang together by course [one to another] in praising and giving thanks unto the Lord [Jehovah]; because [saying] *he is* good, for his mercy [lovingkindness] *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord [Jehovah], because the foundation of the house of the Lord [Jehovah] was laid. 12. But many of the priests and Levites and chief of the fathers [heads of fathers' houses], *who were* ancient [the old] men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: 13. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Psa. 5:11. But let all those that put their trust [take refuge] in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

Psa. 47:1. O clap your hands, all ye people; shout unto God with the voice of triumph.

Isa. 12:6. Cry out and shout, thou inhabitant of Zion:

Lu. 17:15. And one of them, when he saw that he was healed, turned back,—and —with a loud voice glorified [glorifying] God,

Acts 3:8. And he leaping up stood [And leaping up, he stood], and walked [began to walk], and [he] entered with them into the temple, walking, and leaping, and praising God. 9. And all the people saw him walking and praising God:

Rev. 5:12. Saying with a loud [great] voice, Worthy is the Lamb that was [hath been] slain to receive [the] power, and riches, and wisdom, and strength [might], and honour [honor], and glory, and blessing.

SICKNESS. See *AFFLICTION*.

SIN.

Job 9:20. If I justify myself [Though I be righteous], mine own mouth shall condemn me: *if I say,* I *am* [Though I be] perfect, it shall also prove me perverse.

Job 40:4. Behold, I am vile [of small account]; what shall I answer thee? I—will—lay mine hand upon my mouth.

Psa. 25:11. For thy name's sake, O Lord [Jehovah], pardon mine iniquity; for it *is* great.

Psa. 32:5. I acknowledge my sin unto thee, and mine iniquity have I not hid [did I not hide]. I said, I will confess my transgressions unto the Lord [Jehovah]; and thou forgavest the iniquity of my sin.

Psa. 38:3. *There is* no soundness in my flesh because of thine anger [indignation]; neither *is there any* rest [health] in my bones because of my sin. 4. For mine iniquities are gone over mine [my] head: as an [a] heavy burden they are too heavy for me. 18. For I will declare mine iniquity; I will be sorry for my sin.

Psa. 41:4. I said, Lord [O Jehovah], be merciful unto [have mercy upon] me: heal my soul; for I have sinned against thee.

Psa. 51:2. Wash me throughly [thoroughly] from mine iniquity, and cleanse me from my sin. 3. For I acknowledge [know] my transgressions: and my sin *is* ever before me. 4. Against thee, thee only, have I sinned, and done *this* [that which is] evil in thy sight: that thou mightest [mayest] be justified when thou speakest, *and* be clear when thou judgest. 5. Behold, I was shapen [brought forth] in iniquity; and in sin did my mother conceive me.

Prov. 24:8. He that deviseth to do evil shall be called [men shall call] a mischievous person [mischief maker]. 9. The thought of foolishness *is* sin: and the scorner [scoffer] *is* an abomination to men.

Ecc. 5:6. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine [thy] hands?

Isa. 6:5. Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips:

Jer. 17:9. The heart *is* deceitful above all *things,* and [it is] desperately wicked [exceedingly corrupt]: who can know it?

Dan. 9:5. We have sinned, and have committed iniquity [dealt perversely], and have done wickedly, and have rebelled, even by departing [turning aside] from thy precepts and from thy judgments [thine ordinances]:

I Jno. 1:8. If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9. If we confess our sins, he is faithful and just [righteous] to forgive us *our* sins, and to cleanse us from all unrighteousness. 10. If we say that we have not sinned, we make him a liar, and his word is not in us.

RESULTS OF: Gen. 3:7. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

Gen. 6:5. And God [Jehovah] saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil con-

tinually. 6. And it repented the Lord [Jehovah] that he had made man on the earth, and it grieved him at his heart.

Psa. 5:10. Destroy thou them [Hold them guilty], O God; let them fall by their own counsels; cast [thrust] them out in the multitude of their transgressions; for they have rebelled against thee.

Psa. 9:15. The heathen [nations] are sunk down in the pit *that* they made: in the net which they hid is their own foot taken. 16. The Lord [Jehovah] is [hath made himself] known *by* the judgment *which* he executeth [he hath executed judgment]: the wicked is snared in the work of his own hands.

Psa. 10:2. The wicked in *his* pride doth persecute the poor [In the pride of the wicked the poor is hotly pursued]: let them be taken in the devices that they have imagined [conceived].

Prov. 3:35. The wise shall inherit glory: but shame shall be the promotion of fools.

Prov. 11:5. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. 6. The righteousness of the upright shall deliver them: but transgressors [treacherous] shall be taken in *their own* naughtiness [iniquity]. 7. When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* [iniquity] perisheth.

Prov. 22:8. He that soweth iniquity shall reap vanity [calamity]: and the rod of his anger [wrath] shall fail.

Isa. 3:9. The shew [show] of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded [done] evil unto themselves. 11. Woe unto the wicked! *it shall be* ill *with him:* for the reward of his hands [what his hands have done] shall be given [done unto] him.

Isa. 57:20. But the wicked *are* like the troubled sea, when [for] it cannot rest, whose [and its] waters cast up mire and dirt. 21. *There is* no peace, saith my God, to the wicked.

Isa. 59:1. Behold, the Lord's [Jehovah's] hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 2. But your iniquities have separated between you and your God, and your sins have hid *his* face from you, [so] that he will not hear.

Isa. 64:7. And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because [by means] of our iniquities.

Hos. 10:13. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because [for] thou didst trust in thy way, in the multitude of thy mighty men.

Mic. 3:4. Then shall they cry unto the Lord [Jehovah], but he will not hear [answer] them: [yea,] he will even hide his face from them at that time, [according] as they have behaved themselves ill [wrought evil] in their doings.

Mk. 7:21. For from within, out of the heart of men, proceed evil thoughts [evil thoughts proceed], adulteries, fornications, murders, 23. All these evil things come [proceed] from within, and defile the man.

I Co. 6:9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind [men], 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Gal. 6:7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8. For he that soweth to his [unto his own] flesh shall of the flesh reap corruption; but he that soweth to [unto] the Spirit shall of the Spirit reap life everlasting [eternal life].

PUNISHMENT OF: Gen. 2:17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen. 19:13. For we will destroy this place, because the cry of them is waxen great before—the face of the—Lord [Jehovah]; and the Lord [Jehovah] hath sent us to destroy it.

Num. 32:23. But if ye will not do so, behold, ye have sinned against the Lord [Jehovah]: and be sure your sin will find you out.

Job 21:17. How oft is [it that] the candle [lamp] of the wicked [is] put out! [?] and *how oft* cometh their destruction upon them [That their calamity cometh upon them?]! [That] *God* distributeth sorrows in his anger. [?]

Psa. 95:10. Forty years long was I grieved with *this* [that] generation, and said, It *is* a people that do err in their heart, and they have not known my ways: 11. Unto whom [Wherefore] I sware in my wrath that they should not enter into my rest.

Jer. 44:2. Thus saith the Lord [Jehovah] of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a desolation, and no man dwelleth therein, 3. Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom [that] they knew not, *neither* they, [nor] ye, nor your fathers. 5. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. 6. Wherefore my fury [wrath] and mine anger was poured forth, and was kindled in the cities of Judah and in the

streets of Jerusalem; and they are wasted *and* desolate, as at [it is] this day.

See *WICKED, Punishment of.*

FORGIVENESS OF: Ex. 34:6. And the Lord [Jehovah] passed by before him, and proclaimed, The Lord [Jehovah] The Lord [Jehovah] God [a God], merciful and gracious, longsuffering [slow to anger], and abundant in goodness [lovingkindness] and truth, 7. Keeping mercy [lovingkindness] for thousands, forgiving iniquity and transgression and sin,

II Sa. 12:13. And David said unto Nathan, I have sinned against the Lord [Jehovah]. And Nathan said unto David, The Lord [Jehovah] also hath put away thy sin; thou shalt not die.

Psa. 25:7. Remember not the sins of my youth, nor my transgressions: according to thy mercy [lovingkindness] remember thou me for thy goodness' sake, O Lord [Jehovah]. 11. For thy name's sake, O Lord, [Jehovah], pardon mine iniquity; for it *is* great. 18. Look upon [Consider] mine affliction and my pain [travail]; and forgive all my sins.

Psa. 32:1. Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered. 2. Blessed *is* the man unto whom the Lord [Jehovah] imputeth not iniquity, and in whose spirit *there is* no guile. 5. I acknowledged my sin unto thee, and mine iniquity have [did] I not hid [hide]. I said, I will confess my transgressions unto the Lord [Jehovah]; and thou forgavest the iniquity of my sin.

Psa. 85:2. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. 3. Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.

Isa. 1:18. Come now, and let us reason together, saith the Lord [Jehovah]: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Isa. 55:6. Seek ye the Lord [Jehovah] while he may be found, call ye upon him while he is near: 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord [Jehovah], and he will have mercy upon him; and to our God, for he will abundantly pardon.

Jer. 33:8. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned [against me], and whereby they have transgressed against me.

Mat. 1:21. And she shall bring forth a son, and thou shalt call his name JESUS: for he [it is he that] shall save his people from their sins.

Mat. 6:12. And forgive us our debts, as we forgive [also have forgiven] our debtors. 14. For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Mat. 26:28. This is my blood of the new testament [covenant], which is shed [poured out] for many for the [unto] remission of sins.

Mk. 3:28. Verily I say unto you, All [their] sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

Acts 2:38. Then [And] Peter said unto them, Repent [ye], and be baptized every one of you in the name of Jesus Christ for [unto] the remission of [your] sins, and ye shall receive the gift of the Holy Ghost [Spirit].

Acts 13:38. Be it known unto you therefore,—men *and*—brethren, that through this man is preached [proclaimed] unto you the forgiveness [remission] of sins: 39. And by him all that believe are [every one that believeth is] justified from all things, from which ye could not be justified by the law of Moses.

Rom. 4:7. Blessed *are* they whose iniquities are forgiven, and whose sins are covered. 8. Blessed *is* the man to whom the Lord will not impute [reckon] sin.

Eph. 4:32. And be ye kind one to another, tenderhearted, forgiving one another [each other], even as God for Christ's sake [also in Christ] hath forgiven [forgave] you.

Col. 2:13. And you, being dead in [through] your sins and the uncircumcision of your flesh, hath he quickened [you I say, did he make alive] together with him, having forgiven you all [us all our] trespasses;

I Jno. 1:7. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus—Christ—his Son cleanseth us from all sin. 9. If we confess our sins, he is faithful and just [righteous] to forgive us *our* sins, and to cleanse us from all unrighteousness.

I Jno. 2:1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2. And he is the propitiation for our sins: and not for ours only, but also for—*the sins of*—the whole world. 12. I write unto you, [my] little children, because your sins are forgiven you for his name's sake.

Rev. 1:5. And from Jesus Christ, *who is* the faithful witness, *and* the first begotten [firstborn] of the dead, and the prince [ruler] of the kings of the earth. Unto him that loved [loveth] us, and washed [loosed] us from our sins in [by] his—own—blood,

SINCERITY.

Psa. 32:2. Blessed *is* the man unto whom the Lord [Jehovah] imputeth not iniquity, and in whose spirit *there is* no guile.

Mat. 18:35. So likewise [also] shall my heavenly Father do—also—unto you, if ye from your hearts forgive not every one his brother their trespasses [if ye forgive not every one his brother from your hearts].

Rom. 12:9. *Let* love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good.

I Co. 5:8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

II Co. 1:12. For our rejoicing [glorying] is this, the testimony of our conscience, that in simplicity [holiness] and godly sincerity [sincerity of God], not with [in] fleshly wisdom, but by [in] the grace of God, we have had our conversation [behaved ourselves] in the world, and more abundantly to you-ward.

II Co. 8:8. I speak not by [way of] commandment, but by occasion of the forwardness of others, and to prove [but as proving through the earnestness of others] the sincerity [also] of your love.

Tit. 2:7. In all things shewing [showing] thyself a pattern [an ensample] of good works: in [thy] doctrine *shewing* [*showing*] uncorruptness, gravity,—sincerity,—8. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you [us].

SLANDER.

Ex. 23:1. Thou shalt not raise [take up] a false report: put not thine [thy] hand with the wicked to be an unrighteous witness.

Job 5:21. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

Psa. 41:6. And if he come to see *me*, he speaketh vanity [falsehood]: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*. 7. All that hate me whisper together against me: against me do they devise my hurt. 8. An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more. 9. Yea, mine own familiar friend, in whom I trusted, which [who] did eat of my bread, hath lifted up *his* heel against me.

Psa. 50:20. Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

Psa. 101:5. Whoso privily slandereth his neighbour [neighbor], him will I cut off [destroy]:

Prov. 10:18. He that hideth hatred *with* [is of] lying lips, and he that uttereth a slander, *is* a fool.

Jer. 6:28. They *are* all grievous revolters, walking [going about] with slanders: *they are* brass and iron; they *are* all corrupters [deal corruptly].

Jer. 9:4. Take ye heed every one of his neighbour [neighbor], and trust ye not in any brother: for every brother will utterly supplant, and every neighbour [neighbor] will walk [go about] with slanders.

Rom. 1:29. Being filled with all unrighteousness,—fornication,—wickedness, covetousness, maliciousness; full of envy, murder, debate [strife], deceit, malignity; whisperers,

Jas. 4:11. Speak not—evil—one of [against] another, brethren. He that speaketh evil of *his* [against a] brother, and judgeth his brother, speaketh evil of [against] the law, and judgeth the law: but if thou judge [judgest] the law, thou art not a doer of the law, but a judge.

Also see "LAWS OF THE BIBLE."

SLOTHFULNESS. See *IDLENESS; INDUSTRY*.

SOBRIETY. See *TEMPTATION*.

SORROW FOR SIN. See *REPENTANCE; SIN, Forgiveness of*.

SPEAKING EVIL.

Psa. 12:3. The Lord [Jehovah] shall [will] cut off all flattering lips,—*and*—the tongue that speaketh proud [great] things: 4. Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?

Psa. 34:13. Keep thy tongue from evil, and thy lips from speaking guile.

Psa. 41:5. Mine enemies speak evil of [against] me, [saying,] When shall [will] he die, and his name perish? 6. And if he come to see *me*, he speaketh vanity [falsehood]: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

Psa. 140:3. They have sharpened their tongues like a serpent; adders' poison *is* under their lips. 11. Let not an evil speaker be [An evil speaker shall not be] established in the earth: evil shall hunt the violent man to overthrow *him*.

Prov. 8:13. The fear of the Lord [Jehovah] *is* to hate evil: pride, and arrogancy, and the evil way, and the froward [perverse] mouth, do I hate.

Prov. 13:3. He that keepeth [guardeth] his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

Prov. 17:4. A wicked [An evil] doer giveth heed to false [wicked] lips; *and* a liar giveth ear to a naughty [mischievous] tongue. 9. He that covereth a transgression seeketh love; but he that repeateth [harpeth on] a matter separateth *very* [chief] friends. 20. He that hath a froward [wayward] heart findeth no good: and he that hath a perverse tongue falleth into mischief.

Prov. 26:20. Where no wood is, *there* [For lack of wood] the fire goeth out: so

where *there is* no talebearer [whisperer], the strife [contention] ceaseth. 21. *As* coals *are* to burning coals [hot embers], and wood to fire; so *is* a contentious man to kindle [inflame] strife.

Prov. 29:11. A fool uttereth all his mind [anger]: but a wise *man* keepeth it in till afterwards [keepeth it back and stilleth it]. 20. Seest thou a man *that is* hasty in his words? *there is* more hope of a fool than of him.

Isa. 32:6. For the vile person [fool] will speak villany [folly], and his heart will work iniquity, to practise hypocrisy [profaneness], and to utter error against the Lord [Jehovah], to make empty the soul of the hungry, and he will [to] cause the drink of the thirsty to fail. 7. The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor [meek] with lying words, even when the needy speaketh right.

Mat. 12:34. O generation [Ye offspring] of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35. A [The] good man out of the [his] good treasure—of the heart—bringeth forth good things: and an [the] evil man out of the [his] evil treasure bringeth forth evil things.

Rom. 1:29. Being filled with all unrighteousness,—fornication,—wickedness, covetousness, maliciousness; full of envy, murder, debate [strife], deceit, malignity; whisperers, 30. Backbiters, haters of [hateful to] God, despiteful [insolent], proud [haughty], boasters [boastful],

Rom. 3:13. Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: 14. Whose mouth *is* full of cursing and bitterness:

Eph. 4:25. Wherefore putting away lying [falsehood], speak every man [ye] truth [each one] with his neighbour [neighbor]: for we are members one of another. 31. Let all bitterness, and wrath, and anger, and clamour [clamor], and evil speaking [railings], be put away from you, with all malice:

Tit. 1:10. For there are many unruly [men] and vain talkers and deceivers, specially they of the circumcision: 11. Whose mouths must be stopped, who subvert [men who overthrow] whole houses, teaching things which they ought not, for filthy lucre's sake.

Tit. 3:2. To speak evil of no man, to be no brawlers [not to be contentious], *but* [to be] gentle, shewing [showing] all meekness unto all men.

Jas. 3:5. —Even—so the tongue [also] is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth [how much wood is kindled by how small a fire]!

Jas. 4:11. Speak not—evil—one of [against] another, brethren. He that speaketh evil of *his* [against a] brother, and judgeth his brother, speaketh evil of [against] the law, and judgeth the law: but if thou judge [judgest] the law, thou art not a doer of the law, but a judge.

I Pe. 3:9. Not rendering evil for evil, or railing [reviling] for railing [reviling]: but contrariwise blessing; knowing that ye are thereunto called [for hereunto were ye called], that ye should inherit a blessing. 10. For he that will [would] love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

SPIRITUALITY.

Deut. 6:5. And thou shalt love the Lord [Jehovah] thy God with all thine heart, and with all thy soul, and with all thy might.

Psa. 1:2. But his delight *is* in the law of the Lord [Jehovah]; and in [on] his law doth he meditate day and night.

Psa. 51:6. Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt [wilt] make me to know wisdom.

Isa. 26:3. Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee:* because he trusteth in thee.

Mat. 5:6. Blessed *are* they which do [that] hunger and thirst after righteousness: for they shall be filled.

Lu. 10:42. But one thing is needful; and [for] Mary hath chosen that [the] good part, which shall not be taken away from her.

Jno. 14:16. And I will pray the Father, and he shall give you another Comforter, that he may abide [be] with you for ever; 17. *Even* the Spirit of truth; whom the world cannot receive, because it seeth [for it beholdeth] him not, neither knoweth him:—but—ye know him; for he dwelleth [abideth] with you, and shall be in you.

Rom. 8:4. That the righteousness [ordinance] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 6. For to be carnally minded [For the mind of the flesh] *is* death; but to be spiritually minded [but the mind of the Spirit] *is* life and peace. 16. The Spirit itself [himself] beareth witness with our spirit, that we are—the—children of God:

I Co. 2:13. Which things also we speak, not in—the—words which man's wisdom teacheth, but which the Holy Ghost [Spirit] teacheth; comparing [combining] spiritual things with spiritual.

Gal. 6:1. Brethren, [even] if a man be overtaken in a fault [any trespass], ye which [who] are spiritual, restore such a one in the spirit of meekness [gentleness]; considering [looking to] thyself, lest thou also be tempted.

STRIFE.

Gen. 13:8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen [herdsmen] and thy herdmen [herdsmen]; for we *be* [are] brethren.

Psa. 80:6. Thou makest us a strife unto our neighbours [neighbors]: and our enemies laugh among themselves.

Prov. 3:30. Strive not with a man without cause, if he have done thee no harm.

Prov. 10:12. Hatred stirreth up strifes: but love covereth all sins [transgressions].

Prov. 15:18. A wrathful man stirreth up strife [contentions]: but *he that is* slow to anger appeaseth strife.

Prov. 16:28. A froward [perverse] man soweth [scattereth abroad] strife: and a whisperer separateth chief friends.

Prov. 17:1. Better *is* a dry morsel, and quietness therewith, than an [a] house full of sacrifices [feasting] *with* strife. 14. The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with [before there is quarreling]. 19. He loveth transgression that loveth strife: *and* he that exalteth [raiseth high] his gate seeketh destruction.

Prov. 20:3. *It is* an honour [honor] for a man to cease [keep aloof] from strife: but every fool will be meddling [quarreling].

Prov. 28:25. He that is of a proud heart [greedy spirit] stirreth up strife:

Mat. 5:25. Agree with thine adversary quickly, whiles thou art in the way with him [while thou art with him in the way]; lest at any time [haply] the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Mat. 18:15. Moreover [And] if thy brother—shall—trespass [sin] against thee, go and tell [show] him his fault between thee and him alone: if he—shall—hear thee, thou hast gained thy brother.

Mk. 3:24. And if a kingdom be divided against itself, that kingdom cannot stand.

Rom. 12:18. If it be possible, as much as lieth in you [in you lieth], live peaceably [be at peace] with all men.

Rom. 16:17. Now I beseech you, brethren, mark them which cause [that are causing the] divisions and offences [occasions of stumbling] contrary to the doctrine which ye have learned; and avoid [turn away from] them.

Phil. 2:3. *Let* nothing *be done* [*Doing* nothing] through strife [faction] or [through] vainglory; but in lowliness of mind let each esteem [each counting] other better than themselves [himself]. 14. Do all things without murmurings and disputings [questionings]:

I Ti. 2:8. I will [desire] therefore that men pray every where [in every place], lifting up holy hands, without wrath and doubting [disputing].

Jas. 3:14. If ye have bitter envying [jealousy] and strife [faction] in your hearts, glory not, and lie not against the truth. 15. This wisdom descendeth not [This wisdom is not a wisdom that cometh down] from above, but *is* earthly, sensual, devilish. 16. For where envying and strife *is* [jealousy and faction are], there *is* confusion and every evil work [vile deed].

SUBMISSION. See *OBEDIENCE*.

SUFFERING.

OF CHRIST: Lu. 24:46. Thus it is written,—and thus—it behoved Christ to suffer [that the Christ should suffer],—and to—rise [again] from the dead the third day: 47. And that repentance and remission of sins should be preached in his name among [unto] all [the] nations, beginning at [from] Jerusalem.

Jno. 6:51. I am the living bread which came down from [out of] heaven: if any man eat of this bread, he shall live for ever: [yea] and the bread that [which] I will give is my flesh,—which I will give—for the life of the world.

Jno. 10:11. I am the good shepherd: the good shepherd giveth [layeth down] his life for the sheep. 15. [Even] As the Father knoweth me,—even—so [and] know I the Father: and I lay down my life for the sheep.

Rom. 4:25. Who was delivered [up] for our offences, and was raised—again—for our justification.

Rom. 5:6. For when [while] we were yet without strength [weak] in due time [season] Christ died for the ungodly.

I Co. 1:17. For Christ sent me not to baptize, but to preach the gospel: not with [in] wisdom of words, lest the cross of Christ should be made of none effect [void].

I Co. 15:3. For I delivered unto you first of all that which I also [also I] received,—how—that Christ died for our sins according to the scriptures;

II Co. 5:14. For the love of Christ constraineth us; because we thus judge, that—if—one died for all, then were all dead [therefore all died]: 15. And—*that*—he died for all, that they which [that] live should not henceforth [no longer] live unto themselves, but unto him which died for them [for their sakes died], and rose again.

Eph. 5:2. And walk in love, [even] as Christ also hath loved us [loved you], and hath given [gave] himself for us an offering and a sacrifice to God for a sweet-smelling savour [an odor of a sweet smell]. 25. Christ also loved the church, and gave himself [up] for it;

I Thes. 5:9. For God hath not appointed us to [For God appointed us not unto] wrath, but to obtain [unto the obtaining of] salvation by [through] our Lord Jesus Christ, 10. Who died for us, that, whether we wake or sleep, we should live together with him.

Heb. 9:28. So Christ was once [also having been once] offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation [shall appear a second time, apart from sin, to them that wait for him, unto salvation].

Heb. 10:10. By—the—which will we are [have been] sanctified through the offering of the body of Jesus Christ once *for all.* 18. Now where remission of these *is, there is* no more offering for sin. 19. Having therefore, brethren, boldness to enter into the holiest [holy place] by the blood of Jesus, 20. By a [the]—new and living way,—[way] which he hath consecrated [dedicated] for us [a new and living way], through the veil, that is to say, his flesh;

I Pe. 3:18. For [Because] Christ also hath once suffered for sins [suffered for sins once], the just [righteous] for the unjust [unrighteous], that he might bring us to God, being put to death in the flesh, but quickened by [made alive in] the Spirit:

I Jno. 3:16. Hereby perceive [know] we —the—love—*of God*—, because he laid down his life for us:

FOR CHRIST: Rom. 8:17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him,* that we may be also glorified together [with *him*]. 18. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us [to us-ward].

II Co. 1:7. And our hope of [for] you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also [so also are ye] of the consolation [comfort].

II Co. 4:11. For we which [who] live are alway [always] delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest [may be manifested] in our mortal flesh. 12. So then death worketh in us, but life in you.

Phil. 1:29. For unto you it is given [Because to you it hath been granted] in the behalf of Christ, not only to believe on him, but also to suffer for his sake [in his behalf];

Phil. 3:10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable [becoming conformed] unto his death.

Col. 1:24. Who now [Now I] rejoice in my sufferings for you [your sake], and fill up [on my part] that which is behind [lacking] of the afflictions of Christ in my flesh for his body's sake, which is the church:

II Ti. 2:12. If we suffer [endure], we shall also reign with *him:*

I Pe. 5:10. But the God of all grace, who —hath—called us [you] unto his eternal glory by [in] Christ—Jesus—, after that ye have suffered a while, make you [shall himself] perfect, stablish [establish], strengthen,—settle—*you.*

SYMPATHY. See *AFFLICTION.*

TACT.

I Ki. 3:25. And the king said, Divide the living child in two, and give half to the one, and half to the other. 26. Then spake the woman whose the living child *was* unto the king, for her bowels [heart] yearned upon [over] her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be [It shall be neither mine nor thine,—*but*—divide *it.*

Esth. 2:10. Esther had not shewed [made known] her people nor her kindred: for Mordecai had charged her that she should not shew *it* [make it known].

Prov. 15:1. A soft answer turneth away wrath: but [a] grievous words [word] stir [stirreth] up anger.

Acts 23:6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council,—Men *and*—brethren, I am a Pharisee, the [a] son of a Pharisee [Pharisees]: of the hope [touching the hope] and resurrection of the dead I am called in question. 7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude [assembly] was divided.

I Co. 9:20. And unto [to] the Jews I became as a Jew, that I might gain—the—Jews; to them that are under the law, as under the law [not being myself under the law], that I might gain them that are under the law; 22. To the weak became I—as—weak, that I might gain the weak: I am made [become] all things to all *men,* that I might [may] by all means save some.

TAXES. See "LAWS OF THE BIBLE."

TEMPERANCE.

Prov. 20:1. Wine *is* a mocker, strong drink *is* raging [a brawler]: and whosoever is deceived [erreth] thereby is not wise.

Prov. 21:17. He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

Prov. 23:1. When thou sittest to eat with a ruler, consider diligently what [him that] *is* before thee: 2. And put a knife to thy throat, if thou *be* a man given to appetite. 3. Be not desirous of his dainties: for [seeing] they *are* deceitful meat [food]. 20. Be not among winebibbers; among riot-

ous [gluttonous] eaters of flesh: 21. For the drunkard and the glutton shall come to poverty: and drowsiness shall [will] clothe *a man* with rags.

29. Who hath woe? who hath sorrow? who hath contentions? who hath babbling [complaining]? who hath wounds without cause? who hath redness of eyes? 30. They that tarry long at the wine; they that go to seek [out] mixed wine. 31. Look not thou upon the wine when it is red, when it giveth his colour [sparkleth] in the cup, *when* it moveth itself aright [goeth down smoothly]. 32. At the last it biteth like a serpent, and stingeth like an adder.

Prov. 25:16. Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

Prov. 31:4. *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes [to say where is] strong drink: 5. Lest they drink, and forget the law, and pervert the judgment of [justice due to] any of the [that is] afflicted.

Isa. 5:11. Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until [tarry late into the] night, *till* wine inflame them! 12. And the harp and the viol [lute], the tabret and [the] pipe, and wine, are in their feasts: but they regard not the work of the Lord [Jehovah], neither consider [have they considered] the operation of his hands.

Dan. 1:8. But Daniel purposed in his heart that he would not defile himself with the—portion of the—king's meat [dainties], nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

Acts 24:25. And as he reasoned of righteousness, temperance [and self-control], and [the] judgment to come, Felix trembled [was terrified], and answered, Go thy way for this time; when I have a convenient season, I will call for thee [call thee unto me].

Rom. 13:14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

Rom. 14:21. *It is* good neither [not] to eat flesh, nor to drink wine, nor [to do] *any thing* whereby thy brother stumbleth, —or is offended, or is made weak.—

I Co. 9:25. Every man that striveth for the mastery is temperate [striveth in the games exerciseth self-control] in all things. Now they *do it* to obtain [receive] a corruptible crown, but we an incorruptible. 27. But I keep under [buffet] my body, and bring *it* into subjection [bondage]: lest that by any means, when I have preached to others, I myself should be a castaway [be rejected].

Phil. 4:5. Let your moderation [forbearance] be known unto all men.

I Thes. 5:6. Therefore [So then] let us not sleep, as *do* others [the rest]; but let us watch and be sober. 7. For they that sleep sleep in the night; and they that be [are] drunken are drunken in the night. 8. But let us, who [since we] are of the day, be sober, putting on the breastplate of faith and love; and for an [a] helmet, the hope of salvation.

Tit. 2:2. That—the—aged man be sober [soberminded], grave, temperate, sound in faith, in charity [love] in patience.

II Pe. 1:5. And beside this giving [Yea, and for this very cause adding on your part] all diligence, add to [in] your faith [supply] virtue; and to virtue [in *your* virtue] knowledge; 6. And to [in *your*] knowledge temperance [self-control];

TEMPTATION.

Gen. 3:1. Now the serpent was more subtil than any beast of the field which the Lord [Jehovah] God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every [any] tree of the garden? 2. And the woman said unto the serpent—We may eat—of the fruit of the trees of the garden [we may eat]: 3. But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4. And the serpent said unto the woman, Ye shall not surely die:

Gen. 20:6. And God said unto him in a [the] dream, Yea, I know that—thou didst this—in the integrity of thy heart [thou hast done this]; for [and] I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

Ex. 34:12. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

Prov. 1:10. My son, if sinners entice thee, consent thou not. 11. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

Prov. 4:14. Enter not into the path of the wicked, and go [walk] not in the way of evil *men*.

Prov. 6:27. Can a man take fire in his bosom, and his clothes not be burned? 28. Can one go [walk] upon hot coals, and his feet not be burned [scorched]?

Prov. 16:29. A violent man [man of violence], enticeth his neighbour [neighbor], and leadeth him into the [in a] way *that is* not good.

Prov. 19:27. Cease, my son, to hear the instruction *that causeth* [only] to err from the words of knowledge.

Prov. 28:10. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright [perfect] shall have good *things* in possession [inherit good].

Isa. 33:15. He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes [taking a bribe], that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing [looking upon] evil; 16. He shall dwell on high: his place of defence *shall be* the munitions of rocks: [his] bread shall be given him; his waters *shall be* sure.

Mat. 4:1. Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. 2. And when he had fasted forty days and forty nights, he—was—afterward an hungred [hungry]. 3. And —when—the tempter came to him, he said [and said unto him], If thou be [art] the Son of God, command that these stones be made [become] bread. 4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Mat. 5:19. Whosoever therefore shall break one of these least commandments, and shall teach men so,—he—shall be called the least in the kingdom of heaven:

Mat. 26:31. Then saith Jesus unto them, All ye shall be offended because of [in] me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 41. Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

Mk. 4:15. And these are they by the way side, where the word is sown; but [and] when they have heard, Satan cometh immediately [straightway cometh Satan], and taketh away the word that was [which hath been] sown in their hearts [sown in them].

Mk. 13:21. And then if any man shall say to you, Lo, here *is* [the] Christ; or, Lo,—*he is*—there; believe *him* [it] not: 22. For [there shall arise] false Christs and false prophets—shall arise—, and shall shew [show] signs and wonders, to seduce [that they may lead astray], if—*it were*—possible,—even—the elect.

Mk. 14:37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? 38. Watch—ye,—and pray, lest ye enter [that ye enter not] into temptation: the spirit truly *is* ready [indeed is willing]; but the flesh *is* weak.

Rom. 7:5. For when we were in the flesh, the motions of sins [the sinful passions], which were by [through]the law, did work [wrought] in our members to bring forth fruit unto death.

Rom. 12:21. Be not overcome of evil, but overcome evil with good.

Rom. 14:13. Let us not therefore judge one another any more: but judge [ye] this rather, that no man put a stumbling block —or an occasion to fall—in *his* brother's way [or an occasion of falling].

I Co. 8:9. But take heed lest by any means this liberty of yours become a stumblingblock to them that are [the] weak.

I Co. 10:13. There hath no temptation taken you but such as is common to man [but such as man can bear]: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to [make also the way of] escape, that ye may be able to bear [endure] *it*.

II Co. 2:11. Lest Satan should get an advantage of us [that no advantage may be gained over us by Satan]: for we are not ignorant of his devices.

Gal. 5:17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and [for] these are contrary the one to the other:—so—that ye cannot [may not] do the things that ye would.

I Thes. 3:5. For this cause [I also], when I could no longer forbear, I sent to [sent that I might] know your faith, lest by some [any] means the tempter have [had] tempted you, and our labour [labor should] be in vain.

Heb. 2:18. In that he himself hath suffered being tempted, he is able to succour [succor] them that are tempted.

Heb. 4:15. For we have not an [a] high priest which cannot be touched with the feeling of our infirmities; but was [but one that hath been] in all points tempted like as *we are, yet* without sin.

Heb. 12:3. Consider him that [hath] endured such contradiction [gainsaying] of sinners against himself, lest ye be wearied [that ye wax not weary] and faint in your minds [fainting in your souls]. 4. Ye have not yet resisted unto blood, striving against sin.

Jas. 1:2. My brethren, count it all joy when ye fall into divers [manifold] temptations; 3. Knowing—*this*,—that the trying [proving] of your faith worketh patience.

Jas. 4:7. Resist the devil, and he will flee from you.

II Pe. 2:9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished [and to keep the unrighteous under punishment unto the day of judgment]: 18. For when they speak [uttering] great swelling *words* of vanity, they allure through [entice in] the lusts of the flesh, *through much* wantonness [by lasciviousness], those that were clean escaped [those who are just escaping] from them who [that] live in error.

I Jno. 4:4. Ye are of God, [my] little children, and have overcome them: because greater is he that is in you, than he that is in the world.

Rev. 3:10. Because thou hast kept [didst keep] the word of my patience, I also will keep thee from the hour of temptation

[trial], [that *hour*] which shall [is to] come upon all the [the whole] world, to try them that dwell upon the earth.

TESTIMONY.

I Ch. 16:8. Give thanks unto the Lord [Jehovah], call upon his name, make known his deeds [doings] among the people [peoples]. 9. Sing unto him, sing psalms [praises] unto him, talk ye of all his wondrous [marvellous] works.

Psa. 9:11. Sing praises to the Lord [Jehovah], which dwelleth in Zion: declare among the people his doings.

Psa. 18:49. Therefore will I [I will] give thanks unto thee, O Lord [Jehovah], among the heathen [nations], and [will] sing praises unto thy name.

Psa. 22:22. I will declare thy name unto my brethren: in the midst of the congregation [assembly] will I praise thee.

Psa. 30:1. I will extol thee, O Lord [Jehovah]; for thou hast lifted [raised] me up, and hast not made my foes to rejoice over me. 2. O Lord [Jehovah] my God, I cried unto thee, and thou hast healed me.

Psa. 34:1. I will bless the Lord [Jehovah] at all times: his praise *shall* continually *be* in my mouth. 2. My soul shall make her boast in the Lord [Jehovah]: the humble [meek] shall hear *thereof*, and be glad.

Psa. 119:13. With my lips have I declared all the judgments [ordinances] of thy mouth. 26. I—have—declared my ways, and thou heardest [answeredst] me: teach me thy statutes. 27. Make me to understand the way of thy precepts: so shall I talk of [meditate on] thy wondrous works. 46. I will [also] speak of thy testimonies—also—before kings, and will [shall] not be ashamed [put to shame]. 67. Before I was afflicted I went astray: but now—have—I kept [observe] thy word. 71. *It is* good for me that I have been afflicted; that I might [may] learn thy statutes.

Psa. 145:11. They shall speak of the glory of thy kingdom, and talk of thy power; 12. To make known to the sons of men his mighty acts, and the glorious [glory of the] majesty of his kingdom.

Jer. 51:10. The Lord [Jehovah] hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord [Jehovah] our God.

Mk. 5:16. And they that saw *it* told [declared unto] them how it befel!—to—him that was possessed with the devil [demons], and—*also*—concerning the swine. 19. Howbeit Jesus [And he] suffered him not, but saith unto him, Go home to [to thy house unto] thy friends, and tell them how great things the Lord hath done for thee, and hath [how he] had compassion [mercy] on thee. 20. And he departed [went his way], and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel [marvelled].

Lu. 12:8. Also [And] I say unto you, Whosoever [Every one who] shall confess me before men, him shall the Son of man also confess before the angels of God: 9. But he that denieth me before [in the presence of] men shall be denied before [in the presence of] the angels of God.

Jno. 4:28. The woman—then—left her waterpot, and went her way [away] into the city, and saith to the men [people], 29. Come, see a man, which [who] told me all things that ever I did: is not this [can this be] the Christ?

Jno. 15:27. And ye also—shall—bear witness, because ye have been with me from the beginning.

Acts 1:8. But ye shall receive power, after that [when] the Holy Ghost [Spirit] is come upon you: and ye shall be witnesses unto me [my witnesses] both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. 22. Beginning from the baptism of John, unto that same [the] day that he was taken [received] up from us, [of these] must one be ordained to be [become] a witness with us of his resurrection.

Acts 4:18. And they called them, and commanded [charged] them not to speak at all nor teach in the name of Jesus. 19. But Peter and John answered and said unto them, Whether it be [is] right in the sight of God to hearken unto you more [rather] than unto God, judge ye. 20. For we cannot but speak the things which we have seen [saw] and heard.

Rom. 10:9. That if thou shalt confess with thy mouth the Lord Jesus [Jesus as Lord], and shalt believe in thine [thy] heart that God—hath—raised him from the dead, thou shalt be saved. 10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

II Ti. 1:8. Be not thou therefore ashamed [Be not ashamed therefore] of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel [suffer hardship with the gospel] according to the power of God;

I Pe. 3:15. But sanctify the Lord God in your hearts [sanctify in your hearts Christ as Lord]: and *be* [*being*] ready always to *give* an answer to every man that asketh you a reason of [concerning] the hope that is in you [yet] with meekness and fear:

II Pe. 1:16. For we have not followed [did not follow] cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but [we] were eyewitnesses of his majesty.

I Jno. 1:1. That which was from the beginning, [that] which we have heard, [that] which we have seen with our eyes, [that] which we have looked upon [be-

held], and our hands have handled, of the Word of life; 3. That which we have seen and heard declare we unto you [also], that ye also may have fellowship with us: and truly [yea, and] our fellowship *is* with the Father and with his Son Jesus Christ. 4. And these things write we [we write] —unto you—, that your [our] joy may be full.

Rev. 12:11. And they overcame him by [because of] the blood of the Lamb, and by [because of] the word of their testimony; and they loved not their lives [life even] unto the death.

THANKFULNESS.

Ex. 13:3. And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord [Jehovah] brought you out from this *place:* there shall no leavened bread be eaten. 8. And thou shalt shew [tell] thy son in that day, saying, *This is done* [It is] because of that *which* the Lord [Jehovah] did unto [for] me when I came forth out of Egypt.

Ex. 34:26. The first of the first fruits of thy land [ground] thou shalt bring unto the house of the Lord [Jehovah] thy God.

Lev. 23:14. And ye shall eat neither bread, nor parched corn [grain], nor green [fresh] ears, until the [this] selfsame day that [until] ye have brought an offering unto [the oblation of] your God: *it shall be* [it is] a statute for ever throughout your generations in all your dwellings.

Deut. 26:10. I have brought the firstfruits of the land [first of the fruit of the ground], which thou, O Lord [Jehovah], hast given me. And thou shalt set it [down] before the Lord [Jehovah] thy God, and worship before the Lord [Jehovah] thy God:

Psa. 48:11. Let mount Zion rejoice [be glad], let the daughters of Judah be glad [rejoice], because of thy judgments.

Psa. 98:1. O sing unto the Lord [Jehovah] a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory [wrought salvation for him].

Psa. 105:1. O give thanks unto the Lord [Jehovah]; call upon his name: make known his deeds among the people [make known among the peoples his doings]. 5. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; 42. For he remembered his holy promise [word], *and* Abraham his servant.

Psa. 106:1. Praise ye the Lord [Jehovah]. O give thanks unto the Lord [Jehovah]; for *he is* good: for his mercy [lovingkindness] *endureth* for ever.

Psa. 116:12. What shall I render unto the Lord [Jehovah] *for* all his benefits toward me? 13. I will take the cup of salvation, and call upon the name of the Lord [Jehovah]. 14. I will pay my vows unto the Lord [Jehovah] now [yea,] in the presence of all his people. 17. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord [Jehovah].

Prov. 3:9. Honour [Honor] the Lord [Jehovah] with thy substance, and with the first-fruits of all thine increase: 10. So shall thy barns be filled with plenty, and thy presses shall burst out [vats shall overflow] with new wine.

Joel 2:26. And ye shall eat in plenty, and be satisfied, and [shall] praise the name of the Lord [Jehovah] your God, that hath dealt wondrously with you: and my people shall never be ashamed [put to shame].

Eph. 5:4. Neither [Nor] filthiness, nor foolish talking, nor [or] jesting, which are not convenient [befitting]: but rather giving of thanks. 19. Speaking to yourselves [one to another] in psalms and hymns and spiritual songs, singing and making melody in [with] your heart to the Lord;

Phil. 4:6. Be careful for nothing [In nothing be anxious]: but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Col. 2:7. Rooted and built [builded] up in him, and stablished [established] in the [your] faith, as ye have been [even as ye were] taught, abounding—therein—with [in] thanksgiving.

Col. 4:2. Continue [stedfastly] in prayer, and watch in the same [watching therein] with thanksgiving;

I Thes. 5:18. In every thing give thanks: for this is the will of God in Christ Jesus concerning you [to you-ward].

I Ti. 2:1. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks [thanksgivings], be made for all men;

Heb. 13:15. By him therefore [Through him then] let us offer the sacrifice of praise to God continually, that is, the fruit of—*our*—lips giving thanks to his name [which make confession to his name].

THANKSGIVING. See *PRAISE.*

THEFT—THIEVES.

Ex. 22:1. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore [pay] five oxen for an ox, and four sheep for a sheep.

Lev. 19:11. Ye shall not steal, neither [shall ye] deal falsely, 13. Thou shalt not defraud [oppress] thy neighbour [neighbor], neither [nor] rob *him:*

Prov. 6:30. *Men* do not despise a thief, if he steal to satisfy his soul [himself] when he is hungry; 31. But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house.

Jer. 2:26. As the thief is ashamed when he is found, so is the house of Israel ashamed;

Mat. 19:18. He saith unto him, Which? Jesus said, Thou shalt do no murder [not kill], Thou shalt not commit adultery, Thou shalt not steal,

Jno. 10:1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold [fold of the sheep], but climbeth up some other way, the same is a thief and a robber.

Eph. 4:28. Let him that stole steal no more: but rather let him labour [labor], working with *his* hands the thing which [that] is good, that he may have [whereof] to give to him that needeth [hath need].

I Pe. 4:15. But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody [meddler] in other men's matters.

Rev. 9:21. Neither repented they [And they repented not] of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Also see "LAWS OF THE BIBLE."

TITHES.

Gen. 28:22. And [Then] this stone, which I have set [up] *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Lev. 27:30. And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the Lord's [Jehovah's]: *it is* holy unto the Lord [Jehovah].

Num. 18:21. And, behold, I have given the children of Levi all the tenth in Israel [And unto the children of Levi, behold, I have given all the tithe in Israel] for an inheritance, for [in return for] their service which they serve, *even* the service of the tabernacle of the congregation [tent of meeting].

Mat. 23:23. Woe unto you, scribes and Pharisees, hypocrites! for ye—pay—tithe of mint and anise and cummin, and have omitted [left undone] the weightier *matters* of the law, judgment [justice], [and] mercy, and faith: these ought ye to have done, and not to leave [have left] the other undone.

Lu. 11:42. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs [every herb], and pass over judgments [justice] and the love of God: these ought ye to have done, and not to leave the other undone.

Lu. 18:12. I fast twice in the week, I give tithes of all that I possess [get].

Heb. 7:4. Now consider how great this man *was*, unto whom—even the patriarch—Abraham [the patriarch] gave the tenth of the [out of the chief] spoils. 5. And verily they that are [And they indeed] of the sons of Levi, who receive the office of the priesthood [that received the priest's office], have a commandment to take tithes of the people according to the law, that is, of their brethren, though they [these] come out of the loins of Abraham: 8. And here men that die receive tithes; but there he *receiveth them* [one], of whom it is witnessed that he liveth. 9. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham [And so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes]:

TREASON. See "LAWS OF THE BIBLE."

TRINITY, *THE HOLY.*

Mat. 3:11. He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with [in] the Holy Ghost [Spirit], and *with* [*in*] fire:

Mat. 28:19. Go ye therefore, and teach all [make disciples of all the] nations, baptizing them in [into] the name of the Father, and of the Son, and of the Holy Ghost [Spirit]:

Lu. 1:35. The angel answered and said unto her, The Holy Ghost [Spirit] shall come upon thee, and the power of the Highest [Most High] shall overshadow thee; therefore also that [the] holy thing which shall be born of thee [which is begotten] shall be called the Son of God.

Lu. 3:22. The Holy Ghost [Spirit], descended in a bodily shape like [form as] a dove upon him, and a voice came from heaven,—which said,—Thou art my beloved Son; in thee I am well pleased.

Lu. 4:1. Jesus—being—full of the Holy Ghost [Spirit] returned from [the] Jordan, and was led by [in] the Spirit into [in] the wilderness, 14. Jesus returned in the power of the Spirit into Galilee:

Jno. 1:32. And John bare record [witness], saying, I saw [have beheld] the Spirit descending from [out of] heaven like [as] a dove, and it abode upon him. 33. And I knew him not: but he that sent me to baptize with [in] water, the same [he] said unto me, Upon whom thou shalt see the Spirit descending, and remaining on [abiding upon] him, the same is he which [that] baptizeth with [in] the Holy Ghost [Spirit].

Jno. 14:16. And I will pray the Father and he shall give you another Comforter, that he may abide [be] with you for ever; 17. *Even* the Spirit of truth;

Jno. 15:26. When the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify [bear witness] of me:

Acts 2:33. Therefore being [Being therefore] by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost [Spirit], he

hath shed [poured] forth this, which ye—now—see and hear.

Rom. 1:3. Concerning his Son—Jesus Christ our Lord—, which was made [who was born] of the seed of David according to the flesh; 4. And [who was] declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

I Co. 2:10. But God hath revealed *them* unto us by his Spirit [But unto us God revealed them through the Spirit]: for the Spirit searcheth all things, yea, the deep things of God. 11. For what man [who among men] knoweth the things of a man, save the spirit of [the] man which is in him? even so the things of God knoweth no man [none knoweth], but [save] the Spirit of God.

I Co. 8:6. But [Yet] to us *there is*—*but*—one God, the Father, of whom *are* all things, and we in [unto] him; and one Lord Jesus Christ, by [through] whom *are* all things, and we by [through] him.

II Co. 3:17. The Lord is that [the] Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

II Co. 13:14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost [Spirit], *be* with you all.

Gal. 4:4. But when the fulness of the time was come [came], God sent forth his Son, made [born] of a woman, made [born] under the law, 6. And because ye are sons, God—hath—sent forth the Spirit of his Son into your [our] hearts, crying, Abba, Father.

I Ti. 3:16. And without controversy great is the mystery of godliness: God [He who] was manifest [manifested] in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles [among the nations], believed on in the world, received up into [in] glory.

Tit. 3:4. But after that [when] the kindness and love of God our Saviour toward [saviour and his love toward] man appeared, 5. Not by the works of [*done* in] righteousness which we have done [did ourselves], but according to his mercy he saved us, by [through] the washing of regeneration, and renewing of the Holy Ghost [Spirit]; 6. Which he shed on [poured out upon] us abundantly [richly] through Jesus Christ our Saviour;

I Pe. 1:2. —Elect—according to the foreknowledge of God the Father, through [in] sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:

I Pe. 3:18. Christ also hath once suffered for sins [suffered for sins once], the just [righteous] for the unjust [unrighteous], that he might bring us to God, being put to death in the flesh, but quickened by [made alive in] the Spirit:

TRUTH.

Deut. 32:4. All his ways *are* judgment [justice]: a God of truth [faithfulness] and without iniquity, just and right *is* he.

Psa. 33:4. For the word of the Lord [Jehovah] *is* right; and all his works *are done* in truth [work is *done* in faithfulness].

Psa. 40:10. I have not concealed thy lovingkindness and thy truth from the great congregation [assembly].

Psa. 51:6. Behold, thou desirest truth in the inward parts:

Psa. 57:3. God shall [will] send forth his mercy [lovingkindness] and his truth. 10. For thy mercy [lovingkindness] *is* great unto the heavens, and thy truth unto the clouds [skies].

Psa. 85:10. Mercy and truth are met together; righteousness and peace have kissed *each other*. 11. Truth shall spring [springeth] out of the earth; and righteousness shall look [hath looked] down from heaven.

Psa. 96:13. He shall [will] judge the world with righteousness, and the people with his truth.

Psa. 100:5. For the Lord [Jehovah] *is* good; his mercy [lovingkindness] *is* everlasting [endureth forever]; and his truth [faithfulness] *endureth* to all generations.

Prov. 16:13. Righteous lips *are* the delight of kings; and they love him that speaketh right.

Isa. 65:16. That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth;

Jno. 8:31. Then said Jesus [Jesus therefore said] to those Jews which [that had] believed—on—him, If ye continue [abide] in my word, *then* are ye [truly] my disciples—indeed—; 32. And ye shall know the truth, and the truth shall make you free.

Jno. 14:6. Jesus saith unto him, I am the way, [and] the truth, and the life:

Jno. 16:13. Howbeit when he, the Spirit of truth, is come, he will [shall] guide you into all [the] truth:

Jno. 17:17. Sanctify them through thy [in the] truth: thy word is truth. 19. And for their sakes I sanctify myself, that they [themselves] also might [may] be sanctified through the [in] truth.

Jno. 18:37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I [have I been] born, and for this cause came I [and to this end am I come] into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault [no crime in him]—*at all*—.

UNBELIEF.

Psa. 78:19. Yea, they spake against God; they said, Can God furnish [prepare] a table in the wilderness? 21. Therefore the Lord [Jehovah] heard—*this,*—and was wroth: so [and] a fire was kindled against Jacob, and anger also came [went] up against Israel; 22. Because they believed not in God, and trusted not in his salvation: 32. For all this they sinned still, and believed not for [in] his wondrous works.

Isa. 53:1. Who hath believed our report [message]? and to whom is [hath] the arm of the Lord [Jehovah] revealed [been revealed]?

Mal. 1:2. I have loved you, saith the Lord [Jehovah]. Yet ye say, Wherein hast thou loved us? 7. Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord [Jehovah] *is* contemptible.

Mat. 10:14. Whosoever shall not receive you, nor hear your words, when ye depart [as ye go forth] out of that house or [that] city, shake off the dust of your feet. 15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha [Gomorrah] in the day of judgment, than for that city.

Mat. 13:13. Therefore speak I to them in parables: because they seeing [seeing they] see not; and hearing they hear not, neither do they understand. 14. And in [unto] them is fulfilled the prophecy of Esaias [Isaiah], which saith, By hearing ye shall hear, and shall not [in no wise] understand; and seeing ye shall see, and shall not [in no wise] perceive:

Mat. 21:32. John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen [saw] *it,* repented not [did not even repent yourselves] afterward, that ye might believe him.

Mk. 9:24. And straightway the father of the child cried out, and said—with tears, Lord—, I believe; help thou mine unbelief.

Mk. 16:14. Afterward he appeared [was manifested] unto the eleven [themselves] as they sat at meat, and [he] upbraided them with their unbelief and hardness of heart, because they believed not them which [that] had seen him after he was risen. 16. He that believeth and is baptized shall be saved; but he that believeth not [disbelieveth] shall be damned [condemned].

Lu. 12:46. The lord of that servant will [shall] come in a day when he looketh [expecteth] not—for *him*—, and at an hour when he is not aware [knoweth not], and will [shall] cut him in sunder, and—will—appoint—him—his portion with the unbelievers [unfaithful].

Lu. 16:31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose [if one rise] from the dead.

Lu. 18:8. When the Son of man cometh, shall he find faith on the earth?

Lu. 19:41. And when he was come near [drew nigh], he beheld [saw] the city, and wept over it, 42. Saying, If thou hadst known [in this day], even thou,—at least in this thy day,—the things *which belong* unto—thy—peace! but now they are hid from thine eyes.

Lu. 22:67. Art thou [If thou art] the Christ? [,] tell us. And [But] he said unto them, If I tell you, ye will not believe:

Jno. 4:48. Then said Jesus [Jesus therefore said] unto him, Except ye see signs and wonders, ye will not [in no wise] believe.

Jno. 5:38. And ye have not his word abiding in you: for whom he—hath—sent, him ye believe not. 40. And ye will not come to me, that ye might [may] have life.

Jno. 8:24. I said therefore unto you, that ye shall die in your sins: for if ye believe not [except that ye believe] that I am *he,* ye shall die in your sins. 45. And [But] because I tell *you* [say] the truth, ye believe me not.

Jno. 20:27. Then saith he to Thomas, Reach hither thy finger, and behold [see] my hands; and reach hither thy hand, and thrust [put] *it* into my side: and be not faithless, but believing.

Rom. 3:3. For what if some did not believe [were without faith]? shall their unbelief [want of faith] make the faith of God without effect [make of none effect the faithfulness of God]?

I Co. 1:18. For the preaching [word] of the cross is to them that perish foolishness; but unto us which [who] are saved it is the power of God.

I Co. 2:14. But [Now] the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he [and he can not] know *them,* because they are spiritually discerned [judged].

II Co. 6:14. Be—ye—not unequally yoked—together—with unbelievers: for what fellowship hath [have] righteousness with unrighteousness [and iniquity]? and [or] what communion hath light with darkness?

II Thes. 3:2. And that we may be delivered from unreasonable and wicked [evil] men: for all—*men*—have not faith.

Tit. 1:15. Unto [To] the pure all things *are* pure: but unto [to] them that are defiled and unbelieving *is* nothing pure; but even [both] their mind and conscience is [are] defiled.

Heb. 3:12. Take heed, brethren, lest [haply] there be in any of you an evil heart of unbelief, in departing [falling away] from the living God.

Jas. 1:6. But let him ask in faith, nothing wavering [doubting]. For he that wavereth [doubteth] is like a wave [the surge] of the sea driven with [by] the wind and tossed. 7. For let not that man think that he shall receive any thing of the Lord.

I Jno. 5:10. He that believeth on the Son of God hath the witness in himself [him]: he that believeth not God hath made him a liar; because he believeth not [hath not believed] the record [in the witness] that God gave of [hath borne concerning] his Son. 12. He that hath the Son hath [the] life; *and* he that hath not the Son of God hath not [the] life.

UNCHARITABLENESS.

Mat. 7:1. Judge not, that ye be not judged. 2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again [unto you].

Jno. 7:24. Judge not according to the appearance, but judge righteous judgment.

Jno. 8:7. So [But] when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

Rom. 2:1. Therefore [Wherefore] thou art inexcusable [without excuse], O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest [dost practise] the same things.

Rom. 14:1. Him that is weak in the faith receive ye, *but* not to doubtful disputations [*yet* not for decision of scruples]. 3. Let not him that eateth despise [set at nought] him that eateth not; and let not him which [that] eateth not judge him that eateth: for God hath received him.

I Co. 13:1. Though [If] I speak with the tongues of men and of angels, and have not charity [love], I am become *as* sounding brass, or a tinkling [clanging] cymbal.

Jas. 4:11. Speak not evil one of another [Speak not one against another], brethren. He that speaketh evil of [against] *his* [a] brother, and [or] judgeth his brother, speaketh evil of [against] the law, and judgeth the law: but if thou judge [judgest] the law, thou art not a doer of the law, but a judge. 12. There is one lawgiver [One only is the lawgiver and judge], [even he] who is able to save and to destroy: [but] who art thou that judgest another [thy neighbor]?

UNFAITHFUL.

Mat. 3:10. Now also [Even now] the ax is laid unto [lieth at] the root of the trees: therefore every tree [every tree therefore] which bringeth not forth good fruit is hewn down, and cast into the fire.

Mat. 13:12. Whosoever hath, to him shall be given, and he shall have—more—abundance: but whosoever hath not, from him shall be taken away even that [which] he hath.

Mat. 21:19. And when he saw [seeing] a fig tree in the way [by the way side], he came to it, and found nothing thereon, but leaves only, and said [saith] unto it, Let no fruit grow on [Let there be no fruit from] thee henceforward for ever. And presently [immediately] the fig tree withered away. 33. Hear another parable: There was a certain householder [a man that was a householder], which [who] planted a vineyard, and hedged it round about [set a hedge about it], and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far [another] country: 34. And when the time of the fruit [season of the fruits] drew near, he sent his servants to the husbandmen, that they might receive the fruits of it [to receive his fruits]. 35. And the husbandmen took his servants, and beat one, and killed another, and stoned another. 40. When the lord therefore of the vineyard cometh [shall come], what will he do unto those husbandmen? 41. They say unto him, He will miserably destroy those wicked [miserable] men, and will let out *his* [the] vineyard unto other husbandmen, which [who] shall render him the fruits in their seasons.

Jno. 15:2. Every branch in me that beareth not fruit he taketh [it] away: and every *branch* that beareth fruit, he purgeth [cleanseth] it, that it may bring forth [bear] more fruit.

II Pe. 1:8. For if these things be in you [are yours], and abound, they make *you that ye shall* neither *be* barren [to be not idle] nor unfruitful in [unto] the knowledge of our Lord Jesus Christ. 9. But [For] he that lacketh these things is blind, and cannot see afar off [seeing only what is near], and hath [having] forgotten that he was purged [the cleansing] from his old sins.

UNITY OF BELIEVERS.

Psa. 133:1. Behold, how good and how pleasant *it is* for brethren to dwell together in unity!

Mat. 23:8. But be not ye called Rabbi: for one is your Master [Teacher]—, *even* Christ—; and all ye are brethren.

Acts 4:32. The multitude of them that believed were of one heart and—of one—soul: neither said any *of* them [not one *of them* said] that ought [aught] of the things which he possessed was his own; but they had all things common.

Rom. 14:19. Let us therefore [So then let us] follow after the things which make for peace, and things wherewith one [whereby we] may edify another.

Rom. 15:5. Now the God of patience and consolation [comfort] grant you to be likeminded [of the same mind] one toward [with] another, according to Christ Jesus: 6. That ye may with one mind [one accord]—*and*—[ye may with] one mouth

glorify God, even the Father [God and Father] of our Lord Jesus Christ.

I Co. 1:10. Now I beseech you, brethren, by [through] the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined [perfected] together in the same mind and in the same judgment.

II Co. 13:11. Be perfect [perfected], be of good comfort [comforted], be of one [of the same] mind, live in peace; and the God of love and peace shall be with you.

Phil. 2:2. Fulfil ye [Make full] my joy, that ye be likeminded [of the same mind], having the same love, *being* of one accord, of one mind.

Phil. 3:16. Let us walk by the same rule, let us mind the same thing [Only whereunto we have attained, by that same rule let us walk]. 17. Brethren, be followers [be ye imitators] together of me, and mark them which [that] walk so as ye have us for an ensample.

I Pe. 3:8. Finally, *be ye* all of one mind [likeminded], having compassion one of another [compassionate], love [loving] as brethren, *be* pitiful [tenderhearted], *be* courteous [humbleminded]:

UNSELFISHNESS.

Rom. 12:10. *Be* kindly affectioned one to another with brotherly love [In love of the brethren be tenderly affectioned one to another]; in honour [honor] preferring one another;

Rom. 15:1. We then [Now we] that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2. Let every [each] one of us please *his* neighbour [neighbor] for *his* [that which is] good to edification [unto edifying]. 3. For—even—Christ [also] pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

I Co. 10:24. Let no man seek his own, but every man another's *wealth* [*each* his neighbor's *good*]. 33. Even as I [also] please all *men* in all *things*, not seeking mine own profit, but the *profit* of [the] many, that they may be saved.

I Co. 13:4. Charity [Love] suffereth long, *and* is kind; charity [love] envieth not; charity [love] vaunteth not itself, is not puffed up, 5. Doth not behave itself unseemly, seeketh not her [its] own, is not —easily—provoked, thinketh no [taketh not account of] evil;

II Co. 8:9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be [become] rich.

Phil. 2:3. *Let* nothing *be done* [*doing* nothing] through strife [faction] or [through] vainglory; but in lowliness of mind let each esteem [each counting] other better than themselves [himself]. 4. Look not every man on [Not looking each of you to] his own things, but every man [each of you] also on [to] the things of others.

Jas. 2:8. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour [neighbor] as thyself, ye do well:

See *SELFISHNESS.*

USURY.

Ex. 22:25. If thou lend money to *any of* my people *that is* poor by thee [with thee that is poor], thou shalt not be to him as a usurer [creditor], neither shalt thou [shall ye] lay upon him usury [interest].

Deut. 23:19. Thou shalt not lend upon usury [interest] to thy brother; usury [interest] of money, usury [interest] of victuals, usury [interest] of any thing that is lent upon usury [interest]: 20. Unto a stranger [foreigner] thou mayest lend upon usury [interest]; but unto thy brother thou shalt not lend upon usury [interest]: that the Lord [Jehovah] thy God may bless thee in all that thou settest thine hand to [puttest thy hand unto] in the land whither thou goest [in] to possess it.

Psa. 15:5. *He that* putteth not out his money to usury [interest], nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

Eze. 18:8. He *that* hath not given forth upon usury [interest], neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment [justice] between man and man, 13. Hath given forth upon usury [interest], and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. 17. *That* hath taken off [withdrawn] his hand from the poor, *that* hath not received usury [interest] nor increase, hath executed my judgments [mine ordinances], hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

Eze. 22:12. In thee have they taken gifts [bribes] to shed blood; thou hast taken usury [interest] and increase, and thou hast greedily gained of thy neighbours [neighbors] by extortion [oppression], and hast forgotten me, saith the Lord God [Jehovah].

Mat. 25:27. Thou oughtest therefore to have put my money to the exchangers [bankers], and—*then*—at my coming I should have received [back] mine own with usury [interest].

VANITY.

Psa. 4:2. O ye sons of men, how long *will ye turn* my glory into shame [shall my glory be turned into dishonor]? *how long* will ye love vanity, *and* seek after leasing [falsehood]?

Psa. 39:11. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man *is* vanity.

Psa. 62:9. Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance [in the balances they will go up], they *are* altogether [together] *lighter* than vanity.

Psa. 94:11. The Lord [Jehovah] knoweth the thoughts of man, that they *are* vanity.

Psa. 119:37. Turn away mine eyes from beholding vanity; *and* quicken—thou—me in thy way [ways].

Psa. 144:4. Man is like to vanity: his days *are* as a shadow that passeth away.

Prov. 12:11. He that tilleth his land shall be satisfied with [have plenty of] bread: but he that followeth [after] vain *persons is* void of understanding.

Prov. 21:6. The getting of treasures by a lying tongue *is* a vanity [vapor] tossed to and fro of [by] them that seek death.

Prov. 22:8. He that soweth iniquity shall reap vanity [calamity]: and the rod of his anger [wrath] shall fail.

Prov. 28:19. He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

Ecc. 1:2. Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity. 3. What profit hath a man of all his labour [labor] which he taketh [wherein he laboreth] under the sun? 4. *One* generation passeth away [goeth], and *another* generation cometh: but the earth abideth for ever.

Ecc. 2:1. I said in mine heart, Go to [Come] now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also *is* [was] vanity. 15. Then said I in my heart, As it happeneth to the fool, so it happeneth [will happen] even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity. 21. For there is a man whose labour [labor] *is* in [with] wisdom, and in [with] knowledge, and in equity [with skilfulness]; yet to a man that hath not laboured [labored] therein shall he leave it *for* his portion. This also *is* vanity and a great evil.

Ecc. 5:10. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity.

Ecc. 6:2. A man to whom God hath given [giveth] riches, wealth, and honour [honor], so that he wanteth [lacketh] nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger [an alien] eateth it: this *is* vanity, and it *is* an evil disease.

Mat. 6:7. But when ye pray [And in praying], use not vain repetitions, as the heathen [Gentiles] *do:* for they think that they shall be heard for their much speaking.

Jas. 1:27. Pure religion and undefiled before God and the Father [our God and Father] is this, To visit the fatherless and widows in their affliction, *and* to keep himself [oneself] unspotted from the world.

VENGEANCE.

Psa. 94:1. O Lord [O Jehovah, thou] God, to whom vengeance belongeth; O God [Thou God], to whom vengeance belongeth, shew thyself [shine forth].

Psa. 149:7. To execute vengeance upon the heathen [nations], *and* punishments upon the people [peoples];

Prov. 6:34. For jealousy *is* the rage of a man: therefore [And] he will not spare in the day of vengeance.

Isa. 35:4. Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompense [*with* the recompense of God]; he will come and save you.

Acts 28:4. And when the barbarians saw the *venomous* beast hang on [creature hanging from] his hand, they said among themselves [one to another], No doubt this man is a murderer, whom, though he hath escaped [from] the sea, yet vengeance suffereth not to live [yet Justice hath not suffered to live].

Rom. 12:19. Dearly beloved, avenge not yourselves [Avenge not yourselves, beloved], but—*rather*—give place unto wrath: for it is written, Vengeance *is* mine [belongeth unto me]; I will repay [recompense], saith the Lord.

VIRTUE.

Lu. 6:19. And the whole [all the] multitude sought to touch him: for there went virtue out of him [for power came forth from him], and healed *them* all.

Lu. 8:46. And [But] Jesus said, Somebody hath touched [some one did touch] me: for I perceive that virtue is gone out of me [that power has gone forth from me].

Phil. 4:8. Finally, brethren, whatsoever things are true, whatsoever things *are* honest [honorable], whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

II Pe. 1:3. According as [Seeing that] his divine power hath given [granted] unto us all things that *pertain* unto life and godliness, through the knowledge of him that—hath—called us to [by his own] glory and virtue: 5. And besides this [Yea, and for this very cause], giving [adding on your part] all diligence, add to your faith virtue [in your faith supply virtue]; and to [in *your*] virtue, knowledge;

VOWS.

Gen. 28:20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, 22. Then this stone, which I have set up for a pillar, shall be God's house:

Job 22:27. Thou shalt make thy prayer unto him, and he shall [will] hear thee, and thou shalt pay thy vows.

Psa. 22:25. My praise *shall be* of thee in the great congregation [Of thee cometh my praise in the great assembly]: I will pay my vows before them that fear him.

Psa. 50:14. Offer unto God [the sacrifice of] thanksgiving; and pay thy vows unto the most [Most] High: 15. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Psa. 61:5. Thou, O God, hast heard my vows: 8. So will I sing praise unto thy name for ever, that I may daily perform my vows.

Psa. 65:1. Praise waiteth for thee, O God, in Sion [Zion]: and unto thee shall the vow be performed.

Psa. 66:13. I will go [come] into thy house with burnt offerings: I will pay thee my vows, 14. Which my lips—have—uttered, and my mouth hath spoken [spake], when I was in trouble [distress].

Psa. 76:11. Vow, and pay unto the Lord [Jehovah] your God: let all that be round about him bring presents unto him that ought to be feared.

Psa. 116:14. I will pay my vows unto the Lord [Jehovah] now [yea,] in the presence of all his people.

Ecc. 5:4. When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed [vowest]. 5. Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay. 6. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine [thy] hands?

Jon. 2:9. But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that [which] I have vowed. Salvation *is* of the Lord [Jehovah].

WAGES.

Lev. 19:13. Thou shalt not defraud [oppress] thy neighbour [neighbor], neither [nor] rob *him:* the wages of him that is hired [a hired servant] shall not abide with thee all night until the morning.

Deut. 24:14. Thou shalt not oppress an [a] hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers [sojourners] that *are* in thy land within thy gates: 15. At [in] his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the Lord [Jehovah], and it be sin unto thee.

Jer. 22:13. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong [injustice]; *that* useth his neighbour's [neighbor's] service without wages, and giveth him not for his work [hire];

Lu. 10:7. For the labourer [laborer] is worthy of his hire.

Col. 4:1. Masters, give [render] unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

Jas. 5:4. Behold, the hire of the labourers [laborers] who—have—reaped down [mowed] your fields, which is of you kept back by fraud, crieth [out]: and the cries of them which [that]—have—reaped are [have] entered into the ears of the Lord of sabaoth [Sabaoth].

See *SERVANT*.

WALKING IN THE LIGHT.

Deut. 5:23. And it came to pass, when ye heard the voice out of the midst of the darkness, (for [while] the mountain did burn [was burning] with fire), that ye came near unto me, *even* all the heads of your tribes, and your elders;

Psa. 119:105. Thy word *is* a lamp unto my feet, and a light unto my path.

Lu. 11:34. The light [lamp] of the body is the [thine] eye:—therefore—when thine eye is single, thy whole body also is full of light; but when *thine eye* [it] is evil, thy body also *is* full of darkness. 35. Take heed [Look] therefore, that [whether] the light which [that] is in thee be not darkness.

Jno. 3:19. And this is the condemnation [judgment], that [the] light is come into the world, and men loved [the] darkness rather than [the] light, because their deeds [works] were evil. 20. For every one that doeth evil hateth the light, neither [and] cometh to the light, lest his deeds [works] should be reproved. 21. But he that doeth [the] truth cometh to the light, that his deeds [works] may be made manifest, that they are [have been] wrought in God.

Jno. 12:35. Then Jesus [Jesus therefore] said unto them, Yet a little while is the light with [among] you. Walk while ye have the light, lest darkness come upon you [that darkness overtake you not]: for [and] he that walketh in darkness knoweth not whither he goeth.

Rom. 6:4. Therefore we are buried [We were buried therefore] with him by [through] baptism into death: that like as Christ was raised up from the dead by [through] the glory of the Father,—even—so we also should walk in newness of life.

Rom. 13:13. Let us walk honestly [becomingly], as in the day; not in rioting [revelling] and drunkenness, not in cham-

bering and wantonness, not in strife and envying [jealousy]:

Col. 1:10. That ye might [to] walk worthy [worthily] of the Lord unto all pleasing, being fruitful [bearing fruit] in every good work, and increasing in the knowledge of God;

Col. 2:6. As ye have therefore [As therefore ye] received Christ Jesus the Lord, *so* walk—ye—in him:

Col. 3:16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in [with] psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord [God].

I Jno. 1:7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus—Christ—his Son cleanseth us from all sin.

WAR.

I Ch. 22:8. But the word of the Lord [Jehovah] came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight.

II Ch. 11:4. Thus saith the Lord [Jehovah], Ye shall not go up, nor fight against your brethren: return every man to his house; for this thing is—done—of me. And they obeyed [So they hearkened unto] the words of the Lord [Jehovah], and returned from going against Jeroboam.

Psa. 46:9. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

Psa. 68:30. Rebuke the company of spearmen [wild beast of the reeds], the multitude of the bulls, with the calves of the people [peoples], *till every one* submit himself with [Trampling under foot the] pieces of silver: scatter thou the people [He hath scattered the peoples] *that* delight in war.

Psa. 120:6. My soul hath long dwelt [had her dwelling] with him that hateth peace. 7. I *am for* peace: but when I speak, they *are* for war.

Isa. 2:4. And he shall [will] judge among [between] the nations, and shall rebuke [will decide concerning] many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Mat. 24:6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must [needs] come to pass, but the end is not yet.

Rev. 13:10. He that leadeth into captivity shall go into captivity [If any man *is* for captivity, into captivity he goeth]: he that killeth with the sword [if any man shall kill with the sword,] must be killed with the sword [with the sword must he be killed]. Here is the patience and the faith of the saints.

WATCHFULNESS.

Ex. 34:12. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

Deut. 4:9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen [saw], and lest they depart from thy heart all the days of thy life: but teach them thy sons [but make them known unto thy children], and thy sons' sons [children's children]: 23. Take heed unto yourselves, lest ye forget the covenant of the Lord [Jehovah] your God, which he made with you, and make you a graven image, *or* the likeness [in the form] of any *thing*, which the Lord [Jehovah] thy God hath forbidden thee.

Deut. 12:13. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

Josh. 23:11. Take good heed therefore unto yourselves, that ye love the Lord [Jehovah] your God.

I Ki. 8:25. So that [If only] thy children take heed to their way, that they [to] walk before me as thou hast walked before me.

Neh. 4:9. Nevertheless [But] we made our prayer unto our God, and set a watch against them day and night, because of them.

Psa. 39:1. I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

Psa. 119:9. Wherewithal [Wherewith] shall a young man cleanse his way? by taking heed *thereto* according to thy word.

Psa. 141:3. Set a watch, O Lord [Jehovah], before my mouth; keep the door of my lips.

Prov. 4:23. Keep thy heart with all diligence; for out of it *are* the issues of life. 25. Let thine eyes look right on, and let thine eyelids look straight before thee. 26. Ponder [Make level] the path of thy feet, and let all thy ways be established.

Prov. 8:34. Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

Prov. 16:17. The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.

Mat. 6:1. Take heed that ye do not your alms [righteousness] before men, to be seen of them: otherwise [else] ye have no reward of [with] your Father which [who] is in heaven.

Mat. 18:10. Take heed [See] that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which [who] is in heaven.

Mat. 24:4. And Jesus answered and said unto them, Take heed that no man deceive you [lead you astray].

Mat. 25:13. Watch therefore, for ye know neither [not] the day nor the hour —wherein the Son of man cometh—.

Mat. 26:40. And he cometh unto the disciples, and findeth them asleep [sleeping], and saith unto Peter, What, could ye not watch with me one hour? 41. Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

Mk. 4:24. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to [unto] you: and unto you that hear shall more be given [and more shall be given unto you].

Lu. 11:35. Take heed [Look] therefore that [whether] the light which [that] is in thee be not darkness.

Rom. 11:21. For if God spared not the natural branches, *take heed* lest he also spare not thee [neither will he spare thee].

I Co. 9:27. But I keep under [buffet] my body, and bring *it* into subjection [bondage]: lest that by any means, when [after that] I have preached to others, I myself should be a castaway [rejected].

I Co. 10:12. Wherefore let him that thinketh he standeth take heed lest he fall.

I Co. 16:13. Watch ye, stand fast in the faith, quit you like men, be strong.

Eph. 5:15. See then that ye walk circumspectly [Look therefore carefully how ye walk], not as fools [not as unwise], but as wise,

I Thes. 5:4. But ye, brethren, are not in darkness, that that day should overtake you as a thief. 6. Therefore [So then] let us not sleep, as *do* others [the rest]; but let us watch and be sober. 21. Prove all things; hold fast that which is good.

II Ti. 4:5. But watch thou [But be thou sober] in all things, endure afflictions [suffer hardship], do the work of an evangelist, make full proof of [fulfill] thy ministry.

Heb. 2:1. Therefore we ought to give the more earnest heed to the things which we have [that were] heard, lest at any time we should let *them* slip [lest haply we drift away from them].

I Pe. 4:7. The end of all things is at hand: be ye therefore sober [of sound mind], and watch [be sober] unto prayer.

I Pe. 5:8. Be sober, be vigilant [watchful];—because—your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Rev. 3:2. Be [thou] watchful, and strengthen [establish] the things which [that] remain, that are [which were] ready to die: for I have not found thy works perfect [no works of thine perfected] before [my] God. 3. Remember therefore how thou hast received and heard [didst hear], and hold fast [and keep it], and repent. If therefore thou shalt not watch, I will come—on thee—as a thief, and thou shalt not know what hour I will come upon thee. 11. —Behold,—I come quickly: hold that fast which thou hast, that no man [one] take thy crown.

Rev. 16:15. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

WICKED.

Psa. 11:5. The Lord [Jehovah] trieth the righteous: but the wicked and him that loveth violence his soul hateth.

Psa. 32:10. Many sorrows *shall be* to the wicked: but he that trusteth in the Lord [Jehovah], mercy [lovingkindness] shall compass him about.

Psa. 37:17. For the arms of the wicked shall be broken: but the Lord [Jehovah] upholdeth the righteous.

Psa. 68:6. God setteth the solitary in families: he bringeth out those which are bound with chains [bringeth out the prisoners into prosperity]: but the rebellious dwell in a dry [parched] *land*.

Psa. 75:10. All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted [lifted up].

Psa. 125:5. As for such as turn aside unto their crooked ways, the Lord [Jehovah] shall [will] lead them forth with the workers of iniquity:—*but*—peace—*shall* —*be* upon Israel.

Prov. 10:6. Blessings *are* upon the head of the just [righteous]: but violence covereth the mouth of the wicked. 9. He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

Prov. 11:3. The integrity of the upright shall guide them: but the perverseness of transgressors [the treacherous] shall destroy them. 5. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

Prov. 15:9. The way of the wicked *is* an abomination unto [to] the Lord [Jehovah]: but he loveth him that followeth after righteousness. 10. Correction *is* grievous unto [There is grievous correction for] him that forsaketh the way; *and* he that hateth reproof shall die.

Prov. 28:1. The wicked flee when no man pursueth: but the righteous are bold as a lion.

Isa. 57:20. The wicked *are* like the troubled sea, when [for] it cannot rest, whose [and its] waters cast up mire and dirt. 21. *There is* no peace, saith my God, to the wicked.

Mat. 6:23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that [the] darkness!

Jno. 8:34. Jesus answered them, Verily, verily, I say unto you, Whosoever [Every one that] committeth sin is the servant

[bondservant] of sin. 44. Ye are of *your* father the devil, and the lusts of your father ye will do [it is your will to do].

Acts 8:21. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of [before] God. 23. For I perceive [see] that thou art in the gall of bitterness, and *in* the bond of iniquity.

Rom. 2:7. To them who by patient continuance [patience] in well doing seek for glory and honour [honor] and immortality [incorruption], eternal life: 8. But unto them that are contentious [factious], and do not obey [obey not] the truth, but obey unrighteousness, indignation and wrath [shall be wrath and indignation]. 9. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile [Greek]; 10. But glory, honour [honor], and peace, to every man that worketh good, to the Jew first, and also to the Gentile [Greek]:

Rom. 8:5. For they that are after the flesh do mind the things of the flesh; 7. Because the carnal mind [mind of the flesh] *is* enmity against God: for it is not subject to the law of God, neither indeed can [it] be. 8. So then [And] they that are in the flesh cannot please God.

I Pe. 4:17. For the time *is come* that judgment must [for judgment to] begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? 18. And if the righteous [is] scarcely—be—saved, where shall the ungodly and the sinner appear?

I Jno. 3:8. He that committeth [doeth] sin is of the devil; for the devil sinneth from the beginning. For this purpose [To this end was] the Son of God—was—manifested, that he might destroy the works of the devil. 10. In this the children of God are manifest and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 14. We know that we have passed from [out of] death unto [into] life, because we love the brethren. He that loveth not—*his* brother—abideth in death. 15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

PUNISHMENT OF: Gen. 2:17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Ex. 20:5. I the Lord [Jehovah] thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto [upon] the third and [upon the] fourth *generation* of them that hate me;

Num. 15:31. Because he hath despised the word of the Lord [Jehovah], and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

Deut. 11:26. Behold, I set before you this day a blessing and a curse; 28. A [the] curse, if ye will not obey [hearken unto] the commandments of the Lord [Jehovah] your God,

I Sa. 12:25. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

II Sa. 7:14. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

Job 11:20. The eyes of the wicked shall fail, and they shall not escape [have no way to flee], and their hope *shall be—as—* the giving up of the ghost.

Psa. 1:4. The ungodly [wicked] *are* not so: but *are* like the chaff which the wind driveth away. 5. Therefore the ungodly [wicked] shall not stand in the judgment, nor sinners in the congregation of the righteous. 6. For the Lord [Jehovah] knoweth the way of the righteous: but the way of the ungodly [wicked] shall perish.

Psa. 5:5. The foolish [arrogant] shall not stand in thy sight: thou hatest all workers of iniquity.

Psa. 34:16. The face of the Lord [Jehovah] *is* against them that do evil, to cut off the remembrance of them from the earth. 21. Evil shall slay the wicked: and they that hate the righteous shall be desolate [condemned].

Psa. 145:20. The Lord [Jehovah] preserveth all them that love him: but all the wicked will he destroy.

Prov. 19:16. He that keepeth the commandment keepeth his—own—soul; *but* he that despiseth his [is careless of his] ways shall die.

Prov. 29:1. He, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

Mat. 10:28. And fear not them which [Be not afraid of them that] kill the body, but are not able to kill the soul: but rather fear him which [who] is able to destroy both soul and body in hell. 33. But whosoever shall deny me before men, him will I also deny before my Father which [who] is in heaven.

Mat. 22:13. Then said the king [the king said] to the servants, Bind him hand and foot,—and take him away,—and cast *him* [out] into outer darkness; there shall be [the] weeping and [the] gnashing of teeth.

Mat. 26:24. The Son of man goeth [even] as it is written of him: but woe unto that man by [through] whom the Son of man is betrayed! it had been good [good were it] for that man if he had not been born.

Lu. 17:1. Then said he [And he said] unto the disciples, It is impossible but that offences will [occasions of stumbling should] come: but woe *unto him,* through whom they come! 2. It were better [well] for him that [if] a millstone were hanged about his neck, and he cast [thrown] into the sea, [rather] than that he should of-

fend one of these little ones [cause one of these little ones to stumble].

Acts 3:23. And it shall come to pass [It shall be], *that* every soul, which will [that shall] not hear [hearken to] that prophet, shall be [utterly] destroyed from among the people.

Rom. 1:18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold [hinder] the truth in unrighteousness;

I Co. 6:9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Jas. 5:1. Go to [Come] now, *ye* rich men, weep and howl for your miseries that shall come [are coming] upon *you*. 2. Your riches are corrupted, and your garments are motheaten. 3. Your gold and [your] silver is cankered [are rusted]; and the [their] rust of them shall be a witness [for a testimony] against you, and shall eat your flesh as—it were—fire. Ye have heaped [laid up your] treasure together for the last days.

I Jno. 3:14. We know that we have passed from [out of] death unto life, because we love the brethren. He that loveth not—*his* brother—abideth in death. 15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

WISDOM, *SPIRITUAL.*

Psa. 107:43. Whoso *is* wise—, and—will observe [give heed to] these *things*, even [And] they shall understand [will consider] the lovingkindness of the Lord [Jehovah].

Psa. 111:10. The fear of the Lord [Jehovah] *is* the beginning of wisdom: a good understanding have all they that do *his commandments:*

Prov. 1:7. The fear of the Lord [Jehovah] *is* the beginning of knowledge: *but* fools [the foolish] despise wisdom and instruction.

Prov. 3:13. Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding.

Prov. 7:2. Keep my commandments, and live; and my law as the apple of thine eye. 3. Bind them upon thy fingers, write them upon the table [tablet] of thine [thy] heart. 4. Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

Prov. 12:1. Whoso loveth instruction [correction] loveth knowledge: but he that hateth reproof *is* brutish. 8. A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

Prov. 19:8. He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good. 20. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

Prov. 23:12. Apply thine [thy] heart unto instruction, and thine ears to the words of knowledge. 19. Hear thou, my son, and be wise, and guide thine [thy] heart in the way. 23. Buy the truth, and sell *it* not; *also* [yea] wisdom, and instruction, and understanding.

Mat. 7:24. Therefore whosoever [Every one therefore that] heareth these sayings [words] of mine, and doeth them, I will liken him [shall be likened] unto a wise man, which [who] built his house upon a rock: 25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a [the] rock.

Mat. 11:19. But [And] wisdom is justified of her children [by her works].

Mat. 25:1. Then shall the kingdom of heaven be likened unto ten virgins, which [who] took their lamps, and went forth to meet the bridegroom. 2. And five of them were wise [foolish], and five *were* foolish [wise]. 3. They that *were* [For the] foolish took their lamps, and took no oil with them: 4. But the wise took oil in their vessels with their lamps.

I Co. 3:18. Let no man deceive himself. If any man among you seemeth to be wise [thinketh that he is wise among you] in this world, let him become a fool, that he may be [become] wise.

I Co. 13:11. When I was a child, I spake as a child, I understood [felt] as a child, I thought as a child: but when I became [now that I am become] a man, I [have] put away childish things.

II Co. 8:7. Therefore [But], as ye abound in every *thing, in* faith, and utterance, and knowledge, and *in* all diligence [earnestness] and *in* your love to us, *see* that ye abound in this grace also.

Eph. 5:15. See then that ye walk circumspectly [Look therefore carefully how ye walk], not as fools [unwise], but as wise, 16. Redeeming the time, because the days are evil. 17. Wherefore be ye not unwise [foolish], but understanding what the will of the Lord *is*.

WOMEN.

Gen. 2:18. And the Lord [Jehovah] God said, *It is* not good that the man should be alone; I will make him an [a] help meet for him. 21. And the Lord [Jehovah] God caused a deep sleep to fall upon Adam [the man], and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22. And the rib, which the Lord [Jehovah] God had taken from man, made he a woman, and brought her unto the man.

Gen. 3:16. Unto the woman he said, I will greatly multiply thy sorrow [pain] and thy conception; in sorrow [pain] thou shalt bring forth children; and thy desire

shall be to thy husband, and he shall rule over thee.

Prov. 11:16. A gracious woman retaineth honour [obtaineth honor]: 22. *As* a jewel [ring] of gold in a swine's snout, *so is* a fair woman which [that] is without discretion.

Prov. 12:4. A virtuous [worthy] woman *is* a [the] crown to [of] her husband: but she that maketh ashamed *is* as rottenness in his bones.

Prov. 14:1. Every wise woman buildeth her house: but the foolish plucketh it down with her [own] hands.

Prov. 18:22. *Whoso* findeth a wife findeth a good *thing*, and obtaineth favour [favor] of the Lord [Jehovah].

Prov. 21:9. *It is* better to dwell in a corner of the housetop, than with a brawling [contentious] woman in a wide house. 19. *It is* better to dwell in the [a] wilderness [desert land], than with a contentious and an angry [fretful] woman.

Prov. 31:10. Who can find a virtuous [worthy] woman? for her price *is* far above rubies. 11. The heart of her husband doth safely trust [trusteth] in her, so that he shall have no need of spoil [lack of gain]. 12. She will do [doeth] him good and not evil all the days of her life.

I Co. 14:34. Let your [the] women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience [let them be in subjection], as also saith the law. 35. And if they will [would] learn any thing, let them ask their [own] husbands at home: for it is a shame for women [shameful for a woman] to speak in the church.

II Ti. 3:6. For of this sort [of these] are they which [that] creep into houses, and lead [take] captive silly women laden with sins, led away with [by] divers lusts, 7. Ever learning, and never able to come to the knowledge of the truth.

WORD OF GOD.

Ex. 19:9. And the Lord [Jehovah] said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and [may also] believe thee for ever. And Moses told the words of the people unto the Lord [Jehovah].

Deut. 29:29. The secret *things belong* unto the Lord [Jehovah] our God: but those [the] *things which* [that] *are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

Deut. 31:26. Take this book of the law, and put it in [by] the side of the ark of the covenant of the Lord [Jehovah] your God, that it may be there for a witness against thee.

I Ch. 16:15. Be ye mindful always of his covenant [Remember his covenant forever]; the word *which* he commanded to a thousand generations;

Job 22:22. Receive, I pray thee, the law from his mouth, and lay up his words in thine [thy] heart.

Psa. 1:2. But his delight *is* in the law of the Lord [Jehovah]; and in [on] his law doth he meditate day and night.

Psa. 12:6. The words of the Lord [Jehovah] *are* pure words: *as* silver tried in a furnace of [on the] earth, purified seven times.

Psa. 19:7. The law of the Lord [Jehovah] *is* perfect, converting [restoring] the soul: the testimony of the Lord [Jehovah] *is* sure, making wise the simple. 8. The statutes [precepts] of the Lord *are* right, rejoicing the heart: the commandment of the Lord [Jehovah] *is* pure, enlightening the eyes.

Psa. 33:4. For the word of the Lord [Jehovah] *is* right; 6. By the word of the Lord [Jehovah] were the heavens made; and all the host of them by the breath of his mouth.

Psa. 85:8. I will hear what God the Lord [Jehovah] will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

Psa. 111:7. The works of his hands *are* verity [truth] and judgment [justice]; all his commandments [precepts] *are* sure. 8. They stand fast [are established] for ever and ever,—*and*—[They] *are* done in truth and uprightness.

Psa. 119:9. Wherewithal [Wherewith] shall a young man cleanse his way? by taking heed *thereto* according to thy word. 11. Thy word have I hid [laid up] in mine [my] heart, that I might not sin against thee.

Prov. 30:5. Every word of God *is* pure [tried]: he *is* a shield unto them that put their trust [take refuge] in him. 6. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Isa. 8:16. Bind [thou] up the testimony, seal the law among my disciples. 20. To the law and to the testimony: if they speak not according to this word, *it is* because [surely] *there is* no light [morning] in [for] them.

Eze. 44:5. And the Lord [Jehovah] said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord [Jehovah], and all the laws thereof;

Hab. 2:2. And the Lord [Jehovah] answered me, and said, Write the vision, and make *it* plain upon tables [tablets], that he may run that readeth it.

Mat. 7:24. Therefore whosoever [Every one therefore that] heareth these sayings [words] of mine, and doeth them, I will liken him [shall be likened] unto a wise man, which [who] built his house upon a [the] rock:

Mat. 15:3. But [And] he answered and said unto them, Why do ye also transgress the commandment of God by [because of] your tradition? 9. But in vain they do worship me, teaching *for* [*as their*] doctrines the commandments [precepts] of men.

Mk. 12:24. And Jesus—answering—said unto them, Do ye not therefore err [Is it not for this cause that ye err], because [that] ye know not the scriptures, neither [nor] the power of God?

Mk. 13:31. Heaven and earth shall pass away, but my words shall not pass away.

Lu. 11:28. But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

Lu. 16:17. And [But] it is easier for heaven and earth to pass [away], than [for] one tittle of the law to fail [fall].

Jno. 5:24. Verily, verily, I say unto you, He that heareth my word, and believeth—on—him that sent me, hath everlasting [eternal] life, and shall not come [cometh not] into condemnation [judgment]; but is passed from [hath passed out of] death unto [into] life. 39. [Ye] Search the scriptures for in them ye think [because ye think that in them] ye have eternal life: and they [these] are they which testify [bear witness] of me.

Rom. 10:17. So then faith *cometh* by [So belief cometh of] hearing, and hearing by the word of God [Christ].

Rom. 16:26. But now is made manifest [manifested], and by the scriptures of the prophets, according to the commandment of the everlasting [eternal] God, [is] made known to all [the] nations for the [unto] obedience of faith:

I Co. 10:11. Now—all—these things happened unto them for ensamples [by way of example]: and they are [were] written for our admonition, upon whom the ends of the world [ages] are come.

I Co. 15:3. For I delivered unto you first of all that which I also received,—how—that Christ died for our sins according to the scriptures;

II Co. 3:6. Who also—hath—made us able [sufficient as] ministers of the [a] new testament [covenant]; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

Col. 3:16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in [with] psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord [unto God].

I Ti. 4:5. For it is sanctified by [through] the word of God and prayer. 6. If thou put the brethren in remembrance [in mind] of these things, thou shalt be a good minister of Jesus Christ, nourished—up—in the words of [the] faith and of [the] good doctrine, whereunto thou hast attained [which thou hast followed until now].

II Ti. 1:13. Hold—fast—the form [pattern] of sound words, which thou hast heard of [from] me, in faith and love which is in Christ Jesus.

Heb. 11:3. Through [By] faith we understand that the worlds were [have been] framed by the word of God, so that things which are [what is] seen were not made [hath not been made out] of things which—do—appear.

Rev. 1:2. Who bare record [witness] of the word of God, and of the testimony of Jesus Christ, and [even] of all things that he saw. 3. Blessed *is* he that readeth, and they that hear the words of this [the] prophecy, and keep those [the] things which [that] are written therein: for the time *is* at hand.

Rev. 22:18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things [them], God shall add unto him the plagues that [which] are written in this book: 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book [from the tree] of life, and out of the holy city,—and *from* the things—which are written in this book.

WORKS.

Psa. 37:3. Trust in the Lord [Jehovah], and do good;—*so* shalt thou—dwell in the land, and—verily—thou shalt be fed [feed on his faithfulness].

Psa. 90:17. And let the beauty [favor] of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Mat. 6:1. Take heed that ye do not your alms [righteousness] before men, to be seen of them: otherwise [else] ye have no reward of [with] your Father which [who] is in heaven.

Mat. 10:42. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Mat. 18:5. And whoso shall receive one such little child in my name receiveth me.

Mat. 19:16. And, behold, one came and said unto him, Good Master [Teacher], what good thing shall I do, that I may have eternal life? 17. And he said unto him, Why callest thou me good [Why askest thou me concerning that which is good]? *there is* none good but one, *that is,* God [One there is who is good]: but if thou wilt [wouldest] enter into life, keep the commandments.

Jno. 3:21. But he that doeth [the] truth cometh to the light, that his deeds [works] may be made manifest, that they are [have been] wrought in God.

Jno. 15:2. Every branch in me that beareth not fruit he taketh [it] away: and every *branch* that beareth fruit, he purgeth [cleanseth] it, that it may bring forth [bear] more fruit.

II Co. 9:8. And God *is* able to make all grace abound toward [unto] you; that ye, always having [having always] all sufficiency in all *things* [everything], may abound to every good work:

Gal. 6:4. But let every [each] man prove his own work, and then shall he have rejoicing [his glorying] in [regard of] himself alone, and not in another [not of his neighbor].

Eph. 2:8. For by grace are ye [have ye been] saved through faith; and that not of yourselves: *it is* the gift of God: 9. Not of works, lest any man should boast [that no man should glory].

Col. 1:10. That ye might [To] walk worthy [worthily] of the Lord unto all pleasing, being fruitful [bearing fruit] in every good work, and increasing in the knowledge of God;

II Thes. 2:17. Comfort your hearts, and stablish you [establish them] in every good word and work [work and word].

II Ti. 1:9. Who—hath—saved us, and called *us* with an [a] holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus.

Heb. 6:10. For God *is* not unrighteous to forget your work and labour [labor] of [the] love, which ye—have—shewed [showed] toward his name, in that ye—have—ministered to the saints, and [still] do minister.

Heb. 10:24. And let us consider one another to provoke unto love and—to—good works:

Heb. 13:21. Make you perfect in every good work [thing] to do his will, working in you [us] that which is wellpleasing in his sight, through Jesus Christ; to whom *be* [the] glory for ever and ever.

Rev. 14:13. And I heard a voice from heaven saying—unto me—, Write, Blessed *are* the dead which [who] die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours [labors]; and [for] their works do follow [with] them.

WORLDLINESS.

Prov. 14:12. There is a way which seemeth right unto a man, but the end thereof *are* the ways of death. 13. Even in laughter the heart is sorrowful; and the end of—that—mirth *is* heaviness.

Prov. 15:21. Folly *is* joy to *him that is* destitute [void] of wisdom: but a man of understanding walketh uprightly [maketh straight his going].

Prov. 21:17. He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

Prov. 23:20. Be not among winebibbers; among riotous [gluttonous] eaters of flesh: 21. For the drunkard and the glutton shall come to poverty: and drowsiness shall [will] clothe *a man* with rags.

Prov. 27:1. Boast not thyself of to morrow; for thou knowest not what a day may bring forth. 7. The full soul loatheth an [a] honeycomb; but to the hungry soul every bitter thing is sweet.

Mat. 6:25. Therefore I say unto you, Take no thought [Be not anxious] for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat [the food], and the body than [the] raiment?

Mat. 10:39. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Mat. 16:26. For what is a man profited [shall a man be profited], if he shall gain the whole world, and lose his own soul [forfeit his life]? or what shall a man give in exchange for his soul [life]?

Mat. 18:1. At the same time [In that hour] came the disciples unto Jesus, saying, Who [then] is the greatest in the kingdom of heaven? 2. And Jesus [he] called [to him] a little child—unto him—, and set him in the midst of them, 3. And said, Verily I say unto you, Except ye be converted [ye turn], and become as little children, ye shall not [in no wise] enter into the kingdom of heaven.

Mat. 24:38. For as in the days that [those days which] were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe [Noah] entered into the ark, 39. And [they] knew not until the flood came, and took them all away; so shall also the coming of the Son of man be [be the coming of the Son of man].

Lu. 12:19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, —*and*—be merry.

Lu. 21:34. And [But] take heed to yourselves lest at any time [haply] your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares [come on you suddenly as a snare].

Jno. 12:43. For they loved the praise [glory that is] of men more than the praise [glory that is] of God.

Jno. 15:19. If ye were of the world, the world would love his [its] own: but because ye are not of the world, but I have chosen [chose] you out of the world, therefore the world hateth you.

Rom. 12:2. And be not conformed [fashioned according] to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that [the] good, and acceptable, and perfect, will of God.

II Ti. 3:2. For men shall be lovers of their own selves [of self], covetous [lovers of money], boasters, proud [haughty], blasphemers [railers], disobedient to parents, unthankful, unholy, 3. Without natural affection, trucebreakers [implacable], false accusers [slanderers], incontinent [without self-control], fierce, despisers of those that are good [no lovers of good], 4. Traitors, heady [headstrong], highminded [puffed up], lovers of pleasures more [rather] than lovers of God; 5. Having [Holding] a form of godliness, but denying [having denied] the power thereof: from such [from these also] turn away.

I Pe. 2:11.—Dearly—beloved, I beseech *you* as strangers [sojourners] and pilgrims, [to] abstain from fleshly lusts, which war against the soul:

I Jno. 2:15. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. 16. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride [vainglory] of life, is not of the Father, but is of the world. 17. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

WORSHIP.

Ex. 34:8. And Moses made haste, and bowed his head toward the earth, and worshipped.

Psa. 27:4. One *thing* have I desired [asked] of the Lord [Jehovah], that will I seek after; that I may dwell in the house of the Lord [Jehovah] all the days of my life, to behold the beauty of the Lord [Jehovah], and to enquire in his temple.

Psa. 29:2. Give [Ascribe] unto the Lord [Jehovah] the glory due unto his name; worship the Lord [Jehovah] in the beauty of holiness [holy array].

Psa. 35:18. I will give thee thanks in the great congregation [assembly]: I will praise thee among much people.

Psa. 63:1. O God, thou *art* my God; early [earnestly] will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty [weary] land, where no water is;

Psa. 84:1. How amiable *are* thy tabernacles, O Lord [Jehovah] of hosts! 2. My soul longeth, yea, even fainteth for the courts of the Lord [Jehovah]: my heart and my flesh crieth [cry] out for [unto] the living God.

Psa. 95:6. O come, let us worship and bow down: let us kneel before the Lord [Jehovah] our maker.

Psa. 100:1. Make a joyful noise unto the Lord [Jehovah], all ye lands. 2. Serve the Lord [Jehovah] with gladness: come before his presence with singing. 3. Know ye that the Lord [Jehovah] he *is* God: *it is* he *that* hath made us, and not we ourselves [we are his]; *we are* his people, and the sheep of his pasture. 4. Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful [give thanks] unto him, *and* bless his name.

Psa. 103:1. Bless the Lord [Jehovah], O my soul: and all that is within me, *bless* his holy name. 2. Bless the Lord [Jehovah], O my soul, and forget not all his benefits: 3. Who forgiveth all thine iniquities; who healeth all thy diseases; 4. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Psa. 138:2. I will worship toward thy holy temple, and praise [give thanks unto] thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

Psa. 149:1. Sing unto the Lord [Jehovah] a new song, *and* his praise in the congregation of saints [assembly of the saints].

Hab. 2:20. The Lord [Jehovah] *is* in his holy temple: let all the earth keep silence before him.

Mat. 18:19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which [who] is in heaven. 20. For where two or three are gathered together in my name, there am I in the midst of them.

Lu. 4:8. Thou shalt worship the Lord thy God, and him only shalt thou serve.

Jno. 4:23. The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and—in—truth: for the Father seeketh such to worship him [for such doth the Father seek to be his worshippers]. 24. God *is* a Spirit: and they that worship him must worship—*him*—in spirit and—in—truth.

I Ti. 2:8. I will therefore that [I desire therefore that the] men pray every where [in every place], lifting up holy hands, without wrath and doubting [disputing].

Heb. 12:28. Wherefore—we—receiving a kingdom which [that] cannot be moved [shaken], let us have grace, whereby we may serve God acceptably [may offer service well-pleasing to God] with reverence and—godly—fear [awe]:

YOKE.

Lev. 26:13. I *am* the Lord [Jehovah] your God, which [who] brought you forth out of the land of Egypt, that ye should not be their bondmen: and I have broken the bands [bars] of your yoke, and made you go upright.

Jer. 5:5. I will get me unto the great men, and will speak unto them; for they have known [know] the way of the Lord [Jehovah], *and* the judgment [justice] of their God: but these have altogether [with one accord have] broken the yoke, *and* burst the bonds.

Jer. 30:8. For it shall come to pass in that day, saith the Lord [Jehovah] of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him [make him their bondman]:

Mat. 11:29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30. For my yoke *is* easy, and my burden is light.

Acts 15:10. Now therefore why tempt ye [make ye trial of] God, to [that ye should] put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

YOUNG MEN.

Psa. 119:9. Wherewithal [Wherewith] shall a young man cleanse his way? by taking heed *thereto* according to thy word.

Psa. 148:12. Both young men, and maidens [virgins]; old men, and children: 13. Let them praise the name of the Lord [Jehovah]: for his name alone is excellent [exalted]; his glory *is* above the earth and heaven [the heavens].

Prov. 3:1. My son, forget not my law; but let thine heart keep my commandments: 2. For length of days, and long life [years of life], and peace, shall [will] they add to thee. 3. Let not mercy [kindness] and truth forsake thee: bind them about thy neck; write them upon the table [tablet] of thine [thy] heart:

Prov. 4:1. Hear, ye children [my sons], the instruction of a father, and attend to know understanding. 2. For I give you good doctrine, forsake ye not my law. 3. For I was my father's son [son unto my father], tender and only *beloved* in the sight of my mother.

Prov. 5:1. My son, attend unto my wisdom, *and* bow [incline] thine ear to my understanding: 2. That thou mayest regard [preserve] discretion, and *that* thy lips may keep knowledge.

Prov. 10:1. A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

Prov. 13:1. A wise son *heareth* his father's instruction: but a scorner [scoffer] heareth not rebuke.

Prov. 15:5. A fool despiseth his father's instruction [correction]: but he that regardeth reproof is prudent [getteth prudence]. 20. A wise son maketh a glad father: but a foolish man despiseth his mother.

Prov. 20:29. The glory of young men *is* their strength: and the beauty of old men *is* the gray [hoary] head.

Prov. 27:11. My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

Prov. 28:7. Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men* [gluttons] shameth his father.

I Ti. 4:12. Let no man despise thy youth; but be thou an example [ensample] of the believers [to them that believe], in word, in conversation [manner of life], in charity [love],—in spirit,—in faith, in purity.

II Ti. 2:22. Flee also [But flee] youthful lusts: but follow righteousness, faith, charity [love], peace, with them that call on the Lord out of a pure heart. 23. But foolish and unlearned [ignorant] questions avoid [refuse], knowing that they —do—gender strifes.

Tit. 2:6. Young [The younger] men likewise exhort to be sober minded.

I Jno. 2:13. I write unto you, young men, because ye have overcome the wicked [evil] one. I write [have written] unto you, little children, because ye have known [know] the Father. 14. I have written unto you, fathers, because ye have known [know] him *that* [who] *is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked [evil] one.

ZEAL, *RELIGIOUS.*

Josh. 24:15. And if it seem evil unto you to serve the Lord [Jehovah], choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood [beyond the river], or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord [Jehovah]. 16. And the people answered and said, God forbid [Far be it from us] that we should forsake the Lord [Jehovah], to serve other gods;

I Ki. 9:4. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments [ordinances]:

Psa. 42:1. As the hart panteth after the water brooks, so panteth my soul after thee, O God. 2. My soul thirsteth for God, for the living God: when shall I come and appear before God?

Psa. 119:139. My zeal hath consumed me, because mine enemies [adversaries] have forgotten thy words.

Ecc. 9:10. Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave [Sheol], whither thou goest.

Isa. 60:1. Arise, shine; for thy light is come, and the glory of the Lord [Jehovah] is risen upon thee.

Lu. 22:32. But I have prayed [made supplication] for thee, that thy faith fail not: and [do thou,] when thou art converted [when once thou hast turned again], strengthen [establish] thy brethren. 33. And he said unto him, Lord, I am ready

to go with thee [with thee I am ready to go], both into [to] prison, and to death.

Jno. 9:4. I [We] must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Rom. 1:8. First, I thank my God through Jesus Christ for you all, that your faith is spoken of [proclaimed] throughout the whole world. 9. For God is my witness, whom I serve with [in] my spirit in the gospel of his Son, that without ceasing [how unceasingly] I make mention of you always in my prayers;

I Co. 14:12. Even so [So also] ye, forasmuch as [since] ye are zealous of spiritual *gifts*, seek that ye may excel [abound] to the edifying of the church.

I Co. 15:58. Therefore [Wherefore], my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour [labor] is not in vain in the Lord.

Gal. 4:18. But *it is* good to be zealously affected always in *a* good *thing* [zealously sought in a good matter at all times],

Gal. 6:9. Let us not be weary in well doing: for in due season we shall reap, if we faint not.

Eph. 5:15. See then that ye walk circumspectly [Look therefore carefully how ye walk], not as fools [unwise], but as wise, 16. Redeeming the time, because the days are evil.

Phil. 2:15. That ye may be [become] blameless and harmless, the sons [children] of God, without rebuke [blemish], in the midst of a crooked and perverse nation [generation], among whom ye shine [are seen] as lights in the world;

Tit. 2:14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people [people for his own possession], zealous of good works.

Heb. 13:13. Let us go forth therefore unto him without the camp, bearing his reproach. 14. For here have we no continuing [For we have not here an abiding] city, but we seek one [seek after the city which is] to come. 15. By him therefore [Through him then] let us offer the [up a] sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks [which make confession] to his name.

Rev. 3:19. As many as I love, I rebuke [reprove] and chasten: be zealous therefore, and repent.

ILLUSTRATIONS OF: Isa. 6:8. I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

Mic. 3:8. Truly [But as for me] I am full of power by the spirit of the Lord [Jehovah], and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

Mk. 5:20. And he departed [went his way], and began to publish in Decapolis how great things Jesus had done for him; and all *men* did marvel [marvelled].

Mk. 14:29. But Peter said unto him, Although all shall be offended, yet *will* not I. 30. And Jesus saith unto him, Verily I say unto thee, That this day [that thou today], *even* in this night, before the cock crow twice,—thou—shalt deny me thrice. 31. But he spake the more [exceeding] vehemently, If I should [must] die with thee, I will not deny thee—in any wise—. Likewise [And in like manner] also said they all.

Mk. 16:20. They went forth, and preached every where, the Lord working with *them*, and confirming the work [word] with signs following [by the signs that followed].

Acts 18:25. This man was [had been] instructed in the way of the Lord; and being fervent in the spirit, he spake and talked diligently [taught accurately] the things of the Lord [concerning Jesus], knowing only the baptism of John. 26. And he began to speak boldly in the synagogue: whom [but] when Aquila and Priscilla had heard [heard him], they took him unto *them*, and expounded unto him the way of God more perfectly [accurately].

Rom. 9:1. I say the truth in Christ, I lie not, my conscience—also—bearing me witness [witness with me] in the Holy Ghost [Spirit], 2. That I have great heaviness and continual sorrow [sorrow and unceasing pain] in my heart. 3. For I could wish that [I] myself were accursed [anathema] from Christ for my brethren [brethren's sake], my kinsmen according to the flesh:

Rom. 10:1. Brethren, my heart's desire and prayer [my supplication] to God for Israel is [for them], that they might [may] be saved.

II Pe. 2:4. For if God spared not the angels that [when they] sinned, but cast *them* down to hell, and delivered [committed] *them* into chains [pits] of darkness, to be reserved unto judgment; 5. And spared not the old [ancient] world, but saved [preserved] Noah the eighth *person* [with seven others], a preacher of righteousness, bringing in the [when he brought a] flood upon the world of the ungodly:

III Jno :4. I have no greater joy than to hear that my children walk in truth [Greater joy have I none than this, to hear of my children walking in the truth]. 6. Which have borne [who bare] witness of thy charity [to thy love] before the church: whom if thou bring [whom thou wilt do well to set] forward on their journey after a godly sort [worthily of God]—, thou shalt do well—: 7. Because that for his name's sake [the sake of the Name] they went forth, taking nothing of the Gentiles.

THE WISDOM OF SOLOMON

Sayings Commonly Attributed to Solomon
FROM
The Books of Proverbs and Ecclesiastes
Alphabetically Arranged

BY
F. DUDLEY JONES

*"Have not I written to thee excellent things in counsels and knowledge * * * ?"—Prov. 22:20.*

FOREWORD

THE following is a list of some of the proverbial sayings from the books of "Proverbs" and "Ecclesiastes" commonly attributed to Solomon. According to I Kings 4:32, "he spake three thousand proverbs and his songs were a thousand and five." Many of these are doubtless found in the two books mentioned above. These consist of wise sayings, gnomic statements, epigrammatic observations, and proverbial sentences, besides a number of longer discussions in poetic form—all on the general subject of wisdom with personal, moral, social, religious or political bearing. Many are obscure and recondite. Many still live with plain and fresh meaning for this modern age.

The following collection is an alphabetical arrangement under a subject index of the more obvious and apposite and familiar "Sayings" of Solomon found in the book of "Proverbs," with a few selections from "Ecclesiastes." The most terse and epigrammatic are chosen with reference to what is plain, obvious and of immediate meaning. Included with these are parts of the longer poetic discourses that have a permanent place in the memory and interest of the average reader of the Bible. This list has statements that take the form of a rearrangement in the order of the "Sayings." It is not intended to be an interpretation, but a grouping of the quick, incisive sayings of the Wise Man on subjects of live moral and religious interest.

To those who join in Solomon's prayer for "an understanding heart"; who would be wise in the conduct of life; who would be kind, just and liberal; who would grow into a deeper and broader concept of human relations, this study will prove of greatest importance.

"Happy is the man that findeth wisdom, and the man that getteth understanding."—Prov. 3:13.

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WISDOM OF SOLOMON

ABOMINATION. See *Seven Things;* also *Wicked.*

AGE.

The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

Children's children *are* the crown of old men; and the glory of children *are* their fathers.

The glory of young men *is* their strength: and the beauty of old men *is* the gray head.

Remove not the old landmark; and enter not into the fields of the fatherless:

For their Redeemer *is* mighty; he shall plead their cause with thee.

Say not thou, What is *the cause* that the former days were better than these? for thou dost not inquire wisely concerning this.

ADULTERY. See *Harlot.*

ANGER.

Hatred stirreth up strifes: but love covereth all sins.

Riches profit not in the day of wrath.

He that troubleth his own house shall inherit the wind.

A fool's wrath is presently known: but a prudent *man* covereth shame.

He that is soon angry dealeth foolishly.

He that is slow to wrath *is* of great understanding: but *he that is* hasty of spirit exalteth folly.

A soft answer turneth away wrath: but grievous words stir up anger.

A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

He that is slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.

The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

He loveth transgression that loveth strife.

A man of understanding is of an excellent spirit.

The lot causeth contentions to cease, and parteth between the mighty.

A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.

The discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

A man of great wrath shall suffer punishment: for if thou deliver *him,* yet thou must do it again.

It is an honour for a man to cease from strife: but every fool will be meddling.

Say not thou, I will recompense evil; *but* wait on the Lord, and he shall save thee.

A gift in secret pacifieth anger: and a reward in the bosom, strong wrath.

Make no friendship with an angry man; and with a furious man thou shalt not go.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.

Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

For thou shalt heap coals of fire upon his head.

He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

As coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

An angry man stirreth up strife, and a furious man aboundeth in transgression.

Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

BALANCE, False. See *Lying.*

BRIBE. See *Lying.*

CHARITY. See *Liberality.*

CHASTISEMENT. See *Reproof.*

CONTENTMENT.

Better *is* little with the fear of the Lord, than great treasure and trouble therewith.

Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

Better *is* a little with righteousness, than great revenues without right.

Better *is* a dry morsel, and quietness therewith, than a house full of sacrifices *with* strife.

Better *is* a handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

[See *Unsatisfied.*]

COUNSEL.

In the multitude of counsellors *there is* safety.

The counsels of the wicked *are* deceit.

The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

To the counsellors of peace *is* joy.

The righteous *is* more excellent than his neighbour: but the way of the wicked seduceth them.

Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

Commit thy works unto the Lord, and thy thoughts shall be established.

A man's heart deviseth his way: but the Lord directeth his steps.

There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.

Every purpose is established by counsel: and with good advice make war.

There is no wisdom nor understanding nor counsel against the Lord.

For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

COVETOUSNESS. See *Greed; Riches.*

CRUELTY. See *Kindness.*

DILIGENCE. See *Sluggard.*

DISCIPLINE. See *Parent and Child; Reproof.*

DRUNKARD. See *Temptation.*

ENVY. See *Jealousy.*

FALSE WITNESS. See *Slander; Lying.*

FATHER. See *Parent and Child.*

FEAR OF GOD.

So shalt thou find favour and good understanding in the sight of God and man.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

The fear of the Lord *is* to hate evil.

The fear of the Lord *is* the beginning of wisdom: and the knowledge of the Holy *is* understanding.

The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.

In the fear of the Lord *is* strong confidence: and his children shall have a place of refuge.

The fear of the Lord *is* a fountain of life, to depart from the snares of death.

The fear of the Lord *is* the instruction of wisdom.

By mercy and truth iniquity is purged: and by the fear of the Lord *men* depart from evil.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

Whoso trusteth in the Lord, happy *is* he.

The name of the Lord *is* a strong tower: the righteous runneth into it, and is safe.

The fear of the Lord *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.

My son, fear thou the Lord and the king: *and* meddle not with them that are given to change:

For their calamity shall rise suddenly; and who knoweth the ruin of them both?

Evil men understand not judgment: but they that seek the Lord understand all *things.*

He that putteth his trust in the Lord shall be made fat.

The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.

Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

Though a sinner do evil a hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

FOLLY. See *Fool.*

FOOL.

Fools despise wisdom and instruction.

Surely in vain the net is spread in the sight of any bird.

How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

The wise shall inherit glory: but shame shall be the promotion of fools.

A prating fool shall fall.

It is as sport to a fool to do mischief.

Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

Folly *is* joy to *him that is* destitute of wisdom: but a man of understanding walketh uprightly.

Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it?*

The eyes of a fool *are* in the ends of the earth.

A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

As snow in summer, and as rain in harvest, so honour is not seemly for a fool.

Answer not a fool according to his folly, lest thou also be like unto him.

Answer a fool according to his folly, lest he be wise in his own conceit.

He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh damage.

As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.

The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.

As a dog returneth to his vomit, *so* a fool returneth to his folly.

A stone *is* heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.

If a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

For as the crackling of thorns under a pot, so *is* the laughter of a fool: this also *is* vanity.

Dead flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

[See *Wisdom.*]

FRIEND.

The rich *hath* many friends.

A friend loveth at all times, and a brother is born for adversity.

A man *that hath* friends must shew himself friendly: and there is a friend *that* sticketh closer than a brother.

Make no friendship with an angry man; and with a furious man thou shalt not go.

Thine own friend, and thy father's friend, forsake not.

He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

Two *are* better than one; because they have a good reward for their labour.

Again, if two lie together, then they have heat: but how can one be warm *alone?*

[See *Neighbor.*]

GLADNESS. See *Joy.*

GREED.

He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

He that oppresseth the poor to increase his *riches, and* he that giveth to the rich, *shall* surely *come* to want.

He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

He that hateth covetousness shall prolong *his* days.

He that maketh haste to be rich shall not be innocent.

He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

He that is of a proud heart stirreth up strife.

So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase.

[See *Riches.*]

HARLOTS.

For her house inclineth unto death, and her paths unto the dead.

None that go unto her return again, neither take they hold of the paths of life.

For the lips of a strange woman drop *as* a honeycomb, and her mouth *is* smoother than oil:

But her end is bitter as wormwood, sharp as a twoedged sword.

Her feet go down to death; her steps take hold on hell.

Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them.*

Hear me now therefore, O ye children, and depart not from the words of my mouth.

Remove thy way far from her, and come not nigh the door of her house:

Lest thou give thine honour unto others, and thy years unto the cruel:

Lest strangers be filled with thy wealth; and thy labours *be* in the house of a stranger;

And thou mourn at the last, when thy flesh and thy body are consumed,

And say, How have I hated instruction, and my heart despised reproof;

And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

I was almost in all evil in the midst of the congregation and assembly.

And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:

To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

For by means of a whorish woman *a man is brought* to a piece of bread: and the adulteress will hunt for the precious life.

Can a man take fire in his bosom, and his clothes not be burned?

Can one go upon hot coals, and his feet not be burned?

So he that goeth in to his neighbour's wife: whosoever toucheth her shall not be innocent.

But whoso committeth adultery with a woman lacketh understanding: he *that* doeth it destroyeth his own soul.

For at the window of my house I looked through my casement,

And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

Passing through the street near her corner; and he went the way to her house,

In the twilight, in the evening, in the black and dark night:

And, behold, there met him a woman *with* the attire of a harlot, and subtile of heart.

(She *is* loud and stubborn; her feet abide not in her house:

Now *is she* without, now in the streets, and lieth in wait at every corner.)

So she caught him, and kissed him, *and* with an impudent face said unto him,

I have peace offerings with me; this day have I paid my vows.

Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.

I have perfumed my bed with myrrh, aloes, and cinnamon.

Come, let us take our fill of love until the morning: let us solace ourselves with loves.

For the goodman *is* not at home, he is gone a long journey:

He hath taken a bag of money with him, *and* will come home at the day appointed.

With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

Let not thine heart decline to her ways, go not astray in her paths.

For she hath cast down many wounded: yea, many strong *men* have been slain by her.

Her house *is* the way to hell, going down to the chambers of death.

A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

For she sitteth at the door of her house, on a seat in the high places of the city,

To call passengers who go right on their ways:

Whoso *is* simple, let him turn in hither.

Stolen waters are sweet, and bread *eaten* in secret is pleasant.

But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

The mouth of strange women *is* a deep pit: he that is abhorred of the Lord shall fall therein.

For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

He that keepeth company with harlots spendeth *his* substance.

Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

Give not thy strength unto women, nor thy ways to that which destroyeth kings.

And I find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

[See *Temptation*.]

HATRED. See *Anger.*

HEART.

Keep thy heart with all diligence; for out of it *are* the issues of life.

The wise in heart will receive commandments.

The heart of the wicked *is* little worth.

They that are of a froward heart *are* abomination to the Lord.

The fool *shall be* servant to the wise of heart.

A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

A sound heart *is* the life of the flesh.

Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.

The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

The heart of him that hath understanding seeketh knowledge.

He that is of a merry heart *hath* a continual feast.

The heart of the righteous studieth to answer.

The preparations of the heart in man, and the answer of the tongue, *is* from the Lord.

A man's heart deviseth his way: but the Lord directeth his steps.

The wise in heart shall be called prudent.

He that hath a froward heart findeth no good.

The foolishness of man perverteth his way: and his heart fretteth against the Lord.

Who can say, I have made my heart clean, I am pure from my sin?

He that loveth pureness of heart, *for* the grace of his lips the king *shall be* his friend.

The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.

The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

HUMILITY. See *Pride.*

JEALOUSY.

A wound and dishonour shall he get; and his reproach shall not be wiped away.

For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.

He will not regard any ransom; neither will he rest content, though thou givest many gifts.

Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy?

Envy thou not the oppressor, and choose none of his ways.

Among the righteous *there is* favour.

Let not thine heart envy sinners: but *be thou* in the fear of the Lord all the day long.

Be not thou envious against evil men, neither desire to be with them.

Fret not thyself because of evil *men*, neither be thou envious at the wicked.

JOY.

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

The hope of the righteous *shall be* gladness.

When the wicked perish, *there is* shouting.

Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

The desire accomplished is sweet to the soul.

Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.

The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones.

The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.

As he that taketh away a garment in cold weather, *and as* vinegar upon nitre, so *is* he that singeth songs to a heavy heart.

As cold waters to a thirsty soul, so *is* good news from a far country.

The full soul loatheth a honeycomb; but to the hungry soul every bitter thing is sweet.

In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.

Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

Let him drink, and forget his poverty, and remember his misery no more.

I said of laughter, *It is* mad: and of mirth, What doeth it?

For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

For all his days *are* sorrows, *and* his travail grief: yea, his heart taketh not rest in the night. This is also vanity.

Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better.

The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun.

KINDNESS.

The desire of a man *is* his kindness.

Most men will proclaim every one his own goodness: but a faithful man who can find?

Mercy and truth preserve the king: and his throne is upholden by mercy.

Rob not the poor, because he *is* poor: neither oppress the afflicted in the gate.

Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

Open thy mouth, judge righteously, and plead the cause of the poor and needy.

For yielding pacifieth great offences.
Let not mercy and truth forsake thee.
The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.
A righteous *man* regardeth the life of his beast: but the tender mercies of the wicked *are* cruel.
Mercy and truth *shall be* to them that devise good.
He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.
[See *Liberality.*]

KING.

When thou sittest to eat with a ruler, consider diligently what *is* before thee:
And put a knife to thy throat, if thou *be* a man given to appetite.
Be not desirous of his dainties: for they *are* deceitful meat.
It is the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.
For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge the state *thereof* shall be prolonged.
As a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.
The prince that wanteth understanding *is* also a great oppressor.
When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.
The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.
If a ruler hearken to lies, all his servants *are* wicked.
The king that faithfully judgeth the poor, his throne shall be established for ever.
Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he.
It is not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:
Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.
In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.
The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.
A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.
It is an abomination to kings to commit wickedness: for the throne is established by righteousness.
Righteous lips *are* the delight of kings; and they love him that speaketh right.
The wrath of a king *is as* messengers of death: but a wise man will pacify it.
In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.
Excellent speech becometh not a fool: much less do lying lips a prince.
Delight is not seemly for a fool; much less for a servant to have rule over princes.
The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.
The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.
A king that sitteth in the throne of judgment scattereth away all evil with his eyes.
A wise king scattereth the wicked, and bringeth the wheel over them.
The king's heart *is* in the hand of the Lord, *as* the rivers of water: he turneth it whithersoever he will.
Better *is* a poor and a wise child, than an old and foolish king, who will no more be admonished.
Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

LABOR. See *Sluggard.*

LIBERALITY.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.
He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.
He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.
Honour the Lord with thy substance, and with the firstfruits of all thine increase:
So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.
Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it.*
Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.
There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.
The liberal soul shall be made fat.
He that watereth shall be watered also himself.
He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he.
A man's gift maketh room for him, and bringeth him before great men.
Many will entreat the favour of the prince: and every man *is* a friend to him that giveth gifts.
He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

LYING.

He that hideth hatred and lying lips, and he that uttereth a slander, *is* a fool.

A false balance *is* abomination to the Lord: but a just weight *is* his delight.

The perverseness of transgressors shall destroy them.

The counsels of the wicked *are* deceit.

He that speaketh truth sheweth forth righteousness: but a false witness deceit.

Deceit *is* in the heart of them that imagine evil.

Lying lips *are* abomination to the Lord: but they that deal truly *are* his delight.

A righteous *man* hateth lying.

A faithful witness will not lie: but a false witness will utter lies.

The folly of fools *is* deceit.

A true witness delivereth souls: but a deceitful *witness* speaketh lies.

A just weight and balance *are* the Lord's: all the weights of the bag *are* his work.

A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

A gift *is as* a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.

A false witness shall not be unpunished; and *he that* speaketh lies shall not escape.

It is naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

An inheritance *may be* gotten hastily at the beginning: but the end thereof shall not be blessed.

The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

He that hateth dissembleth with his lips, and layeth up deceit within him;

When he speaketh fair, believe him not: for *there are* seven abominations in his heart.

Whose hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

[See *Slander.*]

MERCIFULNESS.

See *Kindness; Liberality.*

MONEY.

See *Riches.*

MOTHER.

See Parent and Child; Wife.

MOUTH.

Put away from thee a froward mouth, and perverse lips put far from thee.

The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding.

In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.

The tongue of the just *is as* choice silver.

The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness.

A hypocrite with *his* mouth destroyeth his neighbour.

By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

A man shall be satisfied with good by the fruit of *his* mouth: and the recompense of a man's hands shall be rendered unto him.

The tongue of the wise *is* health.

The lip of truth shall be established for ever: but a lying tongue *is* but for a moment.

Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.

In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.

The talk of the lips *tendeth* only to penury.

The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit.

The lips of the wise disperse knowledge.

The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it!*

The mouth of the wicked poureth out evil things.

The preparations of the heart in man, and the answer of the tongue, *is* from the Lord.

The sweetness of the lips increaseth learning.

The heart of the wise teacheth his mouth, and addeth learning to his lips.

Pleasant words *are as* a honeycomb, sweet to the soul, and health to the bones.

An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

He that hath a perverse tongue falleth into mischief.

Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook.

A fool's lips enter into contention, and his mouth calleth for strokes.

A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

A word fitly spoken *is like* apples of gold in pictures of silver.

A soft tongue breaketh the bone.

The legs of the lame are not equal: so *is* a parable in the mouth of fools.

As a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.

Seest thou a man *that is* hasty in his words? *there is* more hope of a fool than of him.

NEIGHBOR.

Debate thy cause with thy neighbour *himself;* and discover not a secret to another.

Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and *so* hate thee.

Neither go into thy brother's house in the day of thy calamity: *for* better *is* a neighbour *that is* near than a brother far off.

Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

He that is void of wisdom despiseth his neighbour.

The righteous *is* more excellent than his neighbour: but the way of the wicked seduceth them.

He that despiseth his neighbour sinneth.

The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

[See *Friend.*]

OMNISCIENCE

The eyes of the Lord *are* in every place, beholding the evil and the good.

Hell and destruction *are* before the Lord: how much more then the hearts of the children of men?

All the ways of a man *are* clean in his own eyes; but the Lord weigheth the spirits.

The lot is cast into the lap; but the whole disposing thereof *is* of the Lord.

The fining pot *is* for silver, and the furnace for gold: but the Lord trieth the hearts.

The hearing ear, and the seeing eye, the Lord hath made even both of them.

Man's goings *are* of the Lord; how can a man then understand his own way?

The spirit of man *is* the candle of the Lord, searching all the inward parts of the belly.

Every way of a man *is* right in his own eyes: but the Lord pondereth the hearts.

There is no wisdom nor understanding nor counsel against the Lord.

The horse *is* prepared against the day of battle: but safety *is* of the Lord.

I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it,* that *men* should fear before him.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.

For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

PARENT AND CHILD.

My son, attend to my words; incline thine ear unto my sayings.

Let them not depart from thine eyes; keep them in the midst of thine heart.

For they *are* life unto those that find them, and health to all their flesh.

My son, keep thy father's commandment, and forsake not the law of thy mother:

Bind them continually upon thine heart, *and* tie them about thy neck.

My son, keep my words, and lay up my commandments with thee.

Keep my commandments, and live; and my law as the apple of thine eye.

Bind them upon thy fingers, write them upon the table of thine heart.

A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

A wise son *heareth* his father's instruction.

A good *man* leaveth an inheritance to his children's children.

A wise son maketh a glad father: but a foolish man despiseth his mother.

A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

Children's children *are* the crown of old men; and the glory of children *are* their fathers.

He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.

A foolish son *is* a grief to his father, and bitterness to her that bare him.

A foolish son *is* the calamity of his father.

He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

The just *man* walketh in his integrity: his children *are* blessed after him.

Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

Train up a child in the way he should go: and when he is old, he will not depart from it.

Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him.

Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

Thou shalt beat him with the rod, and shalt deliver his soul from hell.

Hearken unto thy father that begat thee, and despise not thy mother when she is old.

Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men* shameth his father.

Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer.

The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.

He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

There is a generation *that* curseth their father, and doth not bless their mother.

The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

My son, hear the instruction of thy father, and forsake not the law of thy mother.

My son, if thou wilt receive my words, and hide my commandments with thee;

So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;

Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding;

If thou seekest her as silver, and searchest for her as *for* hid treasures;

Then shalt thou understand the fear of the Lord, and find the knowledge of God.

My son, forget not my law; but let thine heart keep my commandments: Let thine heart retain my words: keep my commandments, and live.

Hear, O my son, and receive my sayings; and the years of thy life shall be many.

[See *Reproof.*]

THE POOR. See *Poverty;* also *Liberality.*

POVERTY.

Yet a little sleep, a little slumber, a little folding of the hands to sleep:

So shall thy poverty come as one that travelleth, and thy want as an armed man.

He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.

The destruction of the poor *is* their poverty.

Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.

The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

The poor is hated even of his own neighbour.

Whoso mocketh the poor reproacheth his Maker.

The poor useth entreaties; but the rich answereth roughly.

Better *is* the poor that walketh in his integrity, than he that is perverse in his lips and is a fool.

All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with* words, *yet* they *are* wanting *to him.*

A poor man *is* better than a liar.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

The rich ruleth over the poor, and the borrower *is* servant to the lender.

A poor man that oppresseth the poor *is like* a sweeping rain which leaveth no food.

Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

The poor and the deceitful man meet together: the Lord lighteneth both their eyes.

There is a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me.

[See *Riches.*]

PRIDE.

Trust in the Lord with all thine heart: and lean not unto thine own understanding.

But with the lowly *is* wisdom.

Before honour *is* humility.

Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

By humility *and* the fear of the Lord *are* riches, and honour, and life.

Put not forth thyself in the presence of the king, and stand not in the place of great *men:*

For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

As the fining pot for silver, and the furnace for gold; so *is* a man to his praise.

A man's pride shall bring him low: but honour shall uphold the humble in spirit.

The king *himself* is served by the field.

Pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

When pride cometh, then cometh shame: but with the lowly *is* wisdom.

He that is despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

Only by pride cometh contention: but with the well advised *is* wisdom.

In the mouth of the foolish *is* a rod of pride.

A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.

The Lord will destroy the house of the proud: but he will establish the border of the widow.

Every one *that is* proud in heart *is* an abomination to the Lord.

Pride *goeth* before destruction, and a haughty spirit before a fall.

There is a way that seemeth right unto a man; but the end thereof *are* the ways of death.

Through desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.

Before destruction the heart of man is haughty; and before honour *is* humility.

A high look, and a proud heart, *and* the ploughing of the wicked, *is* sin.

Proud *and* haughty scorner *is* his name, who dealeth in proud wrath.

Whoso boasteth himself of a false gift *is like* clouds and wind without rain.

It is not good to eat much honey: so *for men* to search their own glory *is not* glory.

Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

Boast not thyself of to morrow; for thou knowest not what a day may bring forth.

The rich man *is* wise in his own conceit: but the poor that hath understanding searcheth him out.

He that hardeneth his heart shall fall into mischief.

There is a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.

There is a generation, O how lofty are their eyes! and their eyelids are lifted up.

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth.

PRINCE. See *King.*

PROMISE. See *Surety.*

PROPRIETY. See *Seemliness.*

PRUDENCE. See *Wisdom.*

PUNISHMENT. See *Retribution;* also *Reproof.*

REPROOF.

My son, despise not the chastening of the Lord; neither be weary of his correction:

For whom the Lord loveth he correcteth; even as a father the son *in whom* he delighteth.

For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:

To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding.

He *is in* the way of life that keepeth instruction: but he that refuseth reproof erreth.

Whoso loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honoured.

Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.

The ear that heareth the reproof of life abideth among the wise.

He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

He that handleth a matter wisely shall find good.

The instruction of fools *is* folly.

A reproof entereth more into a wise man than a hundred stripes into a fool.

Chasten thy son while there is hope, and let not thy soul spare for his crying.

Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

Smite a scorner, and the simple will beware: and reprove one that hath understanding, *and* he will understand knowledge.

Judgments are prepared for scorners, and stripes for the back of fools.

The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly.

When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

If thou faint in the day of adversity, thy strength *is* small.

He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

But to them that rebuke *him* shall be delight, and a good blessing shall come upon them.

As an earring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

A whip for the horse, a bridle for the ass, and a rod for the fool's back.

Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

He that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

A man that flattereth his neighbour spreadeth a net for his feet.

Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

A servant will not be corrected by words: for though he understand he will not answer.

It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

RETRIBUTION.

In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

A man shall be satisfied with good by the fruit of *his* mouth: and the recompense of a man's hands shall be rendered unto him.

There is a way which seemeth right unto a man; but the end thereof *are* the ways of death.

The wicked is driven away in his wickedness: but the righteous hath hope in his death.

Death and life *are* in the power of the tongue.

The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain.

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity.

All go unto one place; all are of the dust, and all turn to dust again.

There is no man that hath power over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.

He shall die without instruction; and in the greatness of his folly he shall go astray.

A naughty person, a wicked man, walketh with a froward mouth.

He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

Frowardness *is* in his heart, he deviseth mischief continually; he soweth discord.

Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

As the whirlwind passeth, so *is* the wicked no *more:* but the righteous *is* an everlasting foundation.

The years of the wicked shall be shortened.

The way of the Lord *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

The wicked shall fall by his own wickedness.

Transgressors shall be taken in *their own* naughtiness.

Though hand *join* in hand, the wicked shall not be unpunished.

He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

The wicked is snared by the transgression of *his* lips.

The recompense of a man's hands shall be rendered unto him.

Evil pursueth sinners: but to the righteous good shall be repaid.

The Lord hath made all *things* for himself: yea, even the wicked for the day of evil.

Though hand *join* in hand, he shall not be unpunished.

He that is glad at calamities shall not be unpunished.

An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

Whoso rewardeth evil for good, evil shall not depart from his house.

A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

Shall *not* he render to *every* man according to his works?

For there shall be no reward to the evil *man;* the candle of the wicked shall be put out.

Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

He that diggeth a pit shall fall into it; and whoso breaketh a hedge, a serpent shall bite him.

Cast thy bread upon the waters: for thou shalt find it after many days.

Know thou, that for all these *things* God will bring thee into judgment.

For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

Righteousness delivereth from death.

When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.

As righteousness *tendeth* to life; so he that pursueth evil *pursueth it* to his own death.

[See *Reproof.*]

REVENGE. See *Anger.*

RICHES.

A *good* name *is* rather to be chosen than great riches, *and* loving favour rather than silver and gold.

The rich and poor meet together: the Lord *is* the maker of them all.

Labour not to be rich.

Riches certainly make themselves wings; they fly away as an eagle toward heaven.

Be thou diligent to know the state of thy flocks, *and* look well to thy herds:

For riches *are* not for ever: and doth the crown *endure* to every generation?

Two *things* have I required of thee; deny me *them* not before I die:

Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me:

Lest I be full, and deny *thee,* and say, Who *is* the Lord? or lest I be poor, and steal, and take the name of my God *in vain.*

The abundance of the rich will not suffer him to sleep.

Treasures of wickedness profit nothing.

The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

Riches profit not in the day of wrath.

Strong *men* retain riches.

He that trusteth in his riches shall fall.

The substance of a diligent man *is* precious.

Wealth *gotten* by vanity shall be diminished: but he that gathereth by labour shall increase.

The wealth of the sinner *is* laid up for the just.

The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.

In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.

How much better *is it* to get wisdom than gold! and to get understanding rather to be chosen than silver!

The rich man's wealth *is* his strong city, and as a high wall in his own conceit.

Wealth maketh many friends; but the poor is separated from his neighbour.

There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

[See *Poverty;* also *Greed.*]

RIGHTEOUS.

When it goeth well with the righteous, the city rejoiceth.

To him that soweth righteousness *shall be* a sure reward.

As righteousness *tendeth* to life; so he that pursueth evil *pursueth it* to his own death.

The seed of the righteous shall be delivered.

The righteous shall flourish as a branch.

For the upright shall dwell in the land, and the perfect shall remain in it.

For the froward *is* abomination to the Lord: but his secret *is* with the righteous.

But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

Righteousness exalteth a nation: but sin *is* a reproach to any people.

The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.

For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

The wicked flee when no man pursueth: but the righteous are bold as a lion.

When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is hidden.

For *there is* not a just man upon earth, that doeth good, and sinneth not.

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

The memory of the just *is* blessed: but the name of the wicked shall rot.

The way of the Lord *is* strength to the upright.

The righteous shall never be removed: but the wicked shall not inhabit the earth.

The integrity of the upright shall guide them.

The righteousness of the perfect shall direct his way.

The righteousness of the upright shall deliver them.

The righteous is delivered out of trouble, and the wicked cometh in his stead.

[See *Wicked.*]

RULER. See *King.*

SEVEN THINGS GOD HATES.

These six *things* doth the Lord hate; yea, seven *are* an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood,

A heart that deviseth wicked imaginations, feet that be swift in running to mischief,

A false witness *that* speaketh lies, and he that soweth discord among brethren.

He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the Lord.

Divers weights, *and* divers measures, both of them *are* alike abomination to the Lord.

SEEMLINESS.

As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

For three *things* the earth is disquieted, and for four *which* it cannot bear:

For a servant when he reigneth; and a fool when he is filled with meat;

For an odious *woman* when she is married; and a handmaid that is heir to her mistress.

There be three *things* which go well, yea, four are comely in going:

A lion, *which is* strongest among beasts, and turneth not away for any;

A greyhound; a he goat also; and a king, against whom *there is* no rising up.

To every *thing there is* a season, and a time to every purpose under the heaven:

A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

A time to kill, and a time to heal; a time to break down, and a time to build up;

A time to weep, and a time to laugh; a time to mourn, and a time to dance;

A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

A time to get, and a time to lose; a time to keep, and a time to cast away;

A time to rend, and a time to sew; a time to keep silence, and a time to speak;

A time to love, and a time to hate; a time of war, and a time of peace.

He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

And moreover I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work.

A good name *is* better than precious ointment; and the day of death than the day of one's birth.

For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

A word fitly spoken *is like* apples of gold in pictures of silver.

SCOFFER.

He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man getteth* himself a blot.

If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it.*

Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly.

Fools make a mock at sin.

A scorner loveth not one that reproveth him: neither will he go unto the wise.

When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

The scorner *is* an abomination to men.

Scornful men bring a city into a snare: but wise *men* turn away wrath.

[See *Fool; Reproof.*]

SLANDER.

He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

Frowardness *is* in his heart, he deviseth mischief continually; he soweth discord.

Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

He that winketh with the eye causeth sorrow: but a prating fool shall fall.

He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.

A hypocrite with *his* mouth destroyeth his neighbour.

A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

The simple believeth every word: but the prudent *man* looketh well to his going.

The thoughts of the wicked *are* an abomination to the Lord: but *the words* of the pure *are* pleasant words.

A froward man soweth strife: and a whisperer separateth chief friends.

A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

He that covereth a transgression seeketh love; but he that repeateth a matter separateth *very* friends.

An ungodly witness scorneth judgment.

Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

He that goeth about *as* a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

A false witness shall perish: but the man that heareth speaketh constantly.

Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?

Where no wood is, *there* the fire goeth out: so where *there is* no talebearer, the strife ceaseth.

The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.

Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

[See *Lying.*]

SLUGGARD.

Go to the ant, thou sluggard; consider her ways, and be wise:

Which having no guide, overseer, or ruler,

Provideth her meat in the summer, *and* gathereth her food in the harvest.

He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.

He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.

As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons is* void of understanding.

The hand of the diligent shall bear rule: but the slothful shall be under tribute.

The slothful *man* roasteth not that which he took in hunting.

The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.

In all labour there is profit: but the talk of the lips *tendeth* only to penury.

The way of the slothful *man is* as a hedge of thorns: but the way of the righteous *is* made plain.

He that laboureth, laboureth for himself; for his mouth craveth it of him.

He also that is slothful in his work is brother to him that is a great waster.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

The sluggard will not plough by reason of the cold; *therefore* shall he beg in harvest, and *have* nothing.

The thoughts of the diligent *tend* only to plenteousness.

The desire of the slothful killeth him; for his hands refuse to labour.

The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean *men.*

I went by the field of the slothful, and by the vineyard of the man void of understanding;

And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

Then I saw, *and* considered *it* well: I looked upon *it, and* received instruction.

Yet a little sleep, a little slumber, a little folding of the hands to sleep:

So shall thy poverty come *as* one that travelleth; and thy want as an armed man.

As the door turneth upon his hinges, so *doth* the slothful upon his bed.

The slothful hideth his hand in *his* bosom; it grieveth him to bring it again to his mouth.

The sluggard *is* wiser in his own conceit than seven men that can render a reason.

He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

There is nothing better for a man, *than* that he should eat and drink, and *that* he should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

SORROW. See *Joy.*

SPEECH. See *Mouth.*

STRIFE. See *Anger.*

SURETY.

My son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

Give not sleep to thine eyes, nor slumber to thine eyelids.

Deliver thyself as a roe from the hand *of the hunter,* and as a bird from the hand of the fowler.

He that is surety for a stranger shall smart *for it:* and he that hateth suretiship is sure.

A man void of understanding striketh hands, *and* becometh surety in the presence of his friend.

Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.

Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

TALEBEARER. See *Slander;* also *Lying.*

TEMPTATION.

My son, if sinners entice thee, consent thou not.

Discretion shall preserve thee, understanding shall keep thee:

To deliver thee from the way of the evil *man,* from the man that speaketh froward things.

Avoid it, pass not by it, turn from it, and pass away.

Let thine eyes look right on, and let thine eyelids look straight before thee.

Ponder the path of thy feet, and let all thy ways be established.

Turn not to the right hand nor to the left: remove thy foot from evil.

Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

Be not among winebibbers; among riotous eaters of flesh:

For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.

Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* I felt *it* not: when shall I awake? I will seek it yet again.

It is not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink.

[See *Harlot.*]

TRUST. See *Fear of God.*

UNDERSTANDING. See *Wisdom.*

UNSATISFIED.

Hell and destruction are never full; so the eyes of man are never satisfied.

The horseleech hath two daughters, *crying,* Give, give. There are three *things that* are never satisfied, *yea,* four *things* say not, *It is* enough:

The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

All the rivers run into the sea; yet the sea *is* not full: unto the place from whence the rivers come, thither they return again.

All things *are* full of labour; man cannot utter *it:* the eye is not satisfied with seeing, nor the ear filled with hearing.

All the labour of man *is* for his mouth, and yet the appetite is not filled.

Be not righteous over much, neither make thyself over wise: why shouldest thou destroy thyself?

Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

VANITY.

Wealth *gotten* by vanity shall be diminished: but he that gathereth by labour shall increase.

The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.

And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

[See *Folly.*]

VOW. See *Surety.*

WEALTH. See *Riches.*

WICKED.

The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

For the froward *is* abomination to the Lord: but his secret *is* with the righteous.

The curse of the Lord *is* in the house of the wicked: but he blesseth the habitation of the just.

Enter not into the path of the wicked, and go not in the way of evil *men*.

For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

For they eat the bread of wickedness, and drink the wine of violence.

The way of the wicked *is* as darkness: they know not at what they stumble.

Treasures of wickedness profit nothing.

Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.

The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

The wicked shall fall by his own wickedness.

The simple inherit folly.

The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

The way of transgressors *is* hard.

The evil bow before the good; and the wicked at the gates of the righteous.

The sacrifice of the wicked *is* an abomination to the Lord: but the prayer of the upright *is* his delight.

The way of the wicked *is* an abomination unto the Lord: but he loveth him that followeth after righteousness.

The Lord *is* far from the wicked: but he heareth the prayer of the righteous.

The robbery of the wicked shall destroy them; because they refuse to do judgment.

The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?

A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

She also lieth in wait as *for* a prey, and increaseth the transgressors among men.

The bloodthirsty hate the upright: but the just seek his soul.

[See *Righteous*.]

WIFE.

Drink waters out of thine own cistern, and running waters out of thine own well.

Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.

Let them be only thine own, and not strangers' with thee.

Let thy fountain be blessed: and rejoice with the wife of thy youth.

Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

A gracious woman retaineth honour.

As a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion.

The hand of the diligent shall bear rule: but the slothful shall be under tribute.

Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

Whoso findeth a wife findeth a good *thing*, and obtaineth favour of the Lord.

The contentions of a wife *are* a continual dropping.

House and riches *are* the inheritance of fathers: and a prudent wife *is* from the Lord.

It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

A continual dropping in a very rainy day and a contentious woman are alike.

Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*.

Who can find a virtuous woman? for her price *is* far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands.

She is like the merchants' ships; she bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise *is* good: her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household *are* clothed with scarlet.

She maketh herself coverings of tapestry; her clothing *is* silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth *it;* and delivereth girdles unto the merchant.

Strength and honour *are* her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the Lord, she shall be praised.

Give her of the fruit of her hands; and let her own works praise her in the gates.

WINE. See *Temptation.*

WISDOM.

Doth not wisdom cry? and understanding put forth her voice?

She standeth in the top of high places, by the way in the places of the paths.

She crieth at the gates, at the entry of the city, at the coming in at the doors:

Unto you, O men, I call; and my voice *is* to the sons of man.

O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

By me kings reign, and princes decree justice.

By me princes rule, and nobles, *even* all the judges of the earth.

Riches and honour *are* with me; *yea,* durable riches and righteousness.

My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

Wise *men* lay up knowledge.

A man of understanding holdeth his peace.

He that winneth souls *is* wise.

A man shall be commended according to his wisdom.

A fool's wrath is presently known: but a prudent *man* covereth shame.

The Lord possessed me in the beginning of his way, before his works of old.

I was set up from everlasting, from the beginning, or ever the earth was.

When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth:

While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth:

When he established the clouds above: when he strengthened the fountains of the deep:

When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him;

Rejoicing in the habitable part of his earth.

Wisdom hath builded her house, she hath hewn out her seven pillars:

She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

She hath sent forth her maidens: she crieth upon the highest places of the city,

Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

Come, eat of my bread, and drink of the wine *which* I have mingled.

Forsake the foolish, and live; and go in the way of understanding.

For whoso findeth me findeth life, and shall obtain favour of the Lord.

But he that sinneth against me wrongeth his own soul: all they that hate me love death.

For wisdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is, that* wisdom giveth life to them that have it.

For the Lord giveth wisdom: out of his mouth *cometh* knowledge and understanding.

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding:

For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Length of days *is* in her right hand; *and* in her left hand riches and honour.

Her ways *are* ways of pleasantness, and all her paths *are* peace.

She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

By his knowledge the depths are broken up, and the clouds drop down the dew.

My son, let not them depart from thine eyes: keep sound wisdom and discretion:

So shall they be life unto thy soul, and grace to thy neck.

Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

Wisdom crieth without; she uttereth her voice in the streets:

Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.

Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman.

The law of the wise *is* a fountain of life.
He that walketh with wise *men* shall be wise.
The way of life *is* above to the wise, that he may depart from hell beneath.
How much better *is it* to get wisdom than gold! and to get understanding rather to be chosen than silver!
There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.
Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.
Through wisdom is a house builded; and by understanding it is established.
A wise man *is* strong.
The wise man's eyes *are* in his head.
[See *Folly.*]

WOMAN. See *Wife;* also *Harlot.*

WONDERFUL.

There be three *things which* are too wonderful for me, yea, four which I know not:
The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

WORDS. See *Mouth.*

WRATH. See *Anger.*

CONCLUSION.

The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.
Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.
For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

MOTHERS' SELECTIONS *and* MEMORY VERSES

FOR YOUNG PEOPLE

BY
ELLA BROADUS ROBERTSON

FOREWORD

IT is the purpose of this arrangement of verses to give:—
The outstanding and most important events of the Bible.
The basic philosophies of the Bible on the conduct of life.
Many of the *most loved* verses for *memory work.*

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MOTHERS' SELECTIONS AND MEMORY VERSES FOR YOUNG PEOPLE

HOW GOD MADE THE WORLD.

1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.—Gen. 1:1-11.

[Read the rest of this chapter, how God made the sun, moon and stars, the fishes, the flying fowl, the creeping things and the cattle, and finally man, the ruler over all.]

THE SABBATH.

1 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.—Gen. 2:1-3.

THE FIRST HOME.

8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.—Gen. 2:8, 9.

[Read in chap. 3 how Eve, tempted by the serpent, ate the forbidden fruit, and Adam with her; how they were no longer glad when they heard God's voice, but feared and tried to hide, and accused others for their fault; how they were driven out of the beautiful garden, and to all their work was added pain and difficulty; how death came (ver. 19), yet a Saviour was promised Who should conquer sin and death (ver. 15).]

THE FLOOD.

9 These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch;

16 . . . *with* lower, second, and third *stories* shalt thou make it.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, so did he.—From Gen. 6.

1 And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5 And Noah did according unto all that the Lord commanded him.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

17 . . . and the waters increased, and bare up the ark, and it was lifted up above the earth.

18 . . . and the ark went upon the face of the waters.

19 . . . and all the high hills, that *were* under the whole heaven, were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

23 . . . and Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

1 And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.—From Gen. 7 and 8.

[Read in 8:6-20 about the raven and the dove, and the coming out from the ark.]

21 . . . and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth: neither will I again smite any more every thing living, as I have done.

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.—From Gen. 8.

1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature. . . .

11 . . . neither shall all flesh be cut off any more by the waters of a flood. . . .

12 And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.—From Gen. 9.

ABRAM CALLED TO BE THE FATHER OF THE FAITHFUL.

1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

5 And Abram took Sarai his wife and Lot his brother's son, and all their substance that they had gathered, . . . and they went forth to go into the land of Canaan; and into the land of Canaan they came.

7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

1 After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

2 And Abram said, Lord God, what wilt thou give me, seeing I go childless? . . .

3 Behold, to me thou hast given no seed. . . .

5 And he brought him forth abroad, and said, Look now toward heaven, and tell

the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 And he believed in the Lord; and he counted it to him for righteousness.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again. . . .—From Gen. 12 and 15.

1 And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee. . . .

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

1 . . . and the Lord did unto Sarah as he had spoken.

2 For Sarah . . , bare Abraham a son in his old age. . . .

3 And Abraham called the name of his son . . . Isaac.

4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him. —From Gen. 17 and 21.

[Isaac marries Rebekah (chap. 24) and their sons are Esau and Jacob. Jacob steals the blessing from the elder brother, and flees to Haran, where he lives 20 years, returning with 12 sons. He becomes mighty in prayer like Abraham, and is called Israel, "prince of God."]

HOW THE ISRAELITES WENT DOWN INTO EGYPT.

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

11 . . . but his father observed the saying.

12 And his brethren went to feed their father's flock in Shechem.

13, 14 And Israel said unto Joseph, . . . Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. . . .

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 And it came to pass when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his* coat of *many* colours that *was* on him;

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmaelites . . .

28 . . . and they drew and lifted up Joseph out of the pit, and sold Joseph to the

Ishmaelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

1 . . . and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites. . . .

2 And the Lord was with Joseph. . . .

3, 4 And his master saw that the Lord *was* with him, and that the Lord made all that he did to prosper in his hand. . . . and he made him overseer over his house, and all *that* he had he put into his hand.—From Gen. 37 and 39.

[Joseph is unjustly thrown into prison, where he meets two servants of the king, and explains their dreams (chap. 40). Next the king has a wonderful dream (chap. 41), and Joseph is brought to tell what it means.]

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art:*

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

53 And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

56 . . . And Joseph opened all the storehouses, and sold unto the Egyptians. . . .

57 And all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

3 And Joseph's ten brethren went down to buy corn in Egypt.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them. . . .

[At the second visit he makes himself known.]

3 And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee. . . .

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.—From Gen. 41, 42, and 45.

HOW ISRAEL CAME OUT OF EGYPT.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and grew. . . .

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.—Ex. 1:8-12, 22.

[But the baby Moses is saved from the river, Ex. 2:1-10.]

11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian. . . .—Ex. 2:11, 12, 15.

1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, *even* to Horeb.

2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground.

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And the Lord said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. . . .

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.—Ex. 3:1-8, 10.

[God sends ten Plagues upon Egypt, then Pharaoh lets the people go.]

1 And the Lord said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence. . . .—Ex. 11:1.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and strike the lintel and the two side posts with the blood that *is* in the basin; and none of you shall go out at the door of his house until the morning.

23 For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

29 And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.

31 And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

41 . . . The selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

42 It *is* a night to be much observed unto the Lord for bringing them out from the land of Egypt. . . .—Ex. 12:21-25, 29-32, 41, 42.

21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. —Ex. 13:21.

5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.—Ex. 14:5-7.

[How did they get over the Red Sea? Ex. 14:13-31.]

ON THE JOURNEY TO CANAAN.

[God gives Israel manna for food (Ex. 16) and water from the rock (Ex. 17) and brings them to Sinai.]

THE TEN COMMANDMENTS.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.—Ex. 19:17-19.

1 And God spake all these words, saying,

2 *I am* the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.—Ex. 20:1-17.

[The further Law is given (Leviticus), the beautiful Tabernacle is made, and Aaron and his sons are made priests.]

THE PRIESTLY BLESSING.

22 And the Lord spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The Lord bless thee, and keep thee:

25 The Lord make his face shine upon thee, and be gracious unto thee:

26 The Lord lift up his countenance upon thee, and give thee peace.—Num. 6:22-26.

[When they reach the land of Canaan, the people fear to go in and conquer it (Num. 13 and 14) and are turned back to wander in the wilderness for forty years. Then, after the death of Moses, Joshua brings them in.]

THE WARNING OF MOSES.

4 Hear, O Israel: The Lord our God *is* one Lord:

5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which *are* round about you;

15 (For the Lord thy God *is* a jealous God among you;) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth. —Deut. 6:4-15.

ISRAEL IN THE PROMISED LAND.

7 And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.

8 And Joshua the son of Nun, the servant of the Lord, died, *being* an hundred and ten years old.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.

12 And they forsook the Lord God of their fathers, which brought them out of

the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the Lord to anger.

13 And they forsook the Lord, and served Baal and Ashtaroth.

14 And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

16 Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them.

18 And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge. . . .—From Judg. 2.

[Deborah, Gideon, Samson and Samuel are among the Judges. The beautiful Book of Ruth belongs to this time.]

THE OLD PRIEST AND THE CHILD PROPHET.

1 And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the lamp of God went out in the temple of the Lord, where the ark of God *was*, and Samuel was laid down *to sleep;*

4 That the Lord called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

8 And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the Lord had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

10 And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all *things* which I have spoken. . . .

13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

15 And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the Lord* hath said unto thee? I pray thee hide *it* not from me. . . .

18 And Samuel told him every whit, and hid nothing from him. And he said, It *is* the Lord: let him do what seemeth him good.

19 And Samuel grew, and the Lord was with him. . . .

20 And all Israel . . . knew that Samuel *was* established *to be* a prophet of the Lord. —From I Sa. 3.

[Saul, the first King of Israel, is rejected for disobedience.]

DAVID ANOINTED TO BE KING.

1 And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

4 And Samuel did that which the Lord spake, and came to Bethlehem. . . .

5 And he said, . . . I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed *is* before him.

7 But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the Lord seeth* not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There

remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward.—From I Sa. 16.

[David became a great and good king, "a man after God's own heart." He longed to build a house for God, but God had a greater plan.]

GOD'S PROMISE TO DAVID.

7 And David said to Solomon, My son, as for me, it was in my mind to build a house unto the name of the Lord my God:

8 But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

10 He shall build a house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.—I Ch. 22:7-10. [See II Ch. 7.]

SOME OF DAVID'S PSALMS AND OTHERS.

PSALM 23. OUR SHEPHERD.

1 The Lord *is* my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

PSALM 24. THE KING OF GLORY.

1 The earth *is* the Lord's, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6 This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

8 Who *is* this King of glory? The Lord strong and mighty, the Lord mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The Lord of hosts, he *is* the King of glory. Selah.

PSALM 27. OUR NEVER-FAILING FRIEND.

1 The Lord *is* my light and my salvation; whom shall I fear? the Lord *is* the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

4 One *thing* have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

7 Hear, O Lord, *when* I cry with my voice: have mercy also upon me, and answer me.

8 *When thou saidst,* Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the Lord will take me up.

11 Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.
13 *I had fainted,* unless I had believed to see the goodness of the Lord in the land of the living.
14 Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

PSALM 67. THE JOY OF THE WHOLE EARTH.

1 God be merciful unto us, and bless us; *and* cause his face to shine upon us; Selah.
2 That thy way may be known upon earth, thy saving health among all nations.
3 Let the people praise thee, O God; let all the people praise thee.
4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.
5 Let the people praise thee, O God; let all the people praise thee.
6 *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.
7 God shall bless us; and all the ends of the earth shall fear him.

PSALM 121. OUR KEEPER.

1 I will lift up mine eyes unto the hills, from whence cometh my help.
2 My help *cometh* from the Lord, which made heaven and earth.
3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
4 Behold, he that keepeth Israel shall neither slumber nor sleep.
5 The Lord *is* thy keeper: the Lord *is* thy shade upon thy right hand.
6 The sun shall not smite thee by day, nor the moon by night.
7 The Lord shall preserve thee from all evil: he shall preserve thy soul.
8 The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

PSALM 122. PATRIOTIC HYMN.

1 I was glad when they said unto me, Let us go into the house of the Lord.
2 Our feet shall stand within thy gates, O Jerusalem.
3 Jerusalem is builded as a city that is compact together:
4 Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.
5 For there are set thrones of judgment, the thrones of the house of David.
6 Pray for the peace of Jerusalem: they shall prosper that love thee.
7 Peace be within thy walls, *and* prosperity within thy palaces.
8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.
9 Because of the house of the Lord our God I will seek thy good.

PSALM 148. A SONG OF HEAVEN AND EARTH.

1 Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.
2 Praise ye him, all his angels: praise ye him, all his hosts.
3 Praise ye him, sun and moon: praise him, all ye stars of light.
4 Praise him, ye heavens of heavens, and ye waters that *be* above the heavens.
5 Let them praise the name of the Lord: for he commanded, and they were created.
6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.
7 Praise the Lord from the earth, ye dragons, and all deeps:
8 Fire, and hail; snow, and vapour; stormy wind fulfilling his word:
9 Mountains, and all hills; fruitful trees, and all cedars:
10 Beasts, and all cattle; creeping things, and flying fowl:
11 Kings of the earth, and all people; princes, and all judges of the earth:
12 Both young men, and maidens; old men, and children:
13 Let them praise the name of the Lord: for his name alone is excellent; his glory *is* above the earth and heaven.
14 He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the Lord.

[David's son, Solomon, was famous for his wisdom and riches (II Ch. 9). He built the Temple (II Ch. 3-5) and wrote many Proverbs and Songs.]

PROVERBS FOR BOYS.

A wise son maketh a glad father: but a foolish man despiseth his mother.
Boast not thyself of to morrow; for thou knowest not what a day may bring forth.
Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.
Drink waters out of thine own cistern, and running waters out of thine own well.
Every way of a man *is* right in his own eyes: but the Lord pondereth the hearts.
Fools make a mock at sin.
Good understanding giveth favour: but the way of transgressors is hard.
He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed.
In all thy ways acknowledge him, and he shall direct thy paths.
Justice and judgment *are* the habitation of thy throne.
Keep my commandments, and live; and my law as the apple of thine eye.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

My son, if sinners entice thee, consent thou not.

Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways.

Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.

Pride *goeth* before destruction, and a haughty spirit before a fall.

Quicken thou me according to thy word.

Righteousness exalteth a nation: but sin *is* a reproach to any people.

Seest thou a man diligent in his business? he shall stand before kings.

The eyes of the Lord *are* in every place, beholding the evil and the good.

Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.

Vengeance *belongeth* unto me, I will recompense, saith the Lord.

Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.

Excellent speech becometh not a fool: much less do lying lips a prince.

Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come *as* one that travelleth; and thy want as an armed man.

The zeal of thine house hath eaten me up.

PROVERBS FOR GIRLS.

A soft answer turneth away wrath: but grievous words stir up anger.

Better *is* little with the fear of the Lord, than great treasure and trouble therewith.

Commit thy works unto the Lord, and thy thoughts shall be established.

Death and life *are* in the power of the tongue.

Envy thou not the oppressor, and choose none of his ways.

Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

Go to the ant, thou sluggard; consider her ways, and be wise.

Hatred stirreth up strifes: but love covereth all sins.

If thou faint in the day of adversity, thy strength *is* small.

Joy *cometh* in the morning.

Keep thy heart with all diligence; for out of it *are* the issues of life.

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart.

Many will entreat the favour of the prince: and every man *is* a friend to him that giveth gifts.

Not unto us, O Lord, not unto us, but unto thy name give glory.

Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Pleasant words *are as* a honeycomb, sweet to the soul, and health to the bones.

Quicken me, O Lord, according to thy lovingkindness.

Rob not the poor, because he *is* poor: neither oppress the afflicted in the gate.

Say not thou, I will recompense evil; *but* wait on the Lord, and he shall save thee.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

Unless thy law *had been* my delights, I should then have perished in mine affliction.

Vanity of vanities, saith the Preacher; all *is* vanity.

Wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh *but* in vain.

Ye that love the Lord, hate evil: he preserveth the souls of his saints.

Zeal hath consumed me, because mine enemies have forgotten thy words.

A SERMON TO CHILDREN.

1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For God shall bring every work into judgment, with every secret thing, whether

it be good, or whether *it be* evil.—Ecc. 12:1-7, 13, 14.

[Read Prov. 31:10-31, which describes a busy mother in those times.]

[Under Solomon's son, Rehoboam, ten tribes broke away and formed the Northern Kingdom of Israel (I Ki. 12), and only Judah, with Benjamin, remained. In both kingdoms idolatry led to the downfall of the nation, though God sent many prophets to warn king and people. The Ten Tribes were finally carried captive to Assyria, and the people of Judah to Babylon.]

ELIJAH ON MOUNT CARMEL.

21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the Lord; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.*

26 And they took the bullock, . . . and . . . dressed *it,* and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And . . . *there was* neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord *that was* broken down.

32 . . . and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant. . . .

38 Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it,* they fell on their faces: and they said, The Lord, he *is* the God; the Lord, he *is* the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.—From I Ki. 18.

ISAIAH PROPHESIES OF THE COMING SAVIOUR.

THE LIGHT OF THE WORLD.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—Isa. 9:2, 6, 7.

THE GOOD SHEPHERD.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young. —Isa. 40:11.

THE SUFFERING SAVIOUR.

1 Who hath believed our report? and to whom is the arm of the Lord revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces

from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

10 Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.—Isa. 53: 1-12.

[Isaiah 55 is like a silver trumpet-call. Read it, and learn ver. 6 and 7.]

IN FAR-OFF BABYLON DANIEL SHOWS HIS FAITH.

1 It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel *was* first, . . .

3 . . . and the king thought to set him over the whole realm.

4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom . . . and the princes . . . have consulted together to establish a royal statute, . . . that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king . . . Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true. . . .

13 Then answered they and said, . . . That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said, . . . Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel, . . . O Daniel, servant of the living God,

is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.—From Dan. 6.

[After 70 years the Jews came back to Judea, and rebuilt the Temple and the walls of Jerusalem. They were cured of idolatry. Again the prophets told of the Saviour who was to come. They called him Messiah, "the Anointed."]

6 For thus saith the Lord of hosts; Yet once, it *is* a little while, and I . . .

7 . . . will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.

9 The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.—From Hag. 2.

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. —Zech. 9:9.

1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.—Mal. 3:1.

[It was 400 years more before He came. There had been many changes, and now the Romans ruled the world. When Augustus was Emperor at Rome, and Herod was king in Jerusalem, an old priest named Zacharias was promised a son who should "prepare the way of the Lord." This child was John the Baptist. And to the Virgin Mary an angel gave a still more wonderful promise.]

IMMANUEL, GOD WITH US.

31 . . . Behold, thou shalt bring forth a son, and shalt call his name JESUS*.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.—Lu. 1:31-33.

THE BIRTH OF JESUS CHRIST†.*

1 And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. . . .

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ† the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.—From Lu. 2.

WISE MEN FROM THE EAST VISIT THE NEW-BORN KING.

1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king,

*Jesus means "Saviour."
†Christ is Greek for Messiah, "the Anointed."

behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod. . .

23 And he came and dwelt in a city called Nazareth. . . .—From Mat. 2.

[We have one picture of Jesus as a child. Read it. Lu. 2:40-52. When Jesus was probably 30 years old, there came a Voice in the Wilderness.]

THE TIME HAS COME.

1 In those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.—From Mat. 3.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.—Mk. 1:6-11.

FINDING THE MESSIAH.

35 Again the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.—Jno. 1:35-42.

FISHERS OF MEN.

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land.

And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.—Lu. 5:1-11.

"THE LORD OF LIFE AND DEATH."

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee,* come and lay thy hands on her, that she may be healed; and she shall live. . . .

24 And *Jesus* went with him; and much people followed him, and thronged him.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.—Mk. 5:22-24, 35-43.

THE TWELVE APOSTLES.

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach.

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him. . . .—From Mk. 3.

[Thaddeus=Judas the son or brother of James in Luke's list (6:16), and Bartholomew=Nathanael.]

PART OF THE SERMON ON THE MOUNT.

BELONGING TO CHRIST'S KINGDOM.

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you,* and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so

persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Mat. 5:1-16.

BETTER THAN THE LAW.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Mat. 5:17-20, 43-45.

HOW TO PRAY.

7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Mat. 6:7-15.

TWO OBJECT-LESSONS.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—From Mat. 6.

THE GOLDEN RULE—THE TWO GATES.

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.—Mat. 7:12-14.

JESUS, THE TEACHER, THE PREACHER, THE GOOD PHYSICIAN.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, be-

cause they fainted, and were scattered abroad, as sheep having no shepherd.
37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;
38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.—Mat. 9:35-38.

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.
2 And he sent them to preach the kingdom of God, and to heal the sick.—Lu. 9:1, 2.

THE ONLY MIRACLE RECORDED IN ALL FOUR GOSPELS.

1 After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.
2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?
6 And this he said to prove him: for he himself knew what he would do.
7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.
8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?
10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.
12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.—Jno. 6:1, 2, 5-13.

WHO IS JESUS?

18 And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?
19 They answering said, John the Baptist; but some *say,* Elias; and others *say,* that one of the old prophets is risen again.
20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.
21 And he straitly charged them, and commanded *them* to tell no man that thing;
22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.—Lu. 9:18-22.

GOD'S ANSWER.

2 And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.
3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.
4 And there appeared unto them Elias with Moses: and they were talking with Jesus.
5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.
6 For he wist not what to say; for they were sore afraid.
7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.
8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.
9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.—Mk. 9:2-9.

FINDING THE LOST.

1 Then drew near unto him all the publicans and sinners for to hear him.
2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
3 And he spake this parable unto them, saying,
4 What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
5 And when he hath found *it,* he layeth *it* on his shoulders, rejoicing.
6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.
7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.
8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*
9 And when she hath found *it,* she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—Lu. 15:1-10.

[Read about The Prodigal Son in this same chapter.]

JESUS' LOVE FOR CHILDREN.

13 And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them.*

14 But when Jesus saw *it,* he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.—Mk. 10:13-16.

GOING UP TO JERUSALEM.

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.—Mat. 20:17-19.

A MIRACLE BY THE WAY.

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And Jesus stood still and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.—Mk. 10:46-52.

THE SON OF DAVID.

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him.*

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.—Mk. 11:1-10.

THE WHOLE LAW.

35 Then one of them, *which was* a lawyer, asked *him a question,* tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.—Mat. 22:35-40.

WHO GAVE MOST?

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.—Mk. 12:41-44.

CHRIST WILL COME AGAIN.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.—Mat. 25:1-13.

[This chapter has The Parable of the Talents, and The Last Judgment.]

A TRAITOR AMONG THE TWELVE.

1 Now the feast of unleavened bread drew nigh, which is called the passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.—Lu. 22:1-6.

CHRIST KEEPS THE PASSOVER.

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake *it,* and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.—Lu. 22: 7-20.

JESUS SHOWS THE WAY TO HEAVEN.

1 Let not your heart be troubled; ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not *so,* I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then,* Shew us the Father?

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.—Jno. 14:1-9, 15-18, 27, 28.

[Jesus prays in the Garden of Gethsemane, where Judas finds Him, and betrays Him to soldiers sent by the Chief Priests. He is tried by the High Priest and sent to Pilate, the Roman Governor. Pilate finds Him innocent, but the Chief Priests, moved with envy, clamor for his death and Pilate consents.]

THE CRUCIFIXION.

26 . . . and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers.*

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him.*

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof,* he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him; one on the right hand, and another on the left.—Mat. 27:26-38.

[Jesus prays for the soldiers, "Father, forgive them, for they know not what they do;" once He says, "I thirst;" He promises the penitent thief, "Today thou shalt be with me in Paradise;" He gives his mother into the care of John the Beloved; He feels the weight of the world's sin, as He offers Himself a sacrifice for that sin, and cries, "My God, my God, why hast thou forsaken me?" Then He exclaims, "It is finished," and again, "Father, into thy hands I commend my spirit."]

CHRIST OUR PASSOVER IS SACRIFICED FOR US.—I Co. 5:7.

FOR GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE.—Jno. 3:16.

THE BURIAL.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.—Mat. 27:57-60.

THE RESURRECTION.

1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men.*

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. —Mat. 28:1-10.

[Five times that day He appeared to different persons, and twice He "opened their understanding, that they might understand the Scriptures," saying, "Ought not Christ to have suffered these things?" For they had looked for an earthly kingdom, and freedom from the Romans.]

"GO TEACH ALL NATIONS."

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.—Mat. 28:16-20.

CHRIST ASCENDS FROM THE MOUNT OF OLIVES.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.—Lu. 24:50-53.

JESUS WILL COME AGAIN.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. —Acts 1:10-12.

[The Book of Acts might be called "Spreading the Good News." For the Holy Ghost came upon the disciples at Pentecost (Acts 2), as Jesus had promised, and they were filled with joy and courage and power, and "went everywhere, preaching the word." Philip preached to Samaritans, Peter went even into a Gentile house and preached. They were persecuted, as Jesus had been, and Stephen was stoned to death. But Saul, the chief persecutor, was captured by Christ, and became Paul, the great missionary to the Gentiles. He carried the gospel to the idolatrous nations of Europe, and so our heathen ancestors in time were reached.]

SAUL'S CONVERSION.

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; . . .

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.—From Acts 9.

PAUL IN PRAISE OF LOVE.

1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor,* and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.—I Co. 13:1-13.

PAUL GLORIES IN THE RESURRECTION.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

4 And that he was buried, and that he rose again the third day according to the Scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time. . . .

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

42 So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. —I Co. 15:3-8, 13-22, 35-38, 42-44, 49-57.

PAUL'S ADVICE TO PARENTS AND CHILDREN.

1 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.—Eph. 6:1-4.

GOD'S LOVE.

8 He that loveth not, knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only

begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.—I Jno. 4:8-11.

THE NEW JERUSALEM.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

10 And he . . . shewed me that great city, the holy Jerusalem, descending out of heaven from God.

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. . . .

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb *is* the light thereof.—From Rev. 21:2-4, 10-12, 14, 18, 19, 21-23.

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PRECIOUS PROMISES OF THE BIBLE

BY

HENRY ALLEN TUPPER

Whereby Are Given Unto Us Exceeding Great and Precious Promises: That by These Ye Might Be Partakers of the Divine Nature.—II Peter 1:4.

There Hath Not Failed One Word of All His Good Promise.—I Kings 8:56.

FOREWORD

ALL are here invited to partake of the *comfort* and the *good* to be found in the PRECIOUS PROMISES OF THE BIBLE. May they be a blessing and an inspiration to those who seek, in this fruitful field, wholesome food for mind and soul!

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PRECIOUS PROMISES OF THE BIBLE

ABIDE.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—Jno. 15:7.

God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.—II Co. 6:16.

ABIDETH.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—II Jno. 9.

ABIDING.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—Rev. 3:20.

ABUNDANCE.

Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.—Jer. 32:42.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it.*—Mal. 3:10.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.—Mat. 25:29.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.—Rom. 10:12.

Therefore let no man glory in men: for all things are yours.—I Co. 3:21.

ABUNDANTLY.

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—II Pe. 1:11.

ACCEPTANCE.

But in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10:35.

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.—Eph. 1:6.

ADOPTION.

Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.—I Ch. 28:6.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—Lu. 12:32.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Rev. 21:7.

ADVOCATE.

Their Redeemer *is* strong; The Lord of hosts *is* his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.—Jer. 50:34.

And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.—I Jno. 2:1.

AFFLICTED.

For thou wilt save the afflicted people; but wilt bring down high looks.—Psa. 18:27.

AFFLICTION.

Many *are* the afflictions of the righteous: but the Lord delivereth him out of them all.—Psa. 34:19.

Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.—Isa. 48:10.

Many shall be purified, and made white, and tried.—Dan. 12:10.

Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.—Zeph. 3:19.

For I will shew him how great things he must suffer for my name's sake.—Acts 9:16.

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Heb. 12:6.

AGED.

And *thine* age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.—Job 11:17.

They shall still bring forth fruit in old age; they shall be fat and flourishing.—Psa. 92:14.

And *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you.*—Isa. 46:4.

BAPTISM.

Ye shall drink indeed of my cup, and be baptized with the baptism that I am bap-

tized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.—Mat. 20:23.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mk. 16:16.

BELIEVER.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Mat. 21:22.

If thou canst believe, all things *are* possible to him that believeth.—Mk. 9:23.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mk. 16:16.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

He that believeth on the Son hath everlasting life.—Jno. 3:36.

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—Jno. 6:35.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.—Jno. 6:47.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die.—Jno. 11:25, 26.

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16:31.

CARE.

Casting all your care upon him; for he careth for you.—I Pe. 5:7.

CHILDREN.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.—Psa. 34:11.

I love them that love me; and those that seek me early shall find me.—Prov. 8:17.

And all thy children *shall be* taught of the Lord; and great *shall be* the peace of thy children.—Isa. 54:13.

LITTLE CHILDREN.

I write unto you, little children, because your sins are forgiven you for his name's sake.—I Jno. 2:12.

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.—I Jno. 2:28.

CHURCH, GLORY OF.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.—Isa. 60: 1, 2.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.—Isa. 60:13.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.—Isa. 60:19.

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.—Isa. 62:3.

Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.—Mat. 19:28.

CHURCH, PROSPERITY OF.

For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.—Isa. 51:3.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.—Dan. 7:27.

CHURCH, SECURITY OF.

I the Lord do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.—Isa. 27:3.

Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Mat. 16:18.

CHURCH, TRIUMPH OF.

Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.—Psa. 2:8.

God shall bless us; and all the ends of the earth shall fear him.—Psa. 67:7.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.—Psa. 72:8.

All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.—Psa. 86:9.

And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one.—Zech. 14:9.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Mat. 24:14.

And I, if I be lifted up from the earth, will draw all *men* unto me.—Jno. 12:32.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.—Rev. 11:15.

COMFORT.

He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.—Psa. 91:15.

Like as a father pitieth *his* children, *so* the Lord pitieth them that fear him.—Psa. 103:13.

For he satisfieth the longing soul, and filleth the hungry soul with goodness.—Psa. 107:9.

When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—Isa. 43:2.

I, *even* I, *am* he that comforteth you.—Isa. 51:12.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I *am*.—Isa. 58:9.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.—Isa. 66:13.

I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.—Zeph. 3:18.

Blessed *are* they that mourn: for they shall be comforted.—Mat. 5:4.

I will not leave you comfortless: I will come to you.—Jno. 14:18.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.—Jno. 16:7.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.—Jno. 16:33.

For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.—II Co. 1:5.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.—Rev. 7:17.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.—Rev. 21:4.

COMMUNION.

And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.—Ex. 25:22.

CONFESSION.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Mat. 10:32.

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.—Lu. 12:8.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.—I Jno. 4:15.

CONFIDENCE.

Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ.—Phil. 1:6.

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.—Heb. 3:14.

Cast not away therefore your confidence, which hath great recompense of reward.—Heb. 10:35.

COVENANT.

And I, behold, I establish my covenant with you, and with your seed after you.—Gen. 9:9.

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Gen. 9:13.

My covenant will I not break, nor alter the thing that is gone out of my lips.—Psa. 89:34.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.—Isa. 55:3.

As for me, this *is* my covenant with them, saith the Lord; My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.—Isa. 59:21.

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.—Jer. 32:40.

For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.—Heb. 8:10.

CROWN.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.—II Ti. 4:8.

Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—Jas. 1:12.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.—I Pe. 5:4.

Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

DEFENCE.

One man of you shall chase a thousand: for the Lord your God, he *it is* that fighteth for you, as he hath promised you.—Josh. 23:10.

For the Lord *is* our defence; and the Holy One of Israel *is* our King.—Psa. 89:18.

The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar.—Zech. 9:15.

DELIVERANCE.

He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.—Job 5:19.

He will deliver his soul from going into the pit, and his life shall see the light.—Job 33:28.

The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psa. 34:7.

And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.—Psa. 50:15.

Be not afraid of their faces: for I *am* with thee to deliver thee, saith the Lord.—Jer. 1:8.

And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the Lord, to deliver thee.—Jer. 1:19.

DOMINION.

But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from old, from everlasting.—Mic. 5:2.

ENDURANCE.

And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.—Mat. 10:22.

But he that shall endure unto the end, the same shall be saved.—Mat. 24:13.

ETERNAL LIFE.

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.—Eze. 18:21.

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, Thou hast answered right: this do, and thou shalt live.—Lu. 10:27, 28.

But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.—Jno. 4:14.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—Jno. 5:24.

If a man keep my saying, he shall never see death.—Jno. 8:51.

And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.—Jno. 10:28.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.—Rom. 6:22, 23.

In hope of eternal life, which God, that cannot lie, promised before the world began.—Tit. 1:2.

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.—Heb. 9:15.

And this is the promise that he hath promised us, *even* eternal life.—I Jno. 2:25.

And this is the record, that God hath given to us eternal life, and this life is in his Son.—I Jno. 5:11.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.—Rev. 3:4.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name *shall be* in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.—Rev. 22:1-5.

FAITH.

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.—Mat. 17:20.

What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.—Mk. 11:24.

So then they which be of faith are blessed with faithful Abraham.—Gal. 3:9.

FAITHFULNESS, HIS.

And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.—Josh. 23:14.

And David said to Solomon his son, Be strong and of good courage, and do *it:* fear not, nor be dismayed, for the Lord God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord.—I Ch. 28:20.

Faithful *is* he that calleth you, who also will do *it*.—I Th. 5:24.

But the Lord is faithful, who shall stablish you, and keep *you* from evil.—II Th. 3:3.

If we believe not, *yet* he abideth faithful: he cannot deny himself.—II Ti. 2:13.

Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised).—Heb. 10:23.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.—II Pe. 3:9.

FATHERHOOD.

I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee.—I Ch. 17:13.

A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.—Psa. 68:5.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Mat. 5:44, 45.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—II Co. 6:17, 18.

FELLOWSHIP.

God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.—I Co. 1:9.

FORGIVENESS.

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

But *there is* forgiveness with thee, that thou mayest be feared.—Psa. 130:3, 4.

For the Lord will not cast off for ever:

But though he cause grief, yet will he have compassion according to the multitude of his mercies.—Lam. 3:31, 32.

For if ye forgive men their trespasses, your heavenly Father will also forgive you:

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Mat. 6:14, 15.

And their sins and iniquities will I remember no more.—Heb. 10:17.

If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.—I Jno. 1:9.

FOUNDATION.

I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone,* a sure foundation: he that believeth shall not make haste.—Isa. 28:16.

FRUITFULNESS.

His seed shall endure for ever, and his throne as the sun before me.—Psa. 89:36.

I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.—Jno. 15:5.

For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.—II Pe. 1:8.

GODLINESS.

For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.—I Ti. 4:8.

GRACE.

For the Lord God *is* a sun and shield: the Lord will give grace and glory: no good *thing* will he withhold from them that walk uprightly.—Psa. 84:11.

For sin shall not have dominion over you: for ye are not under the law, but under grace.—Rom. 6:14.

My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.—II Co. 12:9.

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus.

For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God.—Eph. 2:5-8.

GUIDANCE.

He will keep the feet of his saints, and the wicked shall be silent in darkness: for by strength shall no man prevail.—I Sa. 2:9.

And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.—I Sa. 16:3.

For this God *is* our God for ever and ever: he will be our guide *even* unto death. Psa. 48:14.

In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3:6.

They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.—Isa. 49:10.

For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel *will be* your rereward.—Isa. 52:12.

And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noonday:

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.—Isa. 58:10, 11.

For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.—Isa. 61:8.

HEALING.

And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.—Ex. 23:25.

I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord.—II Ki. 20:5.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.—II Ch. 7:14.

He healeth the broken in heart, and bindeth up their wounds.—Psa. 147:3.

I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the Lord; and I will heal him. —Isa. 57:19.

Return, ye backsliding children, *and* I will heal your backslidings.—Jer. 3:22.

I will heal their backsliding, I will love them freely.—Hos. 14:4.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.—Mal. 4:2.

Fear not: believe only, and she shall be made whole.—Lu. 8:50.

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—Jas. 5:15.

HELP.

Thou hast seen *it;* for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.—Psa. 10:14.

For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.—Psa. 72:12.

I will lift up mine eyes unto the hills, from whence cometh my help.

My help *cometh* from the Lord, which made heaven and earth.—Psa. 121:1, 2.

O Israel, thou hast destroyed thyself; but in me *is* thine help.—Hos. 13:9.

HOPE.

The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish.—Prov. 10:28.

The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will be* the hope of his people, and the strength of the children of Israel.—Joel 3:16.

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—II Pe. 3:13.

HOLY SPIRIT.

Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.—Prov. 1:23.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.—Acts 1:5.

And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.—Acts 2:17.

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.—Acts 2:38, 39.

Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.—Acts 11:16.

HOME, HEAVENLY.

To day shalt thou be with me in paradise. —Lu. 23:43.

In my Father's house are many mansions: if *it were* not *so,* I would have told you. I go to prepare a place for you.—Jno. 14:2.

But now they desire a better *country,* that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.—Heb 11:16.

HUMBLE.

When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.—Psa. 9:12.

By humility *and* the fear of the Lord *are* riches, and honour, and life.—Prov. 22:4.

Blessed *are* the meek: for they shall inherit the earth.—Mat. 5:5.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.—Mat. 18:4.

Humble yourselves in the sight of the Lord, and he shall lift you up.—Jas. 4:10.

INHERITANCE.

And the Lord appeared unto Abram, and said, Unto thy seed will I give this land.—Gen. 12:7.

Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.—Psa. 2:8.

For the Lord will not cast off his people, neither will he forsake his inheritance.—Psa. 94:14.

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

That we should be to the praise of his glory, who first trusted in Christ.

In whom ye also *trusted,* after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Eph. 1:11-14.

Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.—I Pe. 1:3, 4.

INSTRUCTION.

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.—Ex. 4:12.

Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way.—I Sa. 12:23.

Hearken unto me: hold thy peace, and I shall teach thee wisdom.—Job 33:33.

Good and upright *is* the Lord: therefore will he teach sinners in the way.—Psa. 25:8.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.—Mic. 4:2.

INTERCESSION.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. 7:25.

JOY.

Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.—Neh. 8:10.

Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.—Psa. 16:11.

For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.—Psa. 30:5.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. 35:10.

Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.—Jer. 31:13.

And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.—Jno. 16:22.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.—Jno. 16:24.

JUST.

That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.—Deut. 16:20.

The curse of the Lord *is* in the house of the wicked: but he blesseth the habitation of the just.—Prov. 3:33.

There shall no evil happen to the just: but the wicked shall be filled with mischief.—Prov. 12:21.

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—Rom. 1:17.

But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.—Gal. 3:11.

JUSTIFICATION.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.—Acts 13:39.

KINGDOM.

And there was given him dominion, and glory, and a kingdom, that all people,

nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.—Dan. 7:14.

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.—Lu. 1:33.

The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.—Rev. 11:15.

KNOWLEDGE.

Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.—Jer. 33:3.

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.—Hab. 2:14.

If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.—Jno. 7:17.

LIGHT.

Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.—Job 22:28.

For with thee *is* the fountain of life: in thy light shall we see light.—Psa. 36:9.

And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.—Psa. 37:6.

The Lord shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.—Isa. 60:19, 20.

And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark:

But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.—Zech. 14:6, 7.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—Jno. 8:12.

I am come a light into the world, that whosoever believeth on me should not abide in darkness.—Jno. 12:46.

LOVE.

Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.—Psa. 89:33.

Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.—Jer. 31:3.

If we love one another, God dwelleth in us, and his love is perfected in us.—I Jno. 4:12.

MEEK.

The Lord lifteth up the meek: he casteth the wicked down to the ground.—Psa. 147:6.

For the Lord taketh pleasure in his people: he will beautify the meek with salvation.—Psa. 149:4.

Blessed *are* the meek: for they shall inherit the earth.—Mat. 5:5.

MERCIFUL.

The Lord your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.—II Ch. 30:9.

Blessed *are* the merciful: for they shall obtain mercy.—Mat. 5:7.

MERCY.

The Lord hath comforted his people, and will have mercy upon his afflicted.—Isa. 49:13.

For a small moment have I forsaken thee; but with great mercies will I gather thee.

With everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.—Isa. 54:7, 8.

And rend your heart, and not your garments, and turn unto the Lord your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.—Joel 2:13.

And his mercy *is* on them that fear him from generation to generation.—Lu. 1:50.

MESSIAH.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

NATIONAL BLESSING.

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.—Gen. 12:2, 3.

And the Lord appeared unto Abram, and said, Unto thy seed will I give this land.—Gen. 12:7.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.—Isa. 61:11.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.—Mal. 3:12.

NOURISHMENT.

I will feed my flock, and I will cause them to lie down, saith the Lord God.—Eze. 34:15.

OBEDIENCE.

Know therefore that the Lord thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love

him and keep his commandments to a thousand generations.—Deut. 7:9.

If ye transgress, I will scatter you abroad among the nations:

But *if* ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.—Neh. 1:8, 9.

Though a sinner do evil a hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him.—Ecc. 8:12.

Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.—Jer. 7:23.

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.—Mat. 12:50.

Yea, rather, blessed *are* they that hear the word of God, and keep it.—Lu. 11:28.

Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.—Jno. 9:31.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—Jno. 14:21.

Honour thy father and mother; which is the first commandment with promise;

That it may be well with thee, and thou mayest live long on the earth.—Eph. 6:2, 3.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.—I Jno. 2:17.

Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.—Rev. 1:3.

Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. 22:14.

OVERCOMETH.

To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.—Rev. 2:7.

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.—Rev. 2:17.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.—Rev. 2:26.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.—Rev. 3:5.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.—Rev. 3:12.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.—Rev. 3:21.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Rev. 21:7.

PARDON.

But thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.—Neh. 9:17.

Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—Isa. 1:18.

I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.—Isa. 43:25.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isa. 55:7.

And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.—Jer. 33:8.

Him that cometh to me I will in no wise cast out.—Jno. 6:37.

PEACE.

And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid.—Lev. 26:6.

Behold, I give unto him my covenant of peace.—Num. 25:12.

Peace *be* unto thee; fear not: thou shalt not die.—Judg. 6:23.

The mountains shall bring peace to the people, and the little hills, by righteousness.—Psa. 72:3.

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.—Psa. 72:7.

Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee:* because he trusteth in thee.—Isa. 26:3.

For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.—Jer. 29:11.

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them.—Eze. 37:26.

Peace *be* unto you.—Lu. 24:36.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—Jno. 14:27.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. 4:7.

Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.—Phil. 4:9.

PEACEMAKERS.

Blessed *are* the peacemakers: for they shall be called the children of God.—Mat. 5:9.

PERSECUTED.

Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.—Mat. 5:10, 11.

Persecuted, but not forsaken; cast down, but not destroyed.—II Co. 4:9.

PERSEVERANCE.

If ye continue in my word, *then* are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free.—Jno. 8:31, 32.

Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.—I Jno. 2:24.

Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

POSSESSION.

And ye shall be holy unto me: for I the Lord *am* holy, and have severed you from *other* people, that ye should be mine.—Lev. 20:26.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.—Mal. 3:17.

My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.—Jno. 10:29.

PRESENCE.

God *is* with thee in all that thou doest.—Gen. 21:22.

And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.—Gen. 28:15.

Certainly I will be with thee.—Ex. 3:12.

In all places where I record my name I will come unto thee, and I will bless thee.—Ex. 20:24.

And I will walk among you, and will be your God, and ye shall be my people.—Lev. 26:12.

As I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.—Josh. 1:15.

The Lord *is* with thee.—Judg. 6:12.

And the Lord said unto him, Surely I will be with thee.—Judg. 6:16.

The Lord *is* nigh unto all them that call upon him, to all that call upon him in truth.—Psa. 145:18.

Fear not; for I *am* with thee.—Isa. 43:5.

Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken.—Amos 5:14.

Be strong, all ye people of the land, saith the Lord, and work: for I *am* with you, saith the Lord of hosts.—Hag. 2:4.

Lo, I come, and I will dwell in the midst of thee, saith the Lord.

And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.—Zech. 2:10, 11.

For where two or three are gathered together in my name, there am I in the midst of them.—Mat. 18:20.

Lo, I am with you alway, *even* unto the end of the world.—Mat. 28:20.

Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.—II Co. 13:11.

I will never leave thee, nor forsake thee.—Heb. 13:5.

Draw nigh to God, and he will draw nigh to you.—Jas. 4:8.

PURE HEART.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.—Psa. 24:3-5.

Truly God *is* good to Israel, *even* to such as are of a clean heart.—Psa. 73:1.

Blessed *are* the pure in heart: for they shall see God.—Mat. 5:8.

PRAYER.

Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.—Job 22:27.

I the Lord will hear them, *I* the God of Israel will not forsake them.—Isa. 41:17.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.—Isa. 65:24.

Ask, and it shall be given you.—Mat. 7:7.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for

them of my Father which is in heaven.—Mat. 18:19.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.—Jno. 14:13.

If we ask any thing according to his will, he heareth us.—I Jno. 5:14.

POWER.

He giveth power to the faint; and to *them that have* no might he increaseth strength.—Isa. 40:29.

And I, if I be lifted up from the earth, will draw all *men* unto me.—Jno. 12:32.

But ye shall receive power, after that the Holy Ghost is come upon you.—Acts 1:8.

PROTECTION.

He will keep the feet of his saints.—I Sa. 2:9.

Our God shall fight for us.—Neh. 4:20.

When my father and my mother forsake me, then the Lord will take me up.—Psa. 27:10.

Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.—Psa. 31:20.

There shall no evil befall thee.—Psa. 91:10.

He shall give his angels charge over thee.—Psa. 91:11.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.—Psa. 121:7, 8.

As the mountains *are* round about Jerusalem, so the Lord *is* round about his people from henceforth even for ever.—Psa. 125:2.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.—Isa. 40:11.

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee.—Isa. 42:6.

Nothing shall by any means hurt you.—Lu. 10:19.

For I am with thee, and no man shall set on thee to hurt thee.—Acts 18:10.

PROVIDENCE, DIVINE.

We know that all things work together for good to them that love God, to them who are the called according to *his* purpose.—Rom. 8:28.

REDEMPTION.

God will redeem my soul from the power of the grave: for he shall receive me.—Psa. 49:15.

Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.—Isa. 43:1.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.—Isa. 44:22.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.—Rom. 8:1.

REFRESHMENT.

I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.—Isa. 43:20.

I will give unto him that is athirst of the fountain of the water of life freely.—Rev. 21:6.

REFUGE.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble.—Psa. 9:9.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.—Psa. 27:5.

God *is* our refuge and strength, a very present help in trouble.—Psa. 46:1.

Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us.—Psa. 62:8.

In the fear of the Lord *is* strong confidence: and his children shall have a place of refuge.—Prov. 14:26.

The Lord *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him.—Nah. 1:7.

Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee.—Zech. 9:12.

REWARD.

Them that honour me I will honour.—I Sa. 2:30.

He that giveth unto the poor shall not lack.—Prov. 28:27.

Cast thy bread upon the waters: for thou shalt find it after many days.—Ecc. 11:1.

When thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.—Mat. 6:3, 4.

Whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.—Mat. 10:42.

Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.—Mat. 19:29.

Whosoever shall lose his life for my sake and the gospel's, the same shall save it.—Mk. 8:35.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.—Lu. 6:38.

There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

Who shall not receive manifold more in this present time, and in the world to come life everlasting.—Lu. 18:29, 30.

I will give unto every one of you according to your works.—Rev. 2:23.

And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.—Rev. 22:12.

REST.

My presence shall go *with thee*, and I will give thee rest.—Ex. 33:14.

Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.—Mat. 11:28.

There remaineth therefore a rest to the people of God.—Heb. 4:9.

REMISSION OF SINS.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.—Acts 10:43.

RENEWAL.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.—Eze. 36:26, 27.

REPENTANCE—RESTORATION.

I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick.—Eze. 34:16.

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.—Hos. 6:1.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.—Acts 3:19.

RESURRECTION.

We declare unto you glad tidings, how that the promise which was made unto the fathers,

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again.—Acts 13:32, 33.

It is a faithful saying: For if we be dead with *him*, we shall also live with *him*:

If we suffer, we shall also reign with *him*.—II Ti. 2:11, 12.

REVIVAL.

Though I walk in the midst of trouble, thou wilt revive me.—Psa. 138:7.

I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—Isa. 57:15.

RIGHTEOUS.

Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight *is* in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly *are* not so: but *are* like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.—Psa. 1.

For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as *with* a shield.—Psa. 5:12.

Verily *there is* a reward for the righteous.—Psa. 58:11.

Mercy and truth are met together; righteousness and peace have kissed *each other*.

Truth shall spring out of the earth; and righteousness shall look down from heaven.—Psa. 85:10, 11.

Righteousness shall go before him; and shall set *us* in the way of his steps.—Psa. 85:13.

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.—Psa. 92:12.

His secret *is* with the righteous.—Prov. 3:32.

The Lord will not suffer the soul of the righteous to famish.—Prov. 10:3.

The righteous *is* an everlasting foundation.—Prov. 10:25.

The house of the righteous shall stand.—Prov. 12:7.

He that followeth after righteousness and mercy findeth life, righteousness, and honour.—Prov. 21:21.

Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.—Isa. 60:21.

Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.—Mat. 5:6.

The effectual fervent prayer of a righteous man availeth much.—Jas. 5:16.

The eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers.—I Pe. 3:12.

SABBATH-KEEPING.

If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken *it*. —Isa. 58:13, 14.

SAFETY.

The beloved of the Lord shall dwell in safety by him.—Deut. 33:12.

But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.—Prov. 1:33.

Then shalt thou walk in thy way safely, and thy foot shall not stumble.—Prov. 3: 23.

SALVATION.

The Lord *is* nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.—Psa. 34:18.

He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.—Psa. 145:19.

This *is* our God; we have waited for him, and he will save us.—Isa. 25:9.

He will come and save you.—Isa. 35:4.

Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.—Isa. 45:22.

I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.—Isa. 46:13.

Incline your ear, and come unto me: hear, and your soul shall live.—Isa. 55:3.

And ye shall seek me, and find *me*, when ye shall search for me with all your heart. —Jer. 29:13.

For I *am* with thee, saith the Lord, to save thee.—Jer. 30:11.

I will forgive their iniquity, and I will remember their sin no more.—Jer. 31:34.

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.—Eze. 18:21.

Salvation *is* of the Lord.—Jon. 2:9.

The Lord thy God in the midst of thee *is* mighty; he will save.—Zeph. 3:17.

And the Lord their God shall save them in that day as the flock of his people.— Zech. 9:16.

For the Son of man is come to save that which was lost.—Mat. 18:11.

For the Son of man is not come to destroy men's lives, but to save *them*.— Lu. 9:56.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.—Jno. 6:51.

I am the door: by me if any man enter in, he shall be saved.—Jno. 10:9.

Whosoever shall call on the name of the Lord shall be saved.—Acts 2:21.

Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.—Acts 5:31.

Whosoever among you feareth God, to you is the word of this salvation sent.— Acts 13:26.

I will give you the sure mercies of David. —Acts 13:34.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.—Rom. 10:9.

Whosoever shall call upon the name of the Lord shall be saved.—Rom. 10:13.

For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God.—Eph. 2:8.

SAVIOR.

Thou shalt call his name JESUS: for he shall save his people from their sins.— Mat. 1:21.

Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus.—Acts 13:23.

SECOND COMING.

For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth.—Job 19:25.

Thine eyes shall see the King in his beauty.—Isa. 33:17.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.— Mal. 3:1.

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Mat. 16:27.

Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—Mat. 26: 64.

I will come again, and receive you unto myself; that where I am, *there* ye may be also.—Jno. 14:3.

I go away, and come *again* unto you.— Jno. 14:28.

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. —Acts 1:11.

And he shall send Jesus Christ, which before was preached unto you.—Acts 3:20.

When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.—Col. 3:4.

He shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.—II Th. 1:10.

Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. 9:28.

When he shall appear, we shall be like him; for we shall see him as he is.—I Jno. 3:2.

Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him.—Rev. 1:7.

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.—Rev. 3:11.

Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.—Rev. 22:7.

Surely I come quickly.—Rev. 22:20.

SECURE—SECURITY.

And thou shalt be secure, because there is hope.—Job 11:18.

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.—I Pe. 1:5.

SEEK.

If thou seek him, he will be found of thee.—I Ch. 28:9.

The Lord *is* with you, while ye be with him; and if ye seek him, he will be found of you.—II Ch. 15:2.

Those that seek me early shall find me.—Prov. 8:17.

The Lord *is* good unto them that wait for him, to the soul *that* seeketh him.—Lam. 3:25.

Behold, I, *even* I, will both search my sheep, and seek them out.—Eze. 34:11.

Seek ye me, and ye shall live.—Amos 5:4.

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Mat. 6:33.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—Mat. 7:7, 8; Lu. 11:9, 10.

Seek ye the kingdom of God; and all these things shall be added unto you.—Lu. 12:31.

The Son of man is come to seek and to save that which was lost.—Lu. 19:10.

SERVICE.

If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.—Job 36:11.

Blessed *are* ye that sow beside all waters.—Isa. 32:20.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.—Dan. 12:3.

Follow me, and I will make you fishers of men.—Mat. 4:19.

He that loseth his life for my sake shall find it.—Mat. 10:39.

Whosoever will lose his life for my sake shall find it.—Mat. 16:25.

Come ye after me, and I will make you to become fishers of men.—Mk. 1:17.

Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.—Mk. 9:41.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.—Jno. 12:26.

And let us not be weary in well doing: for in due season we shall reap, if we faint not.—Gal. 6:9.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—I Ti. 4:16.

God *is* not unrighteous to forget your work and labour of love.—Heb. 6:10.

SHEPHERD.

The Lord *is* my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.—Psa. 23.

I am the good shepherd: the good shepherd giveth his life for the sheep.—Jno. 10:11.

SLEEP.

He giveth his beloved sleep.—Psa. 127:2.

When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.—Prov. 3:24.

STRENGTH.

Be of good courage, and he shall strengthen thine heart.—Psa. 27:14.

Be of good courage, and he shall strengthen your heart.—Psa. 31:24.

They that wait upon the Lord shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.—Isa. 40:31.

I will cause them to know mine hand and my might; and they shall know that my name *is* The Lord.—Jer. 16:21.

I will strengthen them in the Lord.—Zech. 10:12.

SUBJECTION OF SIN.

The God of peace shall bruise Satan under your feet shortly.—Rom. 16:20.

SUPPLY.

My God shall supply all your need according to his riches in glory by Christ Jesus.—Phil. 4:19.

SUPPORT.

The eternal God *is thy* refuge, and underneath *are* the everlasting arms.—Deut. 33:27.

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.—Psa. 55:22.

The Lord upholdeth all that fall, and raiseth up all *those that be* bowed down.—Psa. 145:14.

I will uphold thee with the right hand of my righteousness.—Isa. 41:10.

When I fall, I shall arise; when I sit in darkness, the Lord *shall be* a light unto me.—Mic. 7:8.

TEMPTED.

God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.—I Co. 10:13.

TRANQUILLITY.

He maketh the storm a calm, so that the waves thereof are still.

Then are they glad because they be quiet; so he bringeth them unto their desired haven.—Psa. 107:29, 30.

Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.—Prov. 1:33.

TRUST.

Blessed *are* all they that put their trust in him.—Psa. 2:12.

He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.—Psa. 112:7.

TRUTH.

The lip of truth shall be established for ever.—Prov. 12:19.

Lying lips *are* abomination to the Lord: but they that deal truly *are* his delight.—Prov. 12:22.

When he, the Spirit of truth, is come, he will guide you into all truth.—Jno. 16:13.

He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.—I Pe. 3:10.

UNCHANGEABLE LORD, CHRIST.

I *am* the Lord, I change not.—Mal. 3:6.

Jesus Christ the same yesterday, and to day, and for ever.—Heb. 13:8.

UNCHANGEABLE WORD.

Heaven and earth shall pass away, but my words shall not pass away.—Mat. 24:35.

The word of the Lord endureth for ever.—I Pe. 1:25.

UPRIGHT.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.—Psa. 15:1, 2.

The Lord will give grace and glory: no good *thing* will he withhold from them that walk uprightly.—Psa. 84:11.

Unto the upright there ariseth light in the darkness.—Psa. 112:4.

The upright shall dwell in thy presence.—Psa. 140:13.

VICTORY.

Through God we shall do valiantly: for he *it is that* shall tread down our enemies.—Psa. 60:12.

He will swallow up death in victory.—Isa. 25:8.

Be of good cheer; I have overcome the world.—Jno. 16:33.

WATCHCARE.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.—Psa. 121:3.

I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.—Jer. 23:4.

There shall not a hair of your head perish.—Lu. 21:18.

WISDOM.

And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.—II Ch. 1:11, 12.

Whoso findeth me findeth life, and shall obtain favour of the Lord.—Prov. 8:35.

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THE GOSPEL OF SUNSHINE

A RAY FOR EACH DAY

FROM THE

SUN OF RIGHTEOUSNESS

BY

HENRY ALLEN TUPPER

FOREWORD

WE HOPE this selection of verses on love, life, light; the bright, breezy and happy side of the Bible; the Bible of sunshine, laughter and good cheer, will be to every one just what the words imply.

If we turn our faces toward the sun, our shadows will be behind us; and the light will cover the pathway before us. "Look unto Me," saith He who is the Sun of Righteousness, the Light of the World; as we look, shadows flee away, the Light of Life falls upon our way; and all is peace.

The Prayer is offered to the Father of Lights, that this may contain a Ray for each Day from THE GOSPEL OF SUNSHINE; that it may brighten many lives and reveal the Pillar of Light in the darkest night.

Lead, kindly Light, amid th' encircling gloom,
Lead thou me on.
The night is dark, and I am far from home,
Lead thou me on.

A RAY FOR EACH DAY

FROM THE

SUN OF RIGHTEOUSNESS

BY

HENRY ALLEN TUPPER

THE GOSPEL OF SUNSHINE

A RAY FOR EACH DAY FROM THE SUN OF RIGHTEOUSNESS

JANUARY.

First Day.

And God said, Let there be light: and there was Light.—Gen. 1:3.

Second Day.

In him was life; and the life was the Light of men.—Jno. 1:4.

Third Day.

O send out thy Light and thy truth: let them lead me.—Psa. 43:3.

Fourth Day.

The Lord is my Light and my salvation; whom shall I fear?—Psa. 27:1.

Fifth Day.

Thy word is a lamp unto my feet, and a Light unto my path.—Psa. 119:105.

Sixth Day.

Light is sown for the righteous, and gladness for the upright in heart.—Psa. 97:11.

Seventh Day.

The entrance of thy words giveth Light. —Psa. 119:130.

Eighth Day.

But the path of the just is as the Shining Light, that shineth more and more unto the perfect day.—Prov. 4:18.

Ninth Day.

For the commandment is a lamp; and the law is Light; and reproofs of instruction are the way of life.—Prov. 6:23.

Tenth Day.

The people that walked in darkness have seen a great Light.—Isa. 9:2.

Eleventh Day.

The Light shall shine upon thy ways.— Job 22:28.

Twelfth Day.

Upon whom doth not his Light arise?— Job 25:3.

Thirteenth Day.

Lord, lift thou up the Light of thy countenance upon us.—Psa. 4:6.

Fourteenth Day.

And he shall bring forth thy righteousness as the Light, and thy judgment as the noonday.—Psa. 37:6.

Fifteenth Day.

In the day time also he led them with a cloud, and all the night with a Light of fire.—Psa. 78:14.

Sixteenth Day.

Who coverest thyself with Light as with a garment.—Psa. 104:2.

Seventeenth Day.

The Light of the righteous rejoiceth: but the lamp of the wicked shall be put out.— Prov. 13:9.

Eighteenth Day.

Truly the Light is sweet, and a pleasant thing it is for the eyes to behold the sun. —Ecc. 11:7.

Nineteenth Day.

Moreover the Light of the moon shall be as the Light of the sun, and the Light of the sun shall be sevenfold, as the Light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.—Isa. 30:26.

Twentieth Day.

I will make my judgment to rest for a Light of the people.—Isa. 51:4.

Twenty-first Day.

The sun shall be no more thy Light by day; neither for brightness shall the moon give Light unto thee; but the Lord shall be unto thee an everlasting Light, and thy God thy glory.—Isa. 60:19.

Twenty-second Day.

The people which sat in darkness saw great Light; and to them which sat in the region and shadow of death Light is sprung up.—Mat. 4:16.

Twenty-third Day.

Ye are the Light of the world. A city that is set on a hill cannot be hid.—Mat. 5:14.

Twenty-fourth Day.

Let your Light so shine before men, that they may see your good works and glorify your Father which is in heaven.—Mat. 5:16.

Twenty-fifth Day.

The Light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of Light.—Mat. 6:22.

Twenty-sixth Day.

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the Light.—Mat. 17:2.

Twenty-seventh Day.

A Light to lighten the Gentiles, and the glory of thy people Israel.—Lu. 2:32.

Twenty-eighth Day.

No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the Light.—Lu. 8:16.

Twenty-ninth Day.

The same came for a witness, to bear witness of the Light, that all men through him might believe.—Jno. 1:7.

Thirtieth Day.

That was the true Light, which lighteth every man that cometh into the world.—Jno. 1:9.

Thirty-first Day.

And this is the condemnation, that Light is come into the world, and men loved darkness rather than Light, because their deeds were evil.—Jno. 3:19.

FEBRUARY.

First Day.

But he that doeth truth cometh to the Light, that his deeds may be made manifest, that they are wrought in God.—Jno. 3:21.

Second Day.

He was a burning and a shining Light: and ye were willing for a season to rejoice in his Light.—Jno. 5:35.

Third Day.

Then spake Jesus again unto them, saying, I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the Light of life.—Jno. 8:12.

Fourth Day.

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the Light of this world.—Jno. 11:9.

Fifth Day.

While ye have Light, believe in the Light, that ye may be the children of Light.—Jno. 12:36

Sixth Day.

I am come a Light into the world, that whosoever believeth on me should not abide in darkness.—Jno. 12:46.

Seventh Day.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a Light from heaven.—Acts 9:3.

Eighth Day.

And behold the angel of the Lord came upon him, and a Light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.—Acts 12:7.

Ninth Day.

For so hath the Lord commanded us, saying, I have set thee to be a Light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.—Acts 13:47.

Tenth Day.

At midday, O king, I saw in the way a Light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.—Acts 26:13.

Eleventh Day.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.—Rom. 13:12.

Twelfth Day.

In whom the god of this world hath blinded the minds of them which believe not, lest the Light of the glorious gospel of Christ, who is the image of God, should shine unto them.—II Co. 4:4.

Thirteenth Day.

For God, who commanded the Light to shine out of darkness, hath shined in our hearts, to give the Light of the knowledge of the glory of God in the face of Jesus Christ.—II Co. 4:6.

Fourteenth Day.

For ye were sometime darkness, but now are ye Light in the Lord: walk as children of Light.—Eph. 5:8.

Fifteenth Day.

Ye are all the children of Light, and the children of the day: we are not of the night, nor of darkness.—I Thes. 5:5.

Sixteenth Day.

Who only hath immortality, dwelling in the Light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting.—I Ti. 6:16.

Seventeenth Day.

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to Light through the gospel.—II Ti. 1:10.

Eighteenth Day.

But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous Light.—I Pe. 2:9.

Nineteenth Day.

This then is the message which we have heard of him, and declare unto you, that God is Light, and in Him is no darkness at all.—I Jno. 1:5.

Twentieth Day.

Having the glory of God: and her Light was like unto a stone most precious, even like a jasper stone, clear as crystal.—Rev. 21:11.

Twenty-first Day.

And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the Light thereof.—Rev. 21:23.

Twenty-second Day.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them Light: and they shall reign for ever and ever.—Rev. 22:5.

Twenty-third Day.

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them Light; to go by day and night.—Ex. 13:21.

Twenty-fourth Day.

He spread a cloud for a covering; and fire to give Light in the night.—Psa. 105:39.

Twenty-fifth Day.

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people for a Light of the Gentiles.—Isa. 42:6.

Twenty-sixth Day.

The sun shall be no more thy Light by day; neither for brightness shall the moon give Light unto thee: but the Lord shall be unto thee an everlasting Light, and thy God thy glory.—Isa. 60:19.

Twenty-seventh Day.

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee Light.—Eph. 5:14.

Twenty-eighth Day.

For with thee is the fountain of life: in thy Light shall we see Light.—Psa. 36:9.

MARCH.

First Day.

O house of Jacob, come ye, and let us walk in the Light of the Lord.—Isa. 2:5.

Second Day.

But if we walk in the Light, as he is in the Light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—I Jno. 1:7.

Third Day.

He that loveth his brother abideth in the Light, and there is none occasion of stumbling in him.—I Jno. 2:10.

Fourth Day.

For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the Light of the living?—Psa. 56:13.

Fifth Day.

O send out thy Light and thy truth: let them lead me; let them bring me unto thy holy hill and to thy tabernacles.—Psa. 43:3.

Sixth Day.

Then shall thy Light break forth as the morning.—Isa. 58:8.

Seventh Day.

Arise, shine; for thy Light is come, and the glory of the Lord is risen upon thee.—Isa. 60:1.

Eighth Day.

And the Gentiles shall come to thy Light, and kings to the brightness of thy rising.—Isa. 60:3.

Ninth Day.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting Light, and the days of thy mourning shall be ended.—Isa. 60:20.

Tenth Day.

For thou art my lamp, O Lord; and the Lord will lighten my darkness.—II Sa. 22:29.

Eleventh Day.

Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death.—Psa. 13:3.

Twelfth Day.

A Light to lighten the Gentiles, and the glory of thy people Israel.—Lu. 2:32.

Thirteenth Day.

To him that made great Lights; for his mercy endureth for ever.—Psa. 136:7.

Fourteenth Day.

Let your loins be girded about, and your Lights burning.—Lu. 12:35.

Fifteenth Day.

And there were many Lights in the upper chamber, where they were gathered together.—Acts 20:8.

Sixteenth Day.

Among whom ye shine as Lights in the world.—Phil. 2:15.

Seventeenth Day.

Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning.—Jas. 1:17.

Eighteenth Day.

They shall fear thee as long as the sun and moon endure, throughout all generations.—Psa. 72:5.

Nineteenth Day.

His name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him: all nations shall call Him blessed.—Psa. 72:17.

Twentieth Day.

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.—Psa. 84:11.

Twenty-first Day.

The day is thine, the night also is thine; thou hast prepared the Light and the sun. —Psa. 74:16.

Twenty-second Day.

His seed shall endure forever, and His throne as the sun before me.—Psa. 89:36.

Twenty-third Day.

That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Mat. 5:45.

Twenty-fourth Day.

The sun shall not smite thee by day, nor the moon by night.—Psa. 121:6.

Twenty-fifth Day.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.—Mat. 13:43.

Twenty-sixth Day.

And was transfigured before them: and His face did shine as the sun, and His raiment was white as the Light.—Mat. 17:2.

Twenty-seventh Day.

While He yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him.—Mat. 17:5.

Twenty-eighth Day.

If thy whole body therefore be full of Light, having no part dark, the whole shall be full of Light, as when the bright shining of a candle doth give thee Light. —Lu. 11:36.

Twenty-ninth Day.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.—Dan. 12:3.

Thirtieth Day.

Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.—Heb. 1:3.

Thirty-first Day.

The Lord make His face shine upon thee, and be gracious unto thee.—Num. 6:25.

APRIL.

First Day.

Dost thou know when God disposed them, and caused the Light of His cloud to shine?—Job 37:15.

Second Day.

Make thy face to shine upon thy servant: save me for thy mercies' sake.—Psa. 31: 16.

Third Day.

God be merciful unto us, and bless us; and cause His face to shine upon us.— Psa. 67:1.

Fourth Day.

Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true Light now shineth.—I Jno. 2:8.

Fifth Day.

Make thy face to shine upon thy servant; and teach me thy statutes.—Psa. 119:135.

Sixth Day.

The Light shall shine upon thy ways.— Job 22:28.

Seventh Day.

When His candle shined upon my head, and when by His Light I walked through darkness.—Job 29:3.

Eighth Day.

Out of Zion, the perfection of beauty, God hath shined.—Psa. 50:2.

Ninth Day.

And the Light shineth in darkness; and the darkness comprehended it not.—Jno. 1:5.

Tenth Day.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a Light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.—II Pe. 1:19.

Eleventh Day.

And He shall be as the Light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.—II Sa. 23:4.

Twelfth Day.

But the path of the just is as the shining Light, that shineth more and more unto the perfect day.—Prov. 4:18.

Thirteenth Day.

In them hath He set a tabernacle for the sun.—Psa. 19:4.

Fourteenth Day.

Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.—Psa. 51:8.

Fifteenth Day.

Serve the Lord with gladness: come before His presence with singing.—Psa. 100:2.

Sixteenth Day.

That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.—Psa. 106:5.

Seventeenth Day.

The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for His mercy endureth forever.—Jer. 33:11.

Eighteenth Day.

Come now, and let us reason together, said the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—Isa. 1:18.

Nineteenth Day.

He that overcometh, the same shall be clothed in white raiment.—Rev. 3:5.

Twentieth Day.

Neither be ye sorry; for the joy of the Lord is your strength.—Neh. 8:10.

Twenty-first Day.

Behold, this is the joy of His way, and out of the earth shall others grow.—Job 8:19.

Twenty-second Day.

He shall pray unto God, and he will be favorable unto Him; and he shall see His face with joy: for He will render unto man His righteousness.—Job. 33:26.

Twenty-third Day.

I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.—Psa. 27:6.

Twenty-fourth Day.

Weeping may endure for a night, but joy cometh in the morning.—Psa. 30:5.

Twenty-fifth Day.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.—Psa. 67:4.

Twenty-sixth Day.

Restore unto me the joy of thy salvation; and uphold me with thy free spirit.—Psa. 51:12.

Twenty-seventh Day.

Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God my God.—Psa. 43:4.

Twenty-eighth Day.

They that sow in tears shall reap in joy.—Psa. 126:5.

Twenty-ninth Day.

A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!—Prov. 15:23.

Thirtieth Day.

But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.—Psa. 5:11.

MAY.

First Day.

But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.—Psa. 68:3.

Second Day.

In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.—Psa. 89:16.

Third Day.

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.—Psa. 96:11.

Fourth Day.

The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.—Psa. 97:1.

Fifth Day.

Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.—Psa. 98:4.

Sixth Day.

I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints.—Psa. 85:8.

Seventh Day.

Great peace have they which love thy law: and nothing shall offend them.—Psa. 119:165.

Eighth Day.

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. —Isa. 53:5.

Ninth Day.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. 4:7.

Tenth Day.

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.—Col. 3:15.

Eleventh Day.

He that trusteth in the Lord, mercy shall compass him about.—Psa. 32:10.

Twelfth Day.

Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.—II Thes. 2:16, 17.

Thirteenth Day.

And call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.—Psa. 50:15.

Fourteenth Day.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee.—Isa. 41:10.

Fifteenth Day.

Cause me to hear thy lovingkindness in the morning; for in thee do I trust.—Psa. 143:8.

Sixteenth Day.

Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee.—Heb. 13:5.

Seventeenth Day.

Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord.—Psa. 27:14.

Eighteenth Day.

Hold up my goings in thy paths, that my footsteps slip not.—Psa. 17:5.

Nineteenth Day.

Keep me as the apple of the eye; hide me under the shadow of thy wings.—Psa. 17:8.

Twentieth Day.

Be ye therefore followers of God, as dear children.—Eph. 5:1.

Twenty-first Day.

And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.—II Co. 12:9.

Twenty-second Day.

Let thine hand help me; for I have chosen thy precepts.—Psa. 119:173.

Twenty-third Day.

Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.—Psa. 143:10.

Twenty-fourth Day.

And I will strengthen them in the Lord; and they shall walk up and down in His name, saith the Lord.—Zech. 10:12.

Twenty-fifth Day.

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Psa. 37:3.

Twenty-sixth Day.

Delight thyself also in the Lord; and He shall give thee the desires of thine heart. —Psa. 37:4.

Twenty-seventh Day.

Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.— Psa. 37:5.

Twenty-eighth Day.

And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.—Gal. 6:16.

Twenty-ninth Day.

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?—Lu. 11:13.

Thirtieth Day.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble.— Psa. 9:9.

Thirty-first Day.

But unto you that fear my name shall the Sun of righteousness arise with healing in His wings.—Mal. 4:2.

JUNE.

First Day.

And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of.—Gen. 28:15.

Second Day.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—Jno. 14:27.

Third Day.

Let not your heart be troubled: ye believe in God, believe also in me.—Jno. 14:1.

Fourth Day.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.—Mat. 5:12.

Fifth Day.

Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.—Psa. 100:4.

Sixth Day.

Open thou mine eyes, that I may behold wondrous things out of thy law.—Psa. 119:18.

Seventh Day.

The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and He shall dwell between his shoulders.—Deut. 33:12.

Eighth Day.

I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.—Psa. 91:2.

Ninth Day.

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.—Psa. 17:15.

Tenth Day.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.—I Thes. 5:18.

Eleventh Day.

In all thy ways acknowledge Him, and He shall direct thy paths.—Prov. 3:6.

Twelfth Day.

The glory of the Lord shall be thy rearward.—Isa. 58:8.

Thirteenth Day.

Let him trust in the name of the Lord, and stay upon his God.—Isa. 50:10.

Fourteenth Day.

Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy.—Psa. 33:18.

Fifteenth Day.

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation.—Isa. 61:10.

Sixteenth Day.

I have raised him up in righteousness, and I will direct all his ways.—Isa. 45:13.

Seventeenth Day.

Lead me to the rock that is higher than I.—Psa. 61:2.

Eighteenth Day.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—Isa. 26:3.

Nineteenth Day.

Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.—Psa. 138:7.

Twentieth Day.

I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living.—Psa. 142:5.

Twenty-first Day.

Be strong in the Lord, and in the power of His might.—Eph. 6:10.

Twenty-second Day.

Rejoice evermore.—I Thes. 5:16.

Twenty-third Day.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. 35:10.

Twenty-fourth Day.

Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men.—Psa. 107:8.

Twenty-fifth Day.

To comfort all that mourn.—Isa. 61:2.

Twenty-sixth Day.

But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.—I Pe. 4:13.

Twenty-seventh Day.

Now the Lord of peace himself give you peace always by all means. The Lord be with you all.—II Thes. 3:16.

Twenty-eighth Day.

The eternal God is thy refuge, and underneath are the everlasting arms.—Deut. 33:27.

Twenty-ninth Day.

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.—Psa. 130:6.

Thirtieth Day.

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.—Psa. 146:5.

JULY.

First Day.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday.—Isa. 58:10.

Second Day.

Thou art my hiding place and my shield: I hope in thy word.—Psa. 119:114.

Third Day.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.—Psa. 86:7.

Fourth Day.

In the day of my trouble I will call upon thee: for thou wilt answer me.—Psa. 86:7.

Fifth Day.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.—Eph. 1:3.

Sixth Day.

And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.—Isa. 32:2.

Seventh Day.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.—Jas. 1:12.

Eighth Day.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.—Psa. 90:17.

Ninth Day.

My presence shall go with thee, and I will give thee rest.—Ex. 33:14.

Tenth Day.

Through the tender mercy of our God; whereby the dayspring from on high hath visited us.—Lu. 1:78.

Eleventh Day.

Bless the Lord, O my soul: and all that is within me, bless His holy name.—Psa. 103:1.

Twelfth Day.

I will be their God, and they shall be my people.—II Co. 6:16.

Thirteenth Day.

Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.—Psa. 86:4.

Fourteenth Day.

Bless the Lord, O my soul, and forget not all His benefits.—Psa. 103:2.

Fifteenth Day.

Who forgiveth all thine iniquities; who healeth all thy disease.—Psa. 103:3.

Sixteenth Day.

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.—Psa. 103:4.

Seventeenth Day.

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.—Psa. 103:5.

Eighteenth Day.

I will lift up mine eyes unto the hills, from whence cometh my help.—Psa. 121:1.

Nineteenth Day.

My help cometh from the Lord, which made heaven and earth.—Psa. 121:2.

Twentieth Day.

He will not suffer thy foot to be moved: He that keepeth thee will not slumber.—Psa. 121:3.

Twenty-first Day.

When a man's ways please the Lord, He maketh even his enemies to be at peace with him.—Prov. 16:7.

Twenty-second Day.

The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.—Isa. 29:19.

Twenty-third Day.

For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.—Psa. 31:3.

Twenty-fourth Day.

For He shall give his angels charge over thee, to keep thee in all thy ways.—Psa. 91:11.

Twenty-fifth Day.

He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he.—Prov. 16:20.

Twenty-sixth Day.

Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.—Phil. 2:2.

Twenty-seventh Day.

How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.—Psa. 36:7.

Twenty-eighth Day.

It is good that a man should both hope and quietly wait for the salvation of the Lord.—Lam. 3:26.

Twenty-ninth Day.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Thirtieth Day.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.—Job 5:17.

Thirty-first Day.

Lo, I am with you alway, even unto the end of the world.—Mat. 28:20.

AUGUST.

First Day.

Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee.—Zech. 9:12.

Second Day.

Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved.—Psa. 55:22.

Third Day.

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. —Eph. 4:32.

Fourth Day.

Rejoicing in hope; patient in tribulation; continuing instant in prayer.—Rom. 12:12.

Fifth Day.

Peace be within thy walls, and prosperity within thy palaces.—Psa. 122:7.

Sixth Day.

Good hope through grace.—II Thes. 2: 16.

Seventh Day.

Give thanks unto the Lord, call upon His name, make known His deeds among the people.—I Ch. 16:8.

Eighth Day.

Glory ye in His holy name: let the heart of them rejoice that seek the Lord.—I Ch. 16:10.

Ninth Day.

Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth.—I Ch. 16:31.

Tenth Day.

Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.— Psa. 16:11.

Eleventh Day.

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.— Psa. 16:6.

Twelfth Day.

Rejoice in the Lord, ye righteous; and give thanks at the remembrance of His holiness.—Psa. 97:12.

Thirteenth Day.

O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation.—Psa. 95:1.

Fourteenth Day.

Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.—Psa. 95:2.

Fifteenth Day.

Their soul shall be as a watered garden; and they shall not sorrow any more at all. —Jer. 31:12.

Sixteenth Day.

Say to them that are of a fearful heart, Be strong, fear not.—Isa. 35:4.

Seventeenth Day.

But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.— Psa. 3:3.

Eighteenth Day.

Wilt thou not revive us again: that thy people may rejoice in thee?—Psa. 85:6.

Nineteenth Day.

But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.—Mat. 14:27.

Twentieth Day.

But my God shall supply all your need according to His riches in glory by Christ Jesus.—Phil. 4:19.

Twenty-first Day.

Rejoice in the Lord always: and again I say, Rejoice.—Phil. 4:4.

Twenty-second Day.

For in thee, O Lord, do I hope: thou wilt hear, O Lord my God.—Psa. 38:15.

Twenty-third Day.

And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.—Deut. 12:7.

Twenty-fourth Day.

For our heart shall rejoice in Him, because we have trusted in His holy name.— Psa. 33:21.

Twenty-fifth Day.

O give thanks unto the Lord; call upon His name: make known His deeds among the people.—Psa. 105:1.

Twenty-sixth Day.

And we know that all things work together for good to them that love God, to them who are the called according to His purpose.—Rom. 8:28.

Twenty-seventh Day.

Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old.—Psa. 25:6.

Twenty-eighth Day.

The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psa. 34:7.

Twenty-ninth Day.

I will bless the Lord at all times: His praise shall continually be in my mouth.—Psa. 34:1.

Thirtieth Day.

If we love one another, God dwelleth in us, and His love is perfected in us.—I Jno. 4:12.

Thirty-first Day.

Let the children of Zion be joyful in their King.—Psa. 149:2.

SEPTEMBER.

First Day.

Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.—Psa. 80:7.

Second Day.

Let the saints be joyful in glory: let them sing aloud upon their beds.—Psa. 149:5.

Third Day.

Because thy lovingkindness is better than life, my lips shall praise thee.—Psa. 63:3.

Fourth Day.

The righteous shall be glad in the Lord, and shall trust in Him; and all the upright in heart shall glory.—Psa. 64:10.

Fifth Day.

Thou art my God, and I will praise thee: thou art my God, I will exalt thee.—Psa. 118:28.

Sixth Day.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Mat. 11:28.

Seventh Day.

And whatsoever ye do, do it heartily, as to the Lord, and not unto men.—Col. 3:23.

Eighth Day.

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips.—Psa. 63:5.

Ninth Day.

Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.—Psa. 40:16.

Tenth Day.

In thee, O Lord, do I put my trust: let me never be put to confusion.—Psa. 71:1.

Eleventh Day.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.—Jno. 16:33.

Twelfth Day.

Then Jesus said unto them, Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.—Jno. 12:35.

Thirteenth Day.

While ye have Light, believe in the Light, that ye may be the children of Light.—Jno. 12:36.

Fourteenth Day.

I am come a Light into the world, that whosoever believeth on me should not abide in darkness.—Jno. 12:46.

Fifteenth Day.

And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.—Jno. 14:16.

Sixteenth Day.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.—Jno. 17:13.

Seventeenth Day.

I can do all things through Christ which strengtheneth me.—Phil. 4:13.

Eighteenth Day.

Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.—Heb. 6:19.

Nineteenth Day.

Mercy unto you, and peace, and love, be multiplied.—Jude :2.

Twentieth Day.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude :21.

Twenty-first Day.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.—Rev. 7:14.

Twenty-second Day.

And they shall see His face; and His name shall be in their foreheads.—Rev. 22:4.

Twenty-third Day.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them Light: and they shall reign for ever and ever.—Rev. 22:5.

Twenty-fourth Day.

Only fear the Lord, and serve Him in truth with all your heart: for consider how great things He hath done for you.—I Sa. 12:24.

Twenty-fifth Day.

Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.—Isa. 43:1.

Twenty-sixth Day.

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—I Co. 6:20.

Twenty-seventh Day.

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust.—Psa. 18:2.

Twenty-eighth Day.

In my distress I called upon the Lord, and cried unto my God: He heard my voice out of His temple.—Psa. 18:6.

Twenty-ninth Day.

Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.—Psa. 25:5.

Thirtieth Day.

For this God is our God for ever and ever; He will be our guide even unto death.—Psa. 48:14.

OCTOBER.

First Day.

In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.—Psa. 138:3.

Second Day.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—Jas. 1:4.

Third Day.

Sheweth mercy, with cheerfulness.—Rom. 12:8.

Fourth Day.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.—Rom. 12:9.

Fifth Day.

Be kindly affectioned one to another with brotherly love; in honor preferring one another.—Rom. 12:10.

Sixth Day.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Rom. 12:2.

Seventh Day.

Is any merry? let him sing psalms.—Jas. 5:13.

Eighth Day.

He shall deliver.—Isa. 19:20.

Ninth Day.

Walk before me, and be thou perfect.—Gen. 17:1.

Tenth Day.

He giveth power to the faint.—Isa. 40:29.

Eleventh Day.

I am the Lord your God.—Lev. 25:55.

Twelfth Day.

Who is he that will harm you, if ye be followers of that which is good?—I Pe. 3:13.

Thirteenth Day.

There shall no evil befall thee.—Psa. 91:10.

Fourteenth Day.

My jewels.—Mal. 3:17.

Fifteenth Day.

I have loved thee with an everlasting love.—Jer. 31:3.

Sixteenth Day.

With lovingkindness have I drawn thee.—Jer. 31:3.

Seventeenth Day.

God giveth to a man that is good in His sight, wisdom and knowledge and joy.—Ecc. 2:26.

Eighteenth Day.

He will keep the feet of His saints.—I Sa. 2:9.

Nineteenth Day.

Let your soul delight itself in fatness.—Isa. 55:2.

Twentieth Day.

This is my comfort in my affliction; for thy word hath quickened me.—Psa. 119:50.

Twenty-first Day.

I will delight myself in thy commandments, which I have loved.—Psa. 119:47.

Twenty-second Day.

Quicken me, O Lord, according to thy lovingkindness.—Psa. 119:159.

Twenty-third Day.

His delight is in the law of the Lord.—Psa. 1:2.

Twenty-fourth Day.

The Lord is my Shepherd, I shall not want.—Psa. 23:1.

Twenty-fifth Day.

He leadeth me beside the still waters.—Psa. 23:2.

Twenty-sixth Day.

He restoreth my soul.—Psa. 23:3.

Twenty-seventh Day.

I will fear no evil.—Psa. 23:4.

Twenty-eighth Day.

My cup runneth over.—Psa. 23:5.

Twenty-ninth Day.

Goodness and mercy shall follow me all the days of my life.—Psa. 23:6.

Thirtieth Day.

Behold the beauty of the Lord.—Psa. 27:4.

Thirty-first Day.

His lovingkindness in the daytime.—Psa. 42:8.

NOVEMBER.

First Day.

Hope thou in God.—Psa. 42:11.

Second Day.

Be still and know that I am God.—Psa. 46:10.

Third Day.

O God, my heart is fixed: I will sing and give praise.—Psa. 57:7.

Fourth Day.

Trust in Him at all times.—Psa. 62:8.

Fifth Day.

Thou art my hope, O Lord God.—Psa. 71:5.

Sixth Day.

The hope of the righteous shall be gladness.—Prov. 10:28.

Seventh Day.

A merry heart maketh a cheerful countenance.—Prov. 15:13.

Eighth Day.

Commit thy works unto the Lord, and thy thoughts shall be established.—Prov. 16:3.

Ninth Day.

Ye shall go out with joy, and be led forth with peace.—Isa. 55:12.

Tenth Day.

Receive ye the Holy Ghost.—Jno. 20:22.

Eleventh Day.

And he went on his way rejoicing.—Acts 8:39.

Twelfth Day.

We have peace with God through our Lord Jesus Christ.—Rom. 5:1.

Thirteenth Day.

Rejoice in hope of the glory of God.—Rom. 5:2.

Fourteenth Day.

The love of God is shed abroad in our hearts by the Holy Ghost.—Rom. 5:5.

Fifteenth Day.

Thou shalt love thy neighbour as thyself.—Rom. 13:9.

Sixteenth Day.

We through patience and comfort of the scriptures might have hope.—Rom. 15:4.

Seventeenth Day.

All may be comforted.—I Co. 14:31.

Eighteenth Day.

Victory through our Lord Jesus Christ.—I Co. 15:57.

Nineteenth Day.

Helpers of your joy.—II Co. 1:24.

Twentieth Day.

Eternal weight of glory.—II Co. 4:17.

Twenty-first Day.

That ye through his poverty might be rich.—II Co. 8:9.

Twenty-second Day.

Thanks be unto God for His unspeakable gift.—II Co. 9:15.

Twenty-third Day.

I live by the faith of the Son of God, who loved me, and gave himself for me.—Gal. 2:20.

Twenty-fourth Day.

If we live in the Spirit, let us also walk in the Spirit.—Gal 5:25.

Twenty-fifth Day.

By grace are ye saved through faith.—Eph. 2:8.

Twenty-sixth Day.

High calling of God in Christ Jesus.—Phil. 3:14.

Twenty-seventh Day.

Godliness with contentment is great gain.—I Ti. 6:6.

Twenty-eighth Day.

Rejoice with joy unspeakable and full of glory.—I Pe. 1:8.

Twenty-ninth Day.

Our joy may be full.—II Jno. 12.

Thirtieth Day.

Shall lead them unto living fountains of water.—Rev. 7:17.

DECEMBER.

First Day.

He that overcometh shall inherit all things.—Rev. 21:7.

Second Day.

I am the resurrection and the life.—Jno. 11:25.

Third Day.

The Comforter.—Jno. 14:26.

Fourth Day.

Peace be unto you.—Jno. 20:21.

Fifth Day.

Blessed are they that mourn: for they shall be comforted.—Mat. 5:4.

Sixth Day.

Fear ye not.—Ex. 14:13.

Seventh Day.

Stand still, and see the salvation of the Lord.—Ex. 14:13.

Eighth Day.

The Lord shall fight for you, and ye shall hold your peace.—Ex. 14:14.

Ninth Day.

It gave light by night.—Ex. 14:20.

Tenth Day.

The Lord shall reign for ever and ever.—Ex. 15:18.

Eleventh Day.

The Lord liveth.—II Sa. 22:47.

Twelfth Day.

Exalted be the God of the rock of my salvation.—II Sa. 22:47.

Thirteenth Day.

He drew me out of many waters.—II Sa. 22:17.

Fourteenth Day.

Who is a rock, save our God?—II Sa. 22:32.

Fifteenth Day.

As for God, His way is perfect.—II Sa. 22:31.

Sixteenth Day.

Who is a God like unto thee . . . He delighteth in mercy.—Mic. 7:18.

Seventeenth Day.

The Lord God is my strength . . . and He will make me to walk upon mine high places.—Hab. 3:19.

Eighteenth Day.

I will rejoice in the Lord, I will joy in the God of my salvation.—Hab. 3:18.

Nineteenth Day.

The Lord thy God in the midst of thee is mighty.—Zeph. 3:17.

Twentieth Day.

He will rejoice over thee with joy.—Zeph. 3:17.

Twenty-first Day.

I will undo all that afflict thee.—Zeph. 3:19.

Twenty-second Day.

Kept by the power of God through faith unto salvation.—I Pe. 1:5.

Twenty-third Day.

Begotten us again unto a lively hope.—I Pe. 1:3.

Twenty-fourth Day.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.—I Pe. 1:4.

Twenty-fifth Day.

Whosoever will, let him take the water of life freely.—Rev. 22:17.

Twenty-sixth Day.

Eben-ezer: Hitherto hath the Lord helped us.—I Sa. 7:12.

Twenty-seventh Day.

Emmanuel: God with us.—Mat. 1:23.

Twenty-eighth Day.

Jehovah-jireh . . . In the mount of the Lord it shall be seen.—Gen. 22:14.

Twenty-ninth Day.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.—Rev. 22:20.

Thirtieth Day.

Comfort one another with these words.—I Thes. 4:18.

Thirty-first Day.

Finally, my brethren, rejoice in the Lord.—Phil. 3:1.

Second Day.

Stand still, and see the salvation of the Lord.—Ex. 14:13.

Eighth Day.

The Lord shall fight for you, and ye shall hold your peace.—Ex. 14:14.

Ninth Day.

It gave light by night.—Ex. 13:20.

Tenth Day.

The Lord shall reign for ever and ever.—Ex. 15:18

Eleventh Day.

The Lord liveth.—II Sa. 22:47.

Twelfth Day.

Exalted be the God of the rock of my salvation.—II Sa. 22:47.

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He drew me out of many waters.—II Sa. 22:17.

Fourteenth Day.

Who is a rock, save our God?—II Sa. 22:32.

Fifteenth Day.

As for God, His way is perfect.—II Sa. 22:31.

Sixteenth Day.

Who is a God like unto thee . . . He delighteth in mercy.—Mic. 7:18.

Seventeenth Day.

The Lord God is my strength . . . and He will make me to walk upon mine high places.—Hab. 3:19.

Eighteenth Day.

I will [illegible] Hab. 2:14.

Nineteenth Day.

The Lord thy God in the midst of thee is mighty.—Zeph. 3:17.

Twentieth Day.

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Twenty-first Day.

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To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.—I Pe. 1:4.

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Whosoever will, let him take the water of life freely.—Rev. 22:17.

Twenty-sixth Day.

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Thirty-first Day.

Finally, my brethren, rejoice in the Lord.—Phil. 3:1.

THE SAYINGS OF THE ANGELS

BY

F. DUDLEY JONES

FOREWORD

IT IS believed that every angelic statement in the whole Bible is found in the grouping that follows. Under this topical index, the words of the angelic messengers are given in full and without exception, with enough of the immediate context to carry the quotations clearly. Some few places give difficulty as to whether in a given case an angelic personage is speaking or not. Without intending to be an interpretation, the list below takes in all clearly defined sentences that could be properly termed Angelic Sayings.

Inasmuch as a large number of the most important Biblical messages were given through the medium of angelic utterance, we feel this study will be of especial interest and value.

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SAYINGS OF THE ANGELS

1. ANGELS BY NAME.

(a) Gabriel.

16 And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be.*

20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.—Dan. 8:16-26.

21 Yea, while I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed *me,* and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee;* for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.—Dan. 9:21-27.

[Lu. 1:12-17, 19, 20, 26. See below, *Angelic Annunciations.*]

(b) Michael.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days.—Dan. 10:13, 14.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.—Jude :9 (Rev. 12:7).

(c) Lucifer.

12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou

cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.—Isa. 14:12-14.

2. ANGELIC ANNUNCIATIONS.

(a) To Hagar, Foretells Birth of Ishmael.

7 And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the Lord said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.

12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.—Gen. 16:7-12.

(b) To Abraham, Promise of Isaac, Rebuke of Sarah.

9 And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

11 Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

13 And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.—Gen. 18:9-14.

(c) To Manoah and His Wife, Foretells Birth of Samson.

3 And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing:*

5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was,* neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb to the day of his death.

8 Then Manoah intreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am.*

12 And Manoah said, Now let thy words come to pass. How shall we order the child, and *how* shall we do unto him?

13 And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing:* all that I commanded her let her observe.

15 And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

16 And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he *was* an angel of the Lord.

17 And Manoah said unto the angel of the Lord, What *is* thy name, that when thy sayings come to pass we may do thee honour?

18 And the angel of the Lord said unto him, Why asketh thou thus after my name, seeing it *is* secret?—Judg. 13:3-18.

(d) To Zacharias, Gabriel Foretells the Birth of John the Baptist.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and

thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.—Lu. 1:13-20.

(e) To Mary, Annunciation of Jesus.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.—Lu. 1:26-37.

(f) To Joseph, Foretells the Birth of Jesus.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.—Mat. 1:20, 21.

(g) To the Shepherds, Telling of the Birth of Jesus.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.—Lu. 2:9-12.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.—Lu. 2:13-16.

3. CHERUBIM AND SERAPHIM.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.—Eze. 10:6.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, *is* the Lord of hosts: the whole earth *is* full of his glory.—Isa. 6: 2, 3.

7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. —Isa. 6:7.

4. SPEAK TO THE PEOPLE.

1 And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to

go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be *as thorns* in your sides, and their gods shall be a snare unto you.

4 And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place Bochim: and they sacrificed there unto the Lord.—Judg. 2:1-5.

5. SPEAK TO PERSONS.

(a) To Hagar.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.—Gen. 21:17, 18 (see Gen. 16: 7-12).

(b) To Abraham.

11 And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad; neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me.—Gen. 22: 11, 12.

15 And the angel of the Lord called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only *son:*

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.—Gen. 22:15-18 (see Gen. 18:9-14, 16-33).

(c) Two Angels Talk to Lot.

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.—Gen. 19:2.

12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.—Gen. 19:12, 13.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.—Gen. 19:15.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.—Gen. 19:17.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.—Gen. 19:21, 22.

(d) To Jacob.

13 And, behold, the Lord stood above it, and said, I *am* the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.—Gen. 28:13-15 (Jno. 1:51).

11 And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.—Gen. 31:11-13.

24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked *him,* and said, Tell *me,* I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.—Gen. 32: 24-30 (48:16).

(e) To Moses.

2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.—Ex. 3:2-6 (Gen. 22:11-18; Acts 7:30, 34, 38).

(f) To Balaam.

32 And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.—Num. 22: 32, 33.

35 And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.—Num. 22:35 (22: 22-35).

(g) To Joshua.

13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.—Josh. 5:13-15.

(h) To Gideon.

12 And the angel of the Lord appeared unto him, and said unto him, The Lord *is* with thee, thou mighty man of valour.—Judg. 6:12.

14 And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?—Judg. 6:14.

16 And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.—Judg. 6:16.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.—Judg. 6:20.

23 And the Lord said unto him, Peace *be* unto thee; fear not: thou shalt not die. —Judg. 6:23 (6:11-24).

(i) To Elijah.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.—I Ki. 19:5.

7 And the angel of the Lord came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.—I Ki. 19:7.

3 But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.—II Ki. 1:3, 4.

15 And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.—II Ki. 1:15.

(j) To Joseph.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.—Mat. 2:13.

19. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.—Mat. 2:19, 20 (see Mat. 1:18-25).

(k) To the Women at the Sepulchre.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.—Mat. 28:5-7.

8 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.—Mk. 16:6, 7.

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.—Lu. 24:5-7.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.—Jno. 20:13.

(l) To Peter and John.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.—Acts 5:19, 20.

(m) To Philip, the Evangelist.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.—Acts 8:26.

(n) To Cornelius.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.—Acts 10:3-6.

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.—Acts 11:13, 14.

(o) To Peter.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.—Acts 12:7, 8.

(p) To Paul.

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.—Acts 27:24.

6. SPEAK TO THE PROPHETS.

(a) To Deborah, The Curse on Meroz.

23 Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.—Judg. 5:23.

(b) To Isaiah.

(See § 3, Isa. 6:3, 7.)

(c) To Ezekiel.

1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.—Eze. 2:1 (2-8).

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it;* and it was in my mouth as honey for sweetness.—Eze. 3:3 (4-11).

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.

13 He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.—Eze. 8:12, 13 (see § 3; Eze. 10:1-22; 40-47).

(d) To Daniel.

13 Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice,* and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.—Dan. 8:13, 14.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace *be* unto thee, be strong,

yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.—Dan. 10: 18-21.

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?*

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days.—Dan. 12:7-13. (See 1, a, b; Dan. 8:16-26; 9:21-26; 10:10-12.)

(e) To Zechariah.

9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be.*

10 And the man that stood among the myrtle trees answered and said, These *are they* whom the Lord hath sent to walk to and fro through the earth.

11 And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

12 Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the Lord answered the angel that talked with me *with* good words *and* comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

18 Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.—Zech. 1:9-19.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.—Zech. 2:3-5.

6 And the angel of the Lord protested unto Joshua, saying,

7 Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH.

9 For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.—Zech. 3: 6-10.

6 Then he answered and spake unto me, saying, This *is* the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.—Zech. 4:6.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole

earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

4 I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.—Zech. 5:2-11.

5 And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.—Zech. 6:5-8.

7. ANGELS SPEAKING IN THE BOOK OF REVELATION.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?—Rev. 5:2.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—Rev. 5: 11, 12.

7 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.—Rev. 7:2, 3.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.—Rev. 7: 11, 12.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!—Rev. 8: 13.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.—Rev. 10: 9-11.

1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.—Rev. 11:1-3.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink

of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.—Rev. 14: 6-11.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. —Rev. 14:15-18.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.—Rev. 16: 5-7.

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

¶ With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into a wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

¶ And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.—Rev. 17:1-18.

1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightly with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.—Rev. 18:1-3.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.—Rev. 18:21.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.—Rev. 19:17, 18.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.—Rev. 21:9.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.—Rev. 22:6.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.—Rev. 22:8-17.

THE SAYINGS OF SATAN

By
F. DUDLEY JONES

Wherever a statement is made by Satan, in any part of the Bible, it is noted and listed below. When the term "devil" is used in the New Testament Gospels as synonymous with "demon," these are not given. With this exception, the following collection furnishes all passages in the Bible that quote the Devil, whether called Satan, The Tempter, The Serpent or The Devil.

Avoid the wiles of Satan by knowing them.

I. *The Serpent Tempts Adam and Eve.*

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?—Gen. 3:1.

And the serpent said unto the woman, Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.—Gen. 3:4, 5.

II. *Satan Accuses Job.*

7 And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the Lord, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the Lord said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.—Job 1:7-12.

1 Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

2 And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

4 And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the Lord said unto Satan, Behold, he *is* in thine hand; but save his life.—Job 2:1-6.

III. *Satan Tempts Jesus.*

1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.—Mat. 4:1-13 (Lu. 4:1-13).

PART II

HOW TO STUDY THE BIBLE

AND

HOW TO TEACH THE BIBLE

BY

G. CAMPBELL MORGAN

FOREWORD

IN THIS series of lectures I propose to deal only with the first and fundamental matters. As I have travelled on both sides of the Atlantic, endeavoring to teach the Bible, and striving to help students to a methodical study thereof, I have been constantly asked, *"Will you tell us how to study the Bible?"*

These lectures are intended, in the simplest way possible, to answer that inquiry

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HOW TO STUDY AND HOW TO TEACH THE BIBLE

THE STUDY OF THE BIBLE

I.
PRELIMINARY CONSIDERATIONS

A. As to the Bible.	B. As to the Study.
It is:—	It requires:—
I. Religious.	I. Honesty.
II. Dual.	II. Reverence.
III. Triple.	III. Diligence.
IV. Multiple.	IV. System.
V. Unified.	V. Response.

First let me speak of some purely elementary matters which are necessarily preliminary to Bible study. There are certain matters we must understand before we open the Book, and these are set out in brief form in the accompanying diagram. It will be seen that there are two main divisions, the first dealing with preliminary considerations as to the Bible; and the second with preliminary considerations as to the study thereof.

A. *AS TO THE BIBLE.*

I. *It is religious.*

It will at once be conceded that it is necessary to recognize that this is essentially a Library of religious literature. It may incidentally contain scientific facts, or philosophic principles; but it is neither a scientific textbook, nor a philosophic treatise. The nature of its declarations is primarily religious. They are declarations concerning God and man, and the interrelationships between them.

For the present I am not concerned as to whether the teaching is true, for that is not at all the question at this point. We do not start with that assumption. For the moment I am simply insisting upon the fact that, whether true or false, it is a literature of religion; it claims to declare the truth about God, the truth about man, and the truth about the relationship between God and man.

That it is religious literature is also clearly evident when we consider not merely the nature of its declarations, but also the nature of its appeal. That appeal is twofold, consisting of a call to faith in God, and of a demand that such faith shall be demonstrated by works. That is the double message of the Bible from first to last. If at the moment this may appear to be a narrow conception of the Biblical message, it may be well to say that any decision as to the narrowness or breadth thereof must be postponed until the teaching has been examined.

And yet it must at once be conceded that the effect which this Book has produced, and still does produce, compels the recognition of the fact that it is religious literature. This effect is twofold—spiritual and moral.

It is spiritual in that it produces a belief in the life which lies beyond the present. Wherever men have come to this Bible, have been diligent students of it, and have obeyed its first and simplest calls, following in the path of obedience as its teaching has been more completely understood, they have invariably become spiritually-minded, that is, conscious of the reality and vastness of those facts and forces which are not discernible by the natural senses.

If there may be objection to the fact or value of this position, the moral effect produced by the Bible is beyond question. It is true that there have been those who have declared that they discovered immoralities and indecencies in the Bible; but the answer to such a statement is that no man, woman, or child has ever come to the honest study of this Book, pure in thought and intention, and been made immoral thereby.

Therefore, we must admit that the Bible is religious in the best sense of the word, because of the effect it produces; and it is well that we at least calmly enquire whether it is conceivable that an untrue book can produce the result of truth; or a base book produce results so full of nobility of conduct and of character.

II. *It is dual.*

Turning to the more technical matters, it is necessary to recognize that the Bible consists of two parts which we describe as the Old and the New Testaments, or

Covenants. The former consists of a collection of the sacred writings of the Hebrew people, and the latter a collection of the sacred writings of the Christian Church. At the moment we are not concerned with the subject of the fixing of the Canon of either of these parts. That is a question outside the scope of the present lectures. I am simply dealing with the Book as it stands.

In the Old Testament we have the complete sacred writings of the Hebrew people, as they existed in the time of Christ, although not arranged in exactly the same order. It is the same collection of books as were gathered together in the Greek version which we describe as the Septuagint, and which was certainly in existence two or three centuries before Christ; and which moreover is of great interest and value to us because nearly all the New Testament quotations were made therefrom.

In the second part we have the sacred writings of the Christian Church, that is, the writings which the Church has accounted sacred, and has separated from other books because they have peculiar value in that they set forth the fundamental principles of the Christian religion.

III. *It is triple.*

Each of these two parts has three principal qualities: historic, or statements concerning the past; didactic, or teaching for the government of the present; predictive, or foretelling of the future.

In the Old Testament we have the history of the Hebrew people; an account of their origin, their destiny, their failure; and all this principally on the side of the Divine method of dealing with them. This Hebrew history is prefaced by a brief statement concerning the first things in the history of the human race.

In the New Testament the history deals with one Person, Jesus of Nazareth, and with about sixty or seventy years of the movement resulting from His presence in the world.

The didactic portions of these two divisions consist of teachings which appealed to the times in which they were given. In the Old Testament we have, side by side with history, a body of prophetic messages delivered to the people. These teachings, however, have a wider application than that to the age in which they were delivered, for they contain fundamental principles which have abiding values. It is necessary, however, to remember that in the study of these writings it is only such principles which are of abiding value. We are not to-day to go back under the Mosaic or prophetic economy, and if we limit our morality by the narrow and imperfect outlook even of the finest Hebrew thought, we shall sadly fail.

When we come to the New Testament we find teachings which are applicable to the whole period which commenced with the advent of grace, and will end with the advent of glory. Everything which those who have believed in the one Lord and Master need for the government of individual life, the organization of the corporate Church, and the work of the proclamation of the evangel to the world, is found in these writings.

The predictive element in the Old Testament is very remarkable, consisting of prophecies foretelling events, some of which have already been fulfilled, and some of which are not yet fulfilled. In the New also we have definite predictions, some of them from the lips of the one central Person, the Lord Jesus Christ, and some from the pens of those who were His followers. Many of these predictive writings are full of mystery; some of them have been fulfilled, while others await fulfillment.

These three elements are found, I repeat, in each part of the Divine Library, and we must recognize them, or we shall find ourselves in endless difficulty in our study. If we treat history as prophecy, or prophecy as history, confusion is inevitable. Before reading any book we need to recognize whether its character is historic, didactic, or predictive.

IV. *It is multiple.*

Each part of the Divine Library consists of a collection of writings. In the Hebrew Scriptures we have thirty-nine books (there were not quite so many in the form in which the Hebrews had their Bible, because certain which are now counted as two appeared therein as one), and these were written by about one-and-twenty authors. I purposely leave the number indefinite, because it is not established, for instance, who wrote the Book of Jonah, or Kings, or Chronicles; and in our present study our appeal can only be made to internal evidence.

In the New Testament we have twenty-seven books, written by ten writers, that is, if we admit that Hebrews was not written by Paul. If it be admitted that he wrote it, then we have only nine authors.

Thus we have sixty-six books from the pens of some thirty different men, and their writing extended over a period of at least fifteen centuries. Between many of these there could have been no possible collusion, and it is of great importance that in the commencement of our study we remember this multiple character of the Library.

V. *It is unified.*

Finally, it is necessary from the commencement to recognize that the whole Library is unified in a Person. A man

taking up these books and reading them might not immediately discover this fact; but it would be hardly possible for an honest and careful student to fail to do so ultimately. At this point, however, I think it well that those who are beginning to study should accept the practically unanimous testimony of those who are well qualified to give such testimony as the result of long and earnest attention to the Library, that the books are unified in the central Person presented.

In the first division, that of the sacred writings of the Hebrew people, there is a constant movement towards, and expectation of, the coming of One who is to be a Deliverer. It is true that the vision is not always equally clear. Sometimes the thought seems to centre upon a nation as fulfilling the idea, then upon a remnant out of a nation, and again a Person is definitely and distinctly expected. Sometimes, perhaps almost unconsciously to the men who wrote or sang, the nation idea is lost sight of, and that of a remnant passes out of sight, and there comes into clear relief the figure of one superlative Person. Everything in the sacred writings of the Hebrew people leads towards this One, sighs for Him, and is conscious of imperfection apart from Him.

In the first five books there is a record of the search after a priest; in the historic writings we have the quest for a king; while in the didactic portions we hear the sigh for a prophet. Nevertheless in the whole of these books we fail to find the perfect priest, or king, or prophet; notwithstanding the fact that the idea of each has been borne in upon the mind, and the necessity for such is evidently the supreme conviction of the unified teaching. In brief, the sacred writings of the first division consist of a literature revealing a people who in their religion, their history, and their ideals are making a pilgrimage, in the light of a hope which remains unfulfilled.

When we turn to the New Testament, the sacred writings of the Christian Church, we find what Carnegie Simpson has so happily described as the Fact of Christ. The historic section consists of five books, the first four of which tell the story of His presence in the world; while the fifth describes the first movements in human history resulting from that presence. The didactic portion consists of the writings of those who were His followers, and explains more fully the mystery of His Person, and the resources and responsibilities of His people. The predictive element throughout has to do with His final triumph.

Thus, while in the Old we have a progress towards a Person, inspired by a hope, in the New we have a process from a Person, inspired by a fact. Thus, the whole Library is unified in this one Person.

Now it is conceivable that these Hebrew people may have been deceived, and that this Christian movement may have resulted from imagination. I am not at the moment concerned with these matters, but rather with the attempt to recognize the nature of the literature. Whether rightly, or wrongly, at the centre of the Bible is a Person, and its first division sets forth the history of a people searching, seeking, and sighing after Him; and the second presents Him, and the things resulting from His presence in the world. Therefore we cannot demolish any part of the Library without the whole suffering. That whole stands or falls together around the unifying fact of the central Person.

B. *AS TO THE STUDY.*

I. *It requires honesty.*

It is preëminently necessary that we come to the study of this Bible without prejudice either for or against it. I do not desire to undervalue the prejudice in its favor in the case of many, which results from early training. My own first acquaintance with the Bible was distinctly, and I am constrained to add, graciously, influenced by this prejudice. My earliest reading of the Book was a reading in a frame of mind prejudiced in its favor because of what it was to my own father and mother. But while I thank God for these things, yet the Book never became truly my own until I dared to face it apart from that prejudice, and allowed it to deliver its own message to mind and heart and will.

It is a grave mistake to demand this prejudice in favor of the Bible from a class, or an individual student, when its very existence may prevent the honest and profitable study of it.

At the same time, it is absolutely unfair to come to the Bible with a prejudice against it. It must be treated honestly by being approached with an open mind, and for this purpose it is not required that any special view of inspiration be held. We ought to come to the study, determined to set aside our prejudice in its favor, and our prejudice against it, and our prejudice against the prejudice of those who believe or do not believe in its Divinity. I earnestly plead for this open mind, believing that wherever the Book is given its opportunity of producing its own impression, it will win a singular victory.

II. *It requires reverence.*

Since we must admit our limitation of knowledge concerning the subjects with which the Bible professes to deal, we ought most reverently to listen to what it has to say. To take the superlative instance of the existence of God, there are necessarily so many things which we

do not know about God, that we ought to listen reverently to anything which claims to be a declaration concerning Him. Our very ignorance demands that as we listen to what the Bible has to say about Him, we should do so with reverence. This is true of all the themes with which it deals. They are high and superlative themes, and therefore, whether the statements be true or false, we ought at least to give reverent attention.

This need for reverence is further emphasized by the convictions which the very best men of the centuries have held concerning it. No man of a few brief years of life has any right ruthlessly to trample underfoot the convictions of centuries, and imagine he can deal flippantly with a literature which has produced such convictions. It seems to me that whatever conclusion I might ultimately arrive at concerning this Book, I could never consent to deal irreverently with pages made sacred by the fact that my own father pored over them in life, and at last pillowed his head in death upon their statements, and passed out of sight in perfect peace because he believed them to be true.

III. *It requires diligence.*

Two words will suffice to convey what is in my mind as to the diligence which is demanded of those who desire to be students of the Bible: intensity, and continuity. Any person desiring to study such literature ought to give the best he can of time and attention to the work. The Bible should be studied when the mind is freshest and most acute. Continuous study is also necessary; the patient persistence which avoids hasty decision, and is content to work and watch and wait. I do not hesitate to affirm that the Bible demands more diligence than any other literature.

IV. *It requires system.*

No man is in any sense a Bible student who takes up the Bible and reads it by a method which can only be described as haphazard. To open it at a page and read, to take a certain portion allotted for each day by others, may be perfectly justifiable methods for pleasure, and may result in profit; but they do not constitute study, in the true sense of the word. The system should be from general to particular, from extensive to intensive. Personally, I should advise any one commencing the study of the Bible to begin at the centre, and work to the circumference, to commence with the Gospel narratives rather than with Genesis. All that will be considered more particularly in subsequent lectures; but the general principles of a true system is that of first gaining a knowledge of broad outlines, and then concentrating upon details.

V. *It requires response.*

Religion is primarily volitional, and I now affirm that it is impossible to read this Book without being conscious that it makes appeal to conscience and to will. Whenever it does that, when it captures the conviction, the student must respond by obedience, or it inevitably becomes a sealed book. Such a statement may seem to contradict much that I have said as to the open mind; but I am compelled to make it, because it is demonstrated true by the constant and unvarying experience of those who give themselves to this study. I personally believe that the reason why many people have lost their love for the Bible is that they have failed to recognize the necessity for obedience to its moral claims. The first conviction that possesses the soul of the truth of some Bible teaching, clamors within the conscience for the yielding of obedience thereto, and if we fail to obey, the light will fail. Knowledge unmixed with obedient faith is not only profitless, it is harmful. The student must approach the study of this Book in that attitude of mind which says, "If it speaks to me, I will obey."

II.

THE FUNDAMENTAL PROCESSES.

A. Activity.	B. Result.
I. Survey. Read.	Impression.
II. Condense. Think.	Outline.
III. Expand. Work.	Analysis.
IV. Dissect. Sweat.	Knowledge.

When we turn to consider the fundamental processes of Bible study, it is well that we distinctly understand that we are dealing with the study of the English Bible, and not with the Scriptures in the original languages, that being another subject altogether, although in order to an understanding of the books, the same methods might with advantage be followed in dealing with the Hebrew and Greek documents.

By fundamental processes I mean those which will enable us to come to an accurate knowledge of what these books contain. I refer to them for the moment as books, because I am growingly impressed with the importance of beginning with the Bible as a library, rather than with its unity as a book; a library having two parts, three qualities, and a multiplicity of writers, themes, and dates—a true library.

I may also first of all state three things with which I do not propose to deal, because they are outside the scope of our present consideration, these being preliminary to them.

First, then, the fundamental processes do not deal with the veracity of the books. That is necessarily considered in the study

of introductions. The question of authorship and authenticity does not occur in the fundamental processes.

Neither have they anything to do with the arrangement of Biblical teaching into the form of systematic theology. This is final rather than fundamental. I hold that every man should test his systematic theology by his Bible, rather than his Bible by his system of theology. In this connection I remember a quaint but illuminating story of a negro preacher, to whom Dr. Broadus, the great Baptist theologian of the Southern States of America, gave a volume of his commentary on the Scriptures, saying that he hoped it would be useful to him in his work. Some time after the reception of the gift, Dr. Broadus again met the preacher, and enquired whether he had found the commentary helpful, and the reply was, "Oh, yes, Massa, it is a berry good book; but there is one thing I have noticed about it." "What is that?" enquired Dr. Broadus. "Well, Massa, it is that the Scriptures do throw a lot of light on it." That I believe is true of many of our theological systems; and therefore, from my standpoint, it goes without saying that Bible study is preliminary to any attempt to systematize theology.

In the third place, the fundamental processes do not include the application of the Bible to all the details of practical life. This again is a final matter.

Of course these fundamental processes must affect the final processes, and in the study of the Bible we are ever approaching a systematic view of truth, and always finding application of the things we discover to the actualities of every-day life.

It is impossible to study these books in the way I am going to suggest, without some impression being made upon the mind as to their veracity; without coming to definite conceptions concerning God and man, and the interrelationships between them; without hearing an appeal to conscience, and having a constantly growing conception of what conduct ought to be at its highest and its best.

Nevertheless, we are to consider the first things in Bible study; those which we must undertake before we decide whether the book is true; before we attempt to systematize our theology; before we can make accurate application of its teaching to life and conduct.

Personally, I am convinced that there is a true *order* in these fundamental methods, which I have attempted to indicate in the diagram at the commencement of this chapter; showing also what the *activity* is in each case; and what the *result* produced will be.

In the first process we survey; in the second we condense; in the third we expand; in the fourth we dissect. Having followed these processes we may adopt any other methods we please, and shall do so the more intelligently as the result of this preliminary work.

I believe that it is well to postpone the discussion of the veracity of any book until we have given time to it along these lines. We have no right to say that any book is untrue, or even that it is true, until we have taken time for these methods of examination. If any one is tempted to say that it will be impossible for us to complete the study of the Divine Library by these processes in a lifetime, let me frankly say that I am in perfect agreement; but at the same time it is well to remember that, apart from these processes, we shall never know any given book in the Library. Many great Biblical scholars and earnest saints have given their life to the work of Bible study, but none has succeeded in working through all these processes in the case of more than a few books.

Once again, let me, even at the cost of wearisome repetition, repeat that these processes are fundamental; and that those which follow will become clear and forceful in the proportion in which we have adopted them.

I. *Survey.*

This means *reading;* and results in an *impression.*

In commencing our study it is well that we bear in mind the principles set forth in the previous lecture; and whatever book we take, we should first define its place in the Library; as to whether it is a Hebrew or a Christian document; and also its quality; whether it is history, teaching, or prediction. The activity in order to survey is that of reading. It is necessary first, to decide to take practically no notice of the chapter and verse divisions which we find in our ordinary Bibles. They all have their uses for reference, but they may sadly mislead us in our attempt to gain a general impression of a book. Let the book be read straight on, and in reading *look, listen,* and *live.* Look closely at what you are reading; listen to what the words you see are saying; and live for the time in the very atmosphere which is being created by the reading of your book. Some one may say, who has given more time to study other literature than the Bible: "But that is exactly what you would do with any book!" Certainly; and if men will begin to read the Bible with the same common sense as they employ in the reading of other books, they will be on the highway to an apprehension of its meaning, which hitherto they have lacked; and that statement explains the reason for my suggestion that the reader should forget the chapter and verse

divisions. Who would consent to any other literature being subjected to this mechanical method of division? I remember that eminent Bible scholar, and wonderful teacher, Dr. Henry Weston, once saying in my hearing, "I hate these chapters and verses; reading a Bible in which I find them always reminds me of riding over a corduroy road." He was an old man, and remembered the first roadways in the Western parts of the country, and how that the logs of which they were formed were so laid that in travelling over them one experienced a series of bumps which were neither conducive to speed nor ease; and that is exactly the mental effect produced all too often by reading a chapter divided into verses, one experiences a series of jerks. There is great value in Dr. Moulton's Modern Readers' Bible, simply because he has arranged it in literary form, omitting the chapters and verses.

Having read the book, read it again; and in the same way. Then read it once more. After that read it again; and yet again, until you become conscious that the book has made an impression upon your mind; that you have a conception of its general movement. That is the first process. In the course of the reading make a note of special phrases or words that occur repeatedly, or of any particular thought which seems to be insistent.

I may illustrate what I mean by saying that such reading of the Book of Numbers produced upon my mind the impression of a people on the margin of the land, about to enter it, turned back to a long period of wandering, after which they came again to the margin of the land, with the result that the general outline of the book for me is always connected with that impression, and is so tabulated. As I have repeatedly said in dealing with this subject in public, I think my analyses of books are the result of having read them on an average from forty to fifty times. Some, of course, yielded an impression more quickly, while others took many more readings. That will often depend upon the individual. There are books which may produce a clear impression upon the mind of one man far more quickly than upon that of another. Therefore, we do not accept any man's analysis as final; but it is well to observe this law of reading a book over and over again until we know it, not by rote, but by an impression of its purpose clearly stamped upon the mind.

II. *Condense.*

This means *thinking;* and results in an *outline.*

The book having thus been read through again and yet again, and an impression having been made upon the mind in the way I have indicated, the attempt should now be made to express in the briefest way possible the contents of the book. This means quiet thinking over what has been read, accompanied by reference to certain parts in order to clear statement.

Now will be found the value of the things noted in the course of reading, the recurring words and phrases, and insistent thoughts. The first result of this process will be the statement of the content in the fewest words possible. Here I may illustrate by saying that if I were asked to put Genesis into three words, I should do it thus, Generation, Degeneration, Regeneration.

The next process is the reading of the book again, only now in the recognition of the general divisions suggested, and that in order to change, adjust, abandon, and perhaps to find a new and better brief outline.

The mind being settled about the general outline, these main divisions should be treated in the same way, and subdivided into sections.

At this point in the process it is well to make use of every book which is likely to help, until we arrive at what seems to us to be a satisfactory outline. It is not until this has been done that we are ready for the next stage.

III. *Expand.*

This means *work;* and results in an *analysis.*

Of course, I can only illustrate what I mean from work which I have done. Therefore let me instance the Book of Matthew. In constant reading of this book I do not think it is possible to escape the impression produced by the recurrence of the word *began* on two outstanding occasions (see 4:17 and 16:21). Now the impression made upon the mind by the survey of Matthew is that we have been in the presence of a King.

The outline gained when we condense is, that Matthew presents the Person of a King; tells the story of the Propaganda of the King; and finally leads us into the presence of the Passion of the King. So far we have a mere outline.

Now we may turn to the expansion of that outline, and in order to do so we need to sit down quietly with each of these sections, and carefully work for the production of an analysis.

There must first be grammatical analysis, the taking of each section, paragraph by paragraph, with determination to discover the principal sentences, and to note the grouping around them of subordinate sentences, and the interrelationships between these.

This, of course, is especially necessary in studying the Pauline epistles, in which by reason of the Apostle's constant turning aside, we are in danger of missing the

principal affirmation of passages under consideration.

I cannot too earnestly urge the importance of studying the Bible thus analytically, and of refusing to abandon a passage until its real sense is understood.

In the course of this work let us be most careful not to mutilate a passage simply because at first we do not comprehend its meaning; or in an endeavor to escape difficulties.

I may give an illustration of what I mean from those excellent volumes to which I have referred, the Modern Readers' Bible. In the volume containing the Book of Jonah, I am compelled to say that I think I find one of the smartest and most unfair things of this kind that I know. The two statements concerning the fish, one before the psalm of Jonah, and one after it, are removed from the main text, and are inserted as foot-notes. In his notes, Dr. Moulton says: "The reference to the *great fish* prepared to swallow Jonah is in literary form a foot-note exegetical of the expression in the song, 'Out of the belly of hell;' similarly the vomiting out Jonah is a foot-note attached to the last line." Now there is absolutely no warrant for such a statement, other than the conception that the story is not likely to be true, and it is easy to account for an inaccuracy by suggesting that the original writing has been altered, as Dr. Moulton does by saying that "these particular foot-notes have every appearance of being a gloss or later edition." This method of treating any part of a paragraph which does not square with our philosophy is not fair to the book under consideration. If a passage is difficult, there is all the more reason for patience, persistence, and determination to read and reread until it is understood.

In this process it is more than ever necessary that we should not be in bondage to the chapters and verses, as we find them in our ordinary Bibles. Again, to take a familiar illustration, we entirely miss the beauty of some of the final words of our Lord when we read the fourteenth chapter of the Gospel of John alone. The true beginning of what we find in that chapter is in the previous chapter, and if the concluding words of chapter thirteen be read in immediate connection with chapter fourteen, we have a new light upon our Lord's intention. He was speaking to Peter, and in close connection immediately associated others with him, as He said, first to Peter: "Wilt thou lay down thy life for Me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice;" and then without a break, to Peter and the rest: "Let not your heart be troubled: ye believe in God, believe also in Me."

The whole of the section will show that Christ said in effect to this man, "I know the worst that is in you, and that presently you will deny Me; but I know also that I am able to realize the best that is in you, and that if you will trust Me, in spite of all the worst, I shall at last bring you to the place I go to prepare for you."

It is by such careful expansion of our outline by thinking, and examination, that we come at last to the possession of a detailed analysis of a book.

IV. *Dissect.*

This means—to use the word of the hard student in other departments—*sweat;* and results in *knowledge.*

The word "dissect" suggests the scalpel and the microscope; and the idea of the scalpel is warranted by the expression, "rightly dividing the word of truth," which means, correctly disjointing, so as to bring each part into perfect separation.

This is the most fascinating part of Bible study, that to which I personally have never yet been able to give much time or attention, save in the case of a few books. Each sentence is now to be pondered in itself, and in its relationship to all the other sentences. Every word is to be carefully examined as to its root meaning, and as to its use at the time when it was written.

Here, of course, is the place where you need all the help and all the scholarship available. There is a fine and ever-growing exegetical literature for which the true student of the Word is profoundly thankful; and of which he will avail himself to the utmost of his ability.

The work of dissection needs patience and persistence, but it yields the most astonishing results, full of fascination and delight to those who give themselves to it earnestly.

All these processes must be recognized, and in a measure employed, before any single text can be made the basis of a sermon. To think out a sermon which seems religious, and then to hunt for some Biblical text upon which to hang it, is little short of profane. True sermon-making is in the last process a dissection of a paragraph or text, which has been chosen in recognition of the results of all the earlier processes. When any single passage of Scripture is taken as the basis of a sermon, our first business is to enquire from which part of the Library is the book selected; then in which part of the book; next in which paragraph; and finally, what does it really say?

And in order to discover this, with the light of the surrounding context shining upon it, it should be taken word by word, that the value of each may be known; and then as to its statement, that its true message may be discovered. That, as I understand it, is true preparation for preaching; and consequently, it is evident that the first

work of the preacher is that of Bible study, and Bible study by these fundamental processes.

Let no man imagine that such preaching is cheap or easy. The idea that expository preaching can be done without work is entirely false. On the other hand, that is not Biblical preaching which finds a text, and then reads all available books to see what other men have said about it, finally arranging these thoughts into a sermon.

The way to study the Bible is to study the Bible; and to give time and attention to the business; to read, to think, to work, to sweat! These are the requirements, especially of those who profess to teach or preach. If my final words may be spoken to those who are looking forward to the ministry as to a sacred life-work, I would say to them that Bible preaching demands that they give themselves to the study of the Bible with all the powers of their being. When they do so, they will find that the illuminating Spirit of God will lead them into a land of romance, of breadth, of depth, of constant delight. I may be allowed to speak out of my own experience and to say that I can truthfully use the words of the psalmist and say:—

"Oh, how love I Thy law!
It is my meditation all the day."

Such study of the Bible inevitably makes appeal to conscience. This literature has volitional values beyond the merely intellectual and emotional. Therefore, at the end of every hour of study, whatever the process may be, that of survey, condensation, expansion, or dissection, let the life be submitted to the truth which has been discovered; and then by all means let there be instant obedience to the shining of the light; for by this method alone can we be prepared for new unveilings; and by this method the Bible will become, as the days go on, more and more full of value, and full of delight.

THE TEACHING OF THE BIBLE

III.

THE NEED.

A. As to the Nation.	B. As to the Church.	C. The Inter-relation.
I. Conceptions: The Supremacy of the Spiritual.	I. Revelation: The Doctrines of the Faith.	I. Vindication by Realization.
II. Conduct: The Splendor of the Moral.	II. Interpretation: The Laws of Life.	II. Illustration by Manifestation.
III. Character: The Strength of the Unselfish.	III. Inspiration: The Charter of Service.	III. Initiation by Communication.

In approaching the subject of the teaching of the English Bible, I do not propose to deal with the science, history, or importance of teaching itself. These must be taken for granted.

It is, nevertheless, important that we should recognize that our subject is that of teaching. Of course, I do not undervalue the work of preaching; but for the moment we must draw a distinction between the two. Preaching is in many senses the greater work, because it includes teaching, while it emphasizes proclamation, interpretation, and application. Our present subject is that preliminary teaching which is the making known of the content of the Bible, and which prepares the way for its interpretation and application.

In dealing with the need for teaching, I propose to do so from the standpoint of one who is a student of the Bible, having accepted the preliminary considerations as laid down in the first lecture, and followed those fundamental processes indicated in the second.

It is well that I should at once say that the result of my acceptation of these considerations, and my following of these processes, is that I believe the Bible to be the Word of God, and it is from the standpoint of that conviction that I speak when dealing with the need of teaching the English Bible.

It may therefore be well to deal a little more fully with the declaration that I believe the Bible to be the Word of God. It is not enough to say that in this literature there are embodied truths which are found nowhere else save as they have reached other writings from the Bible; that there are qualities here which constitute the message of God, but which we are left to discover from the midst of much which lacks that supreme quality.

I believe that the Bible is the Word of God. Yet carefully notice what that statement really means. I do not believe that

the Old Testament is the Word of God. I do not believe that the New Testament is the Word of God. I do believe that the whole Library constitutes the Word of God to man. As the result of my own study of the different parts of the Library, and the resulting sense of the unity of the whole, I am convinced that presiding over all the human thinking and writing was a Divine mind, safeguarding the expression of thought, so that no words contrary to truth were employed.

The unity of the message is the demonstration of its Divinity. Genesis is not the Word of God. It is a part of it. Genesis interpreted by Revelation—and for such interpretation all that lies between is necessary—is the Word of God. Exodus is not the Word of God; but Exodus and Leviticus interpreted by Hebrews is the Word of God. The law of Moses is not the Word of God; but the law of Moses fulfilled by the grace and truth which came by Jesus Christ is the Word of God.

With such distinction in mind it is impossible to go back to Old Testament history and its morality for New Testament times. Passing through the processes of the Old we find our way to the central Figure, and from there study the interpretation of the New, and thus we are in possession of the Word of God to man.

The question of the Canon is not now before us; but in passing I may say that I believe the Spirit of God, who presided over the thought of the men who wrote, presided also over the choice of the Christian Church until in due time the completed revelation resulted.

From these briefly stated views it will at once be seen how strong my conviction must be as to the necessity for the teaching of this Bible. I propose to speak of that necessity in three ways: First, from the national standpoint; secondly, from the Church standpoint; and finally, from the standpoint of the inter-relation between the two.

A. *AS TO THE NATION.*

The matters of supreme importance to the life of a nation are three; its conceptions, its conduct, its character. That is the true order of statement, because it is the order of experience. The final matter in the life of a nation is its character. This is the result of its conduct, and its conduct issues from its underlying conceptions.

I. *Conceptions: The supremacy of the spiritual.*

The inspirational centres of thought are those which are of supreme importance as much in the life of a nation as in the life of a man. What the nation thinks the nation will do, and eventually the nation will be. Ideas are the most mighty factors in national life.

The central, vital conception which the Bible supplies to the nation is that of the supremacy of the spiritual over the material. The Bible assumes the existence of God, and declares His government in all the affairs of this life; it also teaches the eternal duration of man's existence. These being the fundamental propositions of the Biblical revelation, the Bible messages enforce the resulting deductions.

The Bible assumes the existence of God, and insists upon the government of God, who is without beginning or end of days, who is from everlasting to everlasting, in a mystery of being which our minds have never been able to compass, and yet in the consciousness of which we find the only resting-place for the otherwise restless spirit of human enquiry. The opening sentence of the Bible is full of suggestive sublimity, "In the beginning God created," and from that first word to the last the burden of its teaching is that of insistence upon the existence of God. It never explains, nor does it attempt a philosophy which will finally express in the formulæ of human wisdom the fact of that existence; but it affirms it, and insists upon the resulting fact of the government of God.

The Bible teaches the eternal duration of man's existence, and necessarily, therefore, gives to man those spiritual conceptions which compel him to put all the things of the present and passing moment in relation to the abiding ages.

Such conceptions call the nation back from the vain imagination that the dust of to-day is everything, or that the hurried passing hour has in it anything of finality. Such conceptions fling the horizon further back, expand the outlook, give august spaciousness to ideas concerning everything near, because it is seen as intimately related to that which is infinite and distant.

II. *Conduct: The splendor of the moral.*

Such conceptions issue in conduct conformed to a splendid standard of morality, that of conformity to the will of God who is the Creator and supreme Governor of the universe. The expression of that conformity to the will of God, according to Bible teaching, is that of doing good to other men.

While these matters are condensed into brief sentences they ought to be treated as of supreme importance. To speak of doing good to other men does not mean, according to Bible teaching, that men should refrain from doing to others what they do not desire others should do to them. That is a merely negative and selfish morality which is pagan. The ultimate expression of responsibility in the Bible is contained in the words of our Lord, which we now describe as the golden rule, "What-

soever ye would that men should do unto you, even so do ye also unto them." That is positive and self-sacrificing. It is often asserted that this golden rule had already been given to men by other teachers; but any comparison of the sayings which are quoted in proof of this assertion will show that they are all infinitely removed from the ethics of Jesus in the way we have indicated. Morality, then, according to the Bible, is, as to its standard, the will of God, and as to its expression, truth and love towards our neighbor. Such morality influences conduct in business, in pleasure, and in friendships. The morality of the Bible is always linked to a spiritual conception. There is a great deal of morality which leaves the spiritual element out of count; but it is weak, anæmic, and useless for the making of a mighty nation. "Happy is the nation whose God is the Lord," because wherever spiritual conceptions constitute the inspiration of conduct the conduct resulting is characterized by a splendid morality.

III. *Character: The strength of the unselfish.*

The character of a nation whose conduct is that of a morality based upon spiritual conceptions is always that of unselfishness. Unselfishness is that submissiveness of tone and temper, resulting from subjection to the throne of God, and His sovereignty, which expresses itself in the service of other men. All the graces and virtues which we admire in our own nation and in the individuals which compose it, whether they be kings, princes, lords, or commoners, the graces and virtues which even what we speak of as the secular press speaks of with admiration, are graces which result from the fact that this nation has an open Bible, and in its deepest heart believes in God. So surely as we lose that open Bible, we shall lose this spiritual conception, this conduct of high and true morality, and this character which is great and strong by reason of its unselfishness.

All of which explains my conviction of the supreme importance in the life of a nation of the maintenance of the teaching of the Word of God.

B. *AS TO THE CHURCH.*

The Divine Library is supremely the literature of the Church, and supplies revelation, the doctrines of the faith; interpretation, the laws of life; and inspiration, the charter of service. The matters of supreme importance to the life of the Church are those of its faith, its life, and its service; and this constitutes the true order of statement because it is the order of experience.

I. *Revelation: The doctrines of the faith.*

These are found in the Bible and are of fundamental importance. I once heard Dr. Lyman Abbott declare to a company of theological students that it was important to distinguish between theology and religion; that religion is the life of God in the soul of a man, and that theology is what a man thinks about God. He went on to declare that the supreme matter is religion, and that what a man thinks about God is not of any great importance. While I am prepared to accept his distinctions, and agree as to the importance of making them, I do not accept the deduction. I believe that religion is the outcome of theology. In this application it is true that as a man "reckoneth within himself, so is he."

What, then, are the doctrines of the faith which the Bible presents? As I am now dealing with what I hold to be the need of the teaching of the English Bible within the Church, I may summarize the doctrines of the New Testament as being those which present the Lord Jesus Christ, Son of God and Son of man, first as Revealer, secondly as Redeemer, and finally as Ruler. These are the central doctrines of the Bible; the hopes, aspirations, and expectations of the Old Testament; the certainties, realizations, and dynamic of the New.

Christ is the Revealer, and it is important that we do not treat that as a narrow conception. He is directly the Revealer of God and of man, and indirectly, but none the less certainly, the Revealer of the devil. He reveals God, so that the conception of God within the Christian Church is the result of what Christ was in Himself. He reveals man, so that our ideal of the possibility of humanity we owe entirely to what He was in His humanity. He reveals the devil by bringing him into the clear light of His own triumph over him, so that with the apostle we are able to say "We are not ignorant of his devices."

Christ is the Redeemer. He not only reveals God to man, He makes it possible for man to return to Him. He not only reveals to man the possibility of his manhood, He makes it possible for him to be what he ought to be, what it was meant he should be in the economy of God. He not only reveals the devil to man, He leads man in the conflict against the devil, wherein he becomes more than conqueror through Him who loved him.

Christ is the Ruler. Having revealed and redeemed, He becomes the one Lord and Master of those who accept the grace of His redemption, and return to the government of God.

Of course it is at once recognized how condensed a statement this is, no reference being made to what the Bible teaches as to the nature of the revelation, as to the method of the redemption, or as to the programme of the Ruler. I have simply attempted to gather into three of the briefest words the essential facts of the faith—those, namely, that Christ is Revealer, Re-

deemer, and Ruler. If these doctrines are not named, they are all implied. The implication of Christ as Revealer is the fact of the Incarnation. The implication of Christ as Redeemer is the fact of His Atonement. The implication of Christ as Ruler is the fact of His Resurrection. In every case these implications must be taken into account when we ponder the revelation of the Bible which constitutes the faith of the Church.

II. *Interpretation: The laws of life.*

Having thus enunciated the doctrines of the faith, the Divine Library interprets the value of that faith as the inspiration of works. We cannot do better in attempting to summarize these laws of life than make use of the inclusive, exhaustive words of Paul in his letter to Titus, when he declared that the grace of God having brought salvation to all men, we should live righteously, soberly, and godly (Titus 2:11, 12). In these three words every relationship of life is included. "Soberly" has to do with the world *within*, all the hidden fact of personality under control, balanced, poised, strong; no longer swept by passion, but mastered by principle. "Righteously" has to do with the world *around*, the attitude of the Christian towards all other human beings; and the context is illuminative as it deals with the old men, young men, old women, young women, and servants, while other writings deal with other relationships such as those of husband and wife, parent and child, and masters; the whole of which are summarized by suggestion in the word "righteously." "Godly" has to do with the world *above* and *beyond*, the facts and forces of the spiritual universe. Thus the laws of life are those which demand, as to my own life, that I live soberly; as to the world of men with whom I come in contact, that I live righteously; as to the world of spiritual forces, that I live godly.

III. *Inspiration: The charter of service.*

The final value of the Scriptures to the Church is that they provide her charter of service. With regard to this I need only briefly summarize by saying that the Bible teaches that the purpose of her service is the establishment of the Kingdom of God; the programme of her service is obedience to the commissions of the Son; and the power of her service is the indwelling of the Spirit.

The importance of the Bible to the Christian Church if these things be true cannot be overstated. If here we have a literature containing the doctrines of the faith, the interpretation of that faith in the terms of the laws of life, and the charter of service which results from acceptation of the faith, and obedience to the laws, can there be anything of greater importance than that we should study this literature in order to understand our faith, to know the laws of our life, and yield ourselves to service?

C. *THE INTER-RELATION.*

The interrelation between the need for the Bible as to the nation and as to the Church is of supreme importance. The final value of Bible teaching within the Church is that it is only as the Church knows this Word of God and proclaims it to the nation in life and service that the influence of the Bible can be exerted in the life of the nation. It is not merely by teaching the contents of the Bible to the nation as such that we can supply its conception, inspire its conduct, or create its character. It is only as the Bible is supplied to the nation through the witness-bearing of the Church, incarnating its teaching, that the nation profits thereby. The fact of this interrelation therefore creates the responsibility of the Church, and that may be indicated by three words, namely, Vindication, Illustration, Initiation.

I. *Vindication by realization.*

The conception of the supremacy of spiritual things is vindicated in the life of the nation in the measure in which the Church realizes the doctrines of faith. Of course, I use the word "realize" at this point in the sense of making real, not in the sense of comprehension merely. A Church composed of those who know God, are made nigh to Him by redemption, and under the rule of their Lord and Master live in constant obedience to His Kingship, is the Church which compels conviction in the life of the nation of the reality of spiritual forces.

II. *Illustration by manifestation.*

This word touches the realm of conduct, and of course the conduct is that which results from the spiritual conception, and is true to those standards of morality which the Head of the Church enunciated and illustrated in His own teaching and life; the supremacy of the will of God, and the necessity for love and truth in all human interrelationships. The splendor of the moral ideal can only be illustrated in the life of the nation by the Church, as she manifests the life governed by these standards.

III. *Initiation by communication.*

If the word "communication" in this connection is a somewhat startling one, I nevertheless use it of set purpose and most carefully. The unselfish character must be communicated to the nation by the Church, as she is obedient to her charter of service, making the Kingdom of God her perpetual passion, the commissions of the Son her sufficient programme, and the indwelling of the Holy Spirit her perpetual power; she thus initiates in national life the move-

ments which tend to the creation of the unselfish character; and she communicates a virtue which compels national conformity to that character of unselfishness which is the character of abiding strength.

On the chart giving the outline of the scheme of this lecture I have attempted to indicate the connection between the different parts of this revelation of the need for the teaching of the English Bible. The spiritual conception in the nation is related to the faith of the Church by the Church's vindication of the faith by realization. The conduct of the nation is related to the laws of life within the Church by the Church's interpretation of those laws by manifestation. The unselfish character of the nation is related to the charter of the Church's service by the initiation through communication. The Bible must be taught in the Church, in order that it may be taught in the nation; and the interrelation between these two things I have tried to illustrate by this simple diagram.

The Bible is the Word of God, that is, it is the truth for men. Take the Bible from the Church and what happens? The Church is the pillar and ground of the truth, and if it lose the Bible it becomes a lamp without a light, a pedestal without a figure. By such loss the Church is of no use to the nation.

On the other hand, give the Bible to the Church, let the Church know the Bible and love the Bible, then it will be a light and a revelation, and so will be able to fulfill its true function in the national life, and by such fulfillment the nation will be constrained towards spiritual conceptions, moral conduct, and unselfish character.

I have deliberately chosen not to speak in this lecture of the immediate evidences of the need. In conclusion, I may touch in a few brief words thereupon. There is an immediate need for the teaching of the Bible within the Church, first because of its long-continued neglect, and secondly, because of the present urgent enquiry. Of course, there is a sense in which it is true that the Bible has not been neglected. It is found in all the churches of the Christian faith, and in all the homes of Christian people; and it has been read both in the church and at home in certain ways; but if we submit any ordinary congregation of professing Christian people to a simple examination as to the content of the Bible we are almost appalled at the ignorance manifested. On the other hand, the hour is supremely characterized by a spirit of enquiry, and of earnest desire to know what the Bible teaches. It is my profound conviction that wherever men and women are raised up to teach the Bible they will find the people of God eager to hear and to learn.

It is a question whether there was ever graver need than now in the national life for the teaching of the Word of God. The conceptions that underlie our policies are on the whole far from noble. There is much of animalism and of mammon contaminating our thinking; and the moralities in which we are very much inclined to make our boast are after all lowered moralities; and there is in large measure forgetfulness, if not denial, of spiritual inspirations which alone create great morality. As a nation we are not governed by unselfishness of character, but by an appalling and narrow selfishness. It is my personal conviction that the only cure for the things which threaten us as a nation is a new crusade of teaching and preaching the Word of God. That the Church may return to a study of that Word which shall issue in the incarnation of its teaching in order to the salvation of the nation is the one dominant need of the hour.

IV.
THE METHOD.

A. As to the Teacher.	B. As to the Teaching.
I. The Preparation.	I. The Students.
i. Work.	i. Essentials.
ii. Live.	Ignorance and Intelligence.
II. The Purpose.	ii. Adaptation.
i. Essential.	Grading.
Spiritual Results.	II. The System.
ii. Processional.	i. Occasions.
Knowledge.	Existing Organizations.
Obedience.	ii. Apparatus.
III. The Process.	Eargate and Eyegate.
i. Persistence.	III. The Scheme.
ii. Patience.	i. Extensive.
	ii. Intensive.

If it be accepted that the supreme responsibility of the Christian Church is that of the knowledge and incarnation of the truth of the Bible, in order that it may be proclaimed to the world, it will at once be recognized that the subject of her equip-

ment for the fulfillment of this purpose is of the utmost importance. In considering the subject, therefore, of the method of the teaching of the English Bible we shall confine our attention to the true method as within the Church of God.

I do not mean to suggest that our teaching of the Bible will be confined exclusively to Christian people; but I am dealing with the method of the teaching of the Bible within the atmosphere of the Church, on Church premises, and in connection with the regular work of the Church.

Mr. D. L. Moody once said, "The Christian is the world's Bible, and very often a revised version is needed." I believe the whole of that statement to be true, but for the moment am particularly interested in the first part of it. The great truths of the Bible can only be communicated to the nation and to the world through the Church of God; but it cannot be too often repeated, and furthermore it must be remembered, that this communication of Bible truth to the world by the Church cannot be accomplished merely by proclamation. There must be a manifestation through the lives of those who constitute the Church, who, according to the prayer of the Divine Lord and Master, are sanctified through the truth. To leave these fundamental considerations out of any discussion of method in teaching would be to neglect a most important factor therein.

A glance at the diagram will reveal the outline of our subject. We shall deal with the subject of method first as to the teacher and, secondly, as to the teaching.

A. *AS TO THE TEACHER.*

I. *The preparation.*

It is inevitable that when we deal with the subject of method we commence with the teacher; and the first matter of importance is that there should be adequate preparation for the work. In order to preparation two things are necessary, which may be briefly expressed in the words "work" and "live."

As to the first, let me state in the briefest manner possible what I want to impress upon the mind of those who are contemplating Bible teaching, by declaring that the Bible never yields itself to indolence. Of all literature none demands more diligent application than that of the Divine Library. To that statement let me hasten to add another. The Bible yields its treasures to honest toil more readily than does any other serious literature. No one can be a teacher of this Book who treats it with scant intellectual application and respect; but, on the other hand, those who devote to it earnest work according to their opportunity may become teachers in the best sense of the word.

Limitations which are fixed within the government of God are no barrier to preparation for teaching; but limitations which are created by the indolence of men constitute a barrier insurmountable.

I draw special attention to this fact because I am so often asked, "What method would you advise for a person who has very little time for study?" If a person has honestly very little time, but uses that time with all application, earnestness, and diligence, God will make up to such an one in ways which will be full of surprise. Only let none expect this Divine help unless there be honest and full use of whatever time or opportunity may be available.

To ministers and students preparing for the ministry I most definitely say that it is impossible to be teachers of the Word apart from hard, honest, and continuous sweat of brain in the sacred business of studying the Bible. No man can truly teach it who picks it up and reads it casually, and then, when some isolated passage has impressed him, lays it aside while he attempts to find on his bookshelves things which other men have said concerning the passage which has appealed to him. That is not study of the Bible, and it cannot issue in teaching of the Bible.

On the other hand, those occupied in business, whose hours are few and precious, but who make full use of those hours to the utmost of their ability, may expect and assuredly will find that God will give them such clear insight into the meaning of His Word, and such wonderful unveilings of its hidden glories, that they will be growingly amazed; for this Book is not as other books, as there is ever superadded to that wonderful and mystic quality of its own inspiration, an inspiration within the one who is earnestly devoted to the work of discovering its meaning. The human side of the literature may be appreciated and studied by the unaided intellect of man; but the Divine element, that which constitutes it, inspired literature, demands that the student shall be inspired, and this inspiration is given only to those who dedicate their best strength to the work of studying the writings.

The work of preparation involves familiarity with the familiar things, accompanied by determination to become familiar with the familiar things. Does that sound like a paradox? Think of it. There are some things with which we are so familiar that we do not know them. We know them by rote; we know them by hearsay; we know them by the habit of continuously repeating them; but some of these most familiar things we do not know, never having come to a true apprehension of their significance. It is important, therefore, that we begin on the simplest level with the determination to give attention to those fundamental matters with which we dealt in our first lecture, and to make

ourselves intelligent possessors of them for all time.

Let the Bible teacher make use of all available means to help him in his study of the Bible. When I earnestly plead for the reading of the Bible itself, I am sometimes asked, "Do you suggest that a man should burn all the books he has about the Bible?" or, "Do you say that a man should never procure any book about the Bible?" Certainly I mean nothing of the kind, and earnestly advise whomsoever may contemplate the work of teaching to secure every available aid.

To young people I would, however, say, even if you have the means, do not buy a library of expository works. Build up your own library one book at a time, according to that particular portion of the Bible which you are studying. Select and choose, under the advice of those in whom you have most confidence, the books you require; and buying and studying them one at a time, you will presently find that you have gathered around you familiar friends in your books. Such a collection constitutes a true library. It is quite true that you can buy at cheap and reduced rates whole series of commentaries, but the probability is that if you do so the majority of them will never help you; but the books which you gather one by one will certainly be those of greatest value to you throughout the whole course of your ministry of teaching.

The second word indicating the true method of preparation is the word "live." If it be true that the Bible never yields itself to indolence, it is equally true that it never yields itself to disobedience; and also that it does yield up its secrets growingly to honest obedience.

There never can be weight and point and power in teaching unless the mystic and spiritual truths which have come to us as the result of our study are obeyed.

And in this connection let me say that there never can be the study of any part of the Divine Library, but that there will come from such study some definite and direct appeal.

The Divine Library is a revelation, and a revelation means light, and light means an unveiling of the things of darkness, accompanied by a demand that they should be put away.

We cannot study the story of the men of the past, with its account of earnest purpose and constant conflict in the struggle after the high and noble in the mere twilight of revelation, and with its revelation of the principle of faith that made them strong and courageous, without being conscious of the lure of that life. When that consciousness is felt, there must be not merely the intellectual apprehension of the truth, but the answer of the will thereto. Where we fail in this respect, the Bible immediately becomes a sealed book.

It is impossible to read the stories of the past without discovering the reason of the failure of certain men; and that quality of the revelation is in itself a flaming light of warning falling upon our own lives; but if we persist in the things against which we are warned, the Bible becomes a sealed book, and we can neither know it, nor teach it.

This is a mystic quality constituting a difference between the Bible and all other literature. I may study Shakespeare, and the tragedy of "Macbeth" breaking in upon my soul, I may see the awfulness of sin, and yet may fall a prey to the same sin without losing my ability to take up another of the writings of Shakespeare, and to understand its teaching. But if I read the story of wrong in the Bible, and do not yield to the teaching conveyed thereby, I cannot take up another part of the Bible and understand it on its highest spiritual level.

I am sometimes asked if I do not think that what is known as Higher Criticism has hindered people from reading the Bible. Well, that may be so; but I am quite convinced that people have far more often been hindered by their own disobedience to the Bible, because by such disobedience the eye becomes dim and the ear dull.

All that is supremely true in the case of the teacher. We, who in preparation for teaching must necessarily deal with the technicalities, will became sounding brass, tinkling cymbals, the click of the machinery forever discoverable in our very method, save as our teaching is rendered powerful by conformity of life to the claim which the Bible sets up thereupon. There is nothing more disastrous than to traffic with the letter of Scripture while we disobey its spirit. By such action we become such as having eyes, see not; having ears, hear not; and therefore are unable to communicate to others the virtue and glory of the revelation of God.

These are solemn words, but full of importance. The Bible teacher must remember that the twofold preparation necessary is that of hard work and consistent life.

II. *The purpose.*

The teacher of the Bible must ever have in mind the twofold purpose of the work, what I may describe as the essential and the processional.

As to the essential, I take it for granted that we accept the preliminary considerations that the Bible is religious, that it is dual, triple, multiple, and unified. I take it for granted, moreover, that we have not only accepted these things, but have come to the conclusion that the unified message of the Bible is a full and final revelation

to men, for the purposes of the present life, concerning spiritual things. Consequently we are face to face in Bible literature with the deepest values of human life.

It is a literature with a purpose, and *that purpose is spiritual.* It is a literature intended to bring men into the knowledge of God, and into direct dealing with God. It is a literature intended to teach men what God is, what man is, and what the interrelationships between God and men are. It is a literature intended to set sin in its right light, that men may shun it; and to reveal to men all the high and noble things of their essential spiritual nature.

We must remember, therefore, whenever we teach, that the ultimate purpose of our teaching is not the illumination of the intellect; is not the moving of the emotion; but is the bringing of the lives of the people who hear, and understand, into right relationship with eternal things.

That is why no man can teach the Bible unless he himself be a spiritual man. That is why—let me say it almost with bated breath, and yet with strong conviction—I object to the teaching of the English Bible in State schools by teachers about whose spiritual life I am not sure, and into the condition of which I have no right to investigate. I believe in the Bible being read in the schools of the nation; but I hold that it should be read without note or comment, because we cannot investigate, and we ought not to investigate, as to the spiritual character or religious convictions of the teachers in State schools. We are in constant peril when we ask men to teach or interpret the Bible, save as they are called and prepared by God for that sacred and solemn work.

The processional purpose must also be recognized. In teaching the Bible our first business is to impart knowledge, to make others see, to be perfectly sure that the people we are teaching understand—whether there be a multitude or half a dozen matters nothing. That is teaching.

In teaching we must be prepared to sacrifice many things held in high esteem, such as dignity of deportment and beauty of style. I am convinced that in order to teach the Bible we must be free from slavery to a perfected style, and I am absolutely certain we must be emancipated from the bondage of dignity. The business of the teacher is to teach, and that means that his supreme anxiety must be that of enabling those whom he is teaching to see the things he sees.

I am not undervaluing beauty of style or dignity of deportment, but I do desire to make it perfectly clear that in the teaching of the Bible these are secondary things, the frame rather than the picture, and I would rather sacrifice the frame to the picture than the picture to the frame.

Then, again, processionally our purpose must be that of leading those whom we teach to obedience. Whether they are pleased or pained by the truth presented is always a secondary matter, or, rather, it ought to have no place in our consideration. Moreover, the supreme matter is not the theory, but the practice which grows out of the theory, and our work as Bible teachers is never completed when we have merely instructed the intelligence or moved the emotion. There must be superadded to these, that note of appeal, which was always found in the prophetic utterances of the old economy, and is persistent in the apostolic teaching of the new.

III. *The process.*

Finally, the teacher of the Bible must follow a twofold process, which may again be described by two words—"persistence" and "patience."

By persistence I mean constant repetition. It was Dr. Dale, of Birmingham, who once told a meeting of ministers that they might expect people to understand what they meant when they had repeated it ten times. Personally, I am not sure that ten times is enough for the average man. When I began the work of more definitely teaching the Bible the thing that troubled me was that in teaching it was necessary to repeat, and perhaps there is no phantom that fills the soul of the young preacher with more horror than that of repeating himself, and that may be a perfectly healthy fear; but he need have no fear of repeating the Word of God. In this connection the words of Paul have been to me a source of great comfort—"To write the same things to you, to me indeed is not irksome; but for you it is safe." That is the doctrine of repetition, and that is what I mean when I speak of persistence.

But it is absolutely necessary that we understand that persistence involves patience. Do not let any Bible teacher expect too much at first from his students. Let him remember the slowness of his own apprehension, and by the memory be made patient with the slowness of those whom he is teaching. I was recently asked if I did not consider that it was time that I should cease work at Westminster, because people who had been attending the Bible School for six years ought now to be fully instructed as to the general content of Bible books. I very much doubt whether those who have attended through the whole period can be considered as fully instructed, both on account of the imperfection of the teaching, and the slowness with which men apprehend great themes.

Finally, strengthen your persistence and your patience by remembering that the Bible teacher cannot and ought not to do everything. Leave something for the stu-

dent to do. Be content to leave your theme unfinished; for the true system of education is not that of cramming, but that of suggesting, so that the mind may act for itself and, proceeding along the line indicated, grasp the larger meaning and the final truth.

B. *AS TO THE TEACHING.*

I. *The students.*

In actual teaching the matter of first importance is that of the students, and it is of supreme importance that the teacher should remember two things concerning them, which we may describe as: essential facts, and the need for adaptation.

As to the essentials, they are those of their ignorance and intelligence. The teacher of the Bible must remember that nothing must be taken for granted as to the knowledge of the students, and that their capacity for knowledge must be taken for granted in every case. I think teachers often make mistakes along each of these lines. They imagine that people know simple things which they do not really know; and, secondly, they imagine that people are not equal to grasping what they have to teach. We need to rid ourselves of these two false assumptions. We should face our students, taking nothing for granted, but determined to be simple and elementary in order to reach the level of the most simple mind; but at the same time believing that that simplest mind is capable of grasping the profoundest truth we are able to teach. Our business is to state the truth in the simplest way possible, but never to shrink from communicating what appeals to us as a profound truth, because we imagine that those whom we teach are not able to comprehend it.

I was greatly impressed five-and-twenty years ago by reading advice which Mr. Spurgeon gave to young preachers, when he told them that having made a sermon which they considered to be above the average, they were not to save it because the next occasion on which they were to preach was not in their opinion a great occasion. He charged them to preach the best they had, whenever they stood up to face a congregation. That, I believe, is a principle of supreme importance. Then let us take nothing for granted, except the ignorance and intelligence of those whom we teach.

In dealing with students it is of perpetual importance that there should be adaptation. To-day this is being emphasized in the work of our Sunday-schools by insistence upon the necessity for grading the children. It is of equal importance, so far as it is possible under the more difficult circumstances of mixed congregations, that the teacher should gauge the mental capacity of his audience, not as to the truth he has to teach, that he finds in his Bible, but as to the method by which he imparts the truth, as to the language he employs, as to the illustrations he uses.

It may be that the ability to do that is either the final acquirement or the specific gift of the true teacher. To be able to confront an audience, and immediately to detect the general level of its ability to follow, and to be able therefore to adapt oneself in the use of language and illustration, so as to convey essential truth to that audience, is the supreme quality of great teaching. To be able to speak the same truth here, with illustrations which would not be understood there; and there, to declare the truth in a way which would not be apprehended here; the truth always the same, but the method differing—that gift, I am inclined to think, cannot be imparted by any school of pedagogy, but it can be imparted by the Spirit of God; and we may pray that in that way we may be made apt to teach. I am convinced that persons who seem to lack that ability can receive it in wonderful fashion by the preparation of the Spirit of God.

II. *The system.*

When in dealing with the teaching of the Bible we turn from the students to the system we are compelled to become more than ever technical, and therefore we may deal with the subject in the briefest way possible. There are again two things to be borne in mind—occasions and apparatus.

As to occasions, I am often asked by my brethren in the ministry, "Where shall we adopt these methods of Bible teaching?" I would reply to all such enquiry, that the first thing is to capture existing organizations for Bible teaching. Let us see to it first of all that our Sunday-schools are Bible schools, and if the International Lesson system is calculated to help you, use it, and if not, abandon it. Especially would I emphasize the importance of real Bible study among the elder scholars in our schools, those which under the new organization are gathered into the Institute department. Do not let us make the mistake of imagining that the Bible will not interest them. Nothing has been more definitely vindicated in my own experience than the fact that our young people are supremely interested in systematic teaching of the Scriptures. To-day the most attractive thing in our work among young people, judged by their attendance, is not the recreation section, is not the intellectual section, of great importance as we hold these both to be, but it is the study of the Bible carefully and systematically, under trained teachers, in separate classes.

I repeat that in order to teach the Bible in the life of our Church we need to capture the existing organizations. If I could have my way, I would make it a rule that the

weeknight service should be everywhere turned into a Bible school, where the Bible is taught patiently, persistently, and consecutively.

As to the apparatus, let me cover the whole ground by saying that in Bunyan's allegory of the capture of Mansoul he has revealed a matter of supreme importance by his emphasis upon the fact that eyegate is of equal value with eargate in gaining access to the central citadel of personality. In our teaching let us make use of diagrams and charts, and blackboards, and anything else which will give those whom we desire to teach the opportunity of the vision as well as the voice, and thus lead them to an apprehension of the truths of the Bible.

I pass over this question of apparatus quite briefly because teachers must make use of whatever aids will be of most service to them in the doing of their work.

III. *The scheme.*

The final matter as to teaching is that of the scheme, and the ground may be covered by saying that the scheme of Bible teaching should be extensive and intensive.

The extensive is always the first method. If I desired to teach a child geography, I should first take it to the globe, and let it turn it about with its own fingers, while I showed land and water, and indicated facts suggested by the pictures, afterwards crystallizing them into definitions. To begin with a book in which words such as "peninsula" and "isthmus" are printed, without allowing them to see Italy or Panama, is not to succeed in helping them to understand. Then, still with the globe before them, I would tell them stories of the countries. From that general impression I would pass to outline maps of separate countries, and thus gradually approach the intensive method of full maps and text-books.

All of which is a parable illustrative of the true method with the Bible. We must begin with extensive work, with broad outlines, with analyses. An analysis is the separation of a compound into its constituent parts. For instance: Water = Oxygen + Hydrogen. That is analysis. Synthesis is the uniting of elements into a compound. For instance: Hydrogen + Oxygen = Water. That is synthesis. Thus we go over the books in analysis, and say the Gospel of the King presents His Person, His Propaganda, His Passion. That is analysis. And again we say, the Person by His Propaganda and His Passion is King. That is synthesis. Those who have followed this method will find the value when they turn to intensive work, when they ponder the parts, and weigh the words, and are determined not to rest until they have found the deepest meaning.

Let me close this lecture and this brief series by declaring that Bible teaching is the supreme work of the Christian ministry, and the supreme work of the Sunday-school teacher. Let Christian ministers and Sunday-school teachers devote themselves to this work, and the result will be the Bible known and lived by the Church of God; and that will mean purity and compassion, living and active, in the affairs of men. Only so will the nation receive that Word of God, without which its conceptions will be vulgar, its conduct debased, and its character degraded.

So may we all, in the measure open to us, be teachers of the Word—hearers, doers, and teachers—helping thus to meet the need of the Church and the need of the world at large.

THE STORY BETWEEN THE TESTAMENTS

(Throughout this article, consult the Chronological Charts found in this work, Sec. 1, pages 348 to 354.)

I. *The Political History.*

To tell the story of the period "between the Testaments" we must go back, for our beginning, to a time within the Old Testament history. We must begin with the year 536 B. C., when Cyrus, the Persian conqueror, overthrew Babylon and freed from captivity those of the Jews whose fathers had been taken as captives, in 598 and 587 B. C., by Nebuchadnezzar. This was the beginning of the "Persian period" in Jewish history, and indeed in world-history: and the Persian kings continued to be the rulers of most of the world until a century after the latest events mentioned in any historical book of the Old Testament.

Cyrus, who ruled his conquered peoples with wise indulgence, was willing to allow any Jews who wished to return to Palestine, to do so: he was willing also to allow them to set up a government of their own, as a province of his empire, under a governor appointed by himself. Many were glad to return: some who did not return at first returned later, and some who never returned at all were nevertheless devout Jews still and aided their fellow-Jews with the wealth they were able to gain in Babylon. In the book of Ezra, chapters 1 to 4, we read of the First Return, in 535 B. C., under the leadership of Zerubbabel, who was a descendant of the royal line of Judah and the rightful heir of the throne of David (see Zerubbabel, Sec. 1, 336, and Sheshbazzar, Sec. 1, 294). At this time, those who returned rebuilt the great altar of burnt offering, in the temple court, and began to offer the regular sacrifices to Jehovah. The history in the book of Ezra tells of difficulties and hindrances, so that it was not until 520 B. C., under the urging of the prophets Haggai and Zechariah, that the people began in earnest to rebuild and restore the Temple, which, in 516 B. C., they rededicated with solemn joy. (Ezra, chaps. 5, 6). A period of quiet with little progress seems to have followed: for we read next of the return of another band of Jews in the seventh year of king Artaxerxes Longimanus, which was 458 B. C., 58 years after the rededication of the Temple. This band was headed by Ezra, a student of the Law, who found that some things in the life of the people at Jerusalem called for reform. His acts and reforms are related in Ezra, chapters 7 to 10.

Another interval, of thirteen years, brings us to 445 B. C., the twentieth year of the same king Artaxerxes. Some disaster had come upon Jerusalem during this time, and when Nehemiah, a good Jew who was the trusted cupbearer of Artaxerxes, heard of it, he prayed to God for direction and then asked the king's permission to go to Jerusalem and take the lead in rebuilding the city and its walls. He received not only the desired permission, but also a guard for the journey and a royal grant of materials for the work. The story of his rebuilding of the wall is a stirring and familiar one (Nehemiah, chapters 1 to 7). The next important events, which followed at once, were Ezra's republication of the Law, and the establishment of Jerusalem by drafting one out of ten of the people of Judah to take up their residence in the city (Nehemiah, chapters 8 to 12). After some twelve years more, in the thirty-second year of Artaxerxes, about 432 B. C., we find Nehemiah once more in Jerusalem, bringing about needed reforms in the management of the Temple and the keeping of the Sabbath, and breaking up mixed marriages as Ezra had done a generation before (Nehemiah, chapter 13). These are the last events related historically in the Old Testament.

But history was to go on for a century before the fall of the Persian power and the passing of the world under the rule of Alexander the Great. Among the six Persian kings who reigned during this time, that one whose reign was longest seems also to have been weakest as a ruler. This was Artaxerxes II, whose reign extended from 404 to 358 B. C. In his time, a subject people who did not actually rebel might, it seems, do whatever they

pleased. Jews of the "Dispersion" in various countries would return to Palestine in the hope of comparative freedom to enjoy their national life under their own Law. It is probable that during the reign of Artaxerxes II, many of them did so.

The weakness of Artaxerxes II, however, furnished to his subject peoples the opportunity of rebellion. And, as had happened long before in Jewish history—in the time of Isaiah, for example—the Hebrews in Palestine were under temptation to join in a rebellion which they had not begun. History repeated itself, also, in that it was in Egypt that the mischief began. A native king of Egypt, not content with asserting his own independence, attempted to take possession of Syria. Just at this time (358 B. C.) the old king Artaxerxes II died, and his throne was seized by the younger and bolder of his sons, Ochus, known in history either as Artaxerxes Ochus or Artaxerxes III. Like some others who have come to thrones out of their turn, he began his reign by murdering all rival claimants to the succession. He then took up the effort to reconquer Egypt. His failure to do this at the first attempt emboldened other parts of his empire to revolt against him, but by the year 343 B. C. he had put down all rebellion, inflicting cruel penalties upon whole cities.

The Jewish People, as we learn from hints given us both by Josephus and by non-Jewish historians, were involved in the revolt against Artaxerxes Ochus and in the penalty of its failure. Jericho was taken and destroyed, many Jews were deported to regions near the Caspian Sea, and Jerusalem also suffered severely. Though details are not given by any historian, we can hardly doubt that the soldiers of Ochus ravaged and plundered both the city and the temple. It seemed a dark hour indeed for the hope that pious Jews had been cherishing, of peace and increasing prosperity for their people.

Yet it was but six years after the death of Ochus when Alexander the Great defeated the Persians and assumed control of all their former dominions. "Historians have often pointed out the dramatic suddenness with which Alexander converted the Persian empire into a Greek dominion." "Alexander was a marvel alike for his skill in war and for his statesmanship. Inheriting from his father, Philip, in 336 B. C., the control of Thrace and Thessaly, the headship of Greece, an annual revenue of one thousand talents, and the dream of a pan-Hellenic empire, Alexander speedily established himself as the recognized leader of the Greek armies against the Persians. Early in 334 B. C. he crossed with a small army of skilled veterans into Asia. The battle of Granicus in that year made him master of the Greek colonies of Asia Minor; the battle of Issus a year later opened the way to Syria and Egypt, the siege and capture of Tyre in July, 332 B. C., and the founding of Alexandria at the mouth of the Nile in the same year; the battle of Arbela, October 1, 331 B. C., gave him the control of the Asiatic world. Within three years he had established his authority to the boundary of India. In three years more, by the summer of 325 B. C., he had compelled submission to his authority as far as the river Indus. Two years later, in June, 323 B. C., he died in the midst of plans for the hellenization of Asia and the unification of the world. His tolerance, enthusiasm, insight and ambition made him the creator of a new type of empire, one which should enlist all the virtues and powers of Asiatic kingdoms, but organize them with a new social unity and infuse them with the Hellenic spirit."

Just as the conquest of Babylon by Cyrus the Persian had resulted in greater freedom for the Jews, so the conquest of the Persian by Alexander the Greek again gave them freedom and opportunity. In Alexander's new Egyptian capital of Alexandria there were separate parts of the city for the residence of Egyptians, Greeks and Jews respectively. All could mingle in trade and commerce, while keeping distinct their social life and their religious customs. The Greek-speaking Jews of Alexandria grew rich and powerful and made themselves respected, while at the same time they remained loyal to the faith of their fathers; and their city became the leading center of the Jewish people and the Jewish faith outside of Palestine. The great Greek version of the Old Testament, the Septuagint, was made in order to supply these "Hellenistic" Jews with a version in the language most familiar to them.

A century of trouble and distress for the Jews of Palestine began with the too early death of Alexander the Great in 323 B. C. He left no heir, and his generals fought with one another over the division of his empire. Egypt came under the rule of a line bearing the name of its founder, Ptolemy. Syria and other parts of Western Asia fell to one Seleucus, founder of the line called by historians the Seleucids. Palestine, having been fought for during twenty years following the death of Alexander, was gained by Ptolemy. But Palestine is by its position of great value to Syria, and so the Seleucid kings often strove with the Ptolemies for its possession. Thus, while the Jews of Egypt were flourishing in loyalty to their rulers there, those of Palestine often saw their land made the scene of war, and were continually in the difficult position of one who tries to serve two masters.

The fourth Ptolemy (Ptolemy Philopator), who reigned from 221 to 204 B. C., having come to the throne at the age of twenty-four, was a selfish and foolish weakling. The ruler in the Seleucid line at the same time was Antiochus III (223 to 187 B. C.) called the Great. In the time of Ptolemy V, this Antiochus took Palestine from the Egyptian ruler—a change which was the worse for the Jews of Palestine. The Romans intervened when Antiochus intended to go on to the conquest of Egypt, and defeated him when he attempted in revenge to attack their own conquests in Asia Minor.

The grandson of Antiochus the Great was Antiochus Epiphanes (175 to 164 B. C.). He has been described as half-brilliant, half-crazy, and wholly unscrupulous. The idea of exercising government for the good of the governed, it is certain, never entered his head. His fame, evil as it is, rests mostly upon his relations with the Jewish people. About 170 B. C., believing —perhaps with reason—that the people of Jerusalem had taken sides against him in his attempt to conquer Egypt, he "turned the city over to his bloody soldiery with commands to slay and spoil." He plundered the temple treasury and looted the temple itself.

The surname "Epiphanes" means "Illustrious" or even "Manifest (god)." The further policy of Antiochus made men parody it with the word "Epimanes" (the Madman). His cruelty to Jerusalem brought together in opposition to him all the surviving Jews who were loyal to their race and religion—for there were some who were loyal to neither, hangers-on of Antiochus and imitators of whatever was worst in Greek life and character of the time—and he met this opposition with determined hatred of both their religion and their race. In the years immediately following 170 B. C., he sent his armies again to Jerusalem with the definite intention of putting an end to the Jewish religion. The faithful were slaughtered in great numbers; Greeks and apostate Jews were brought in to inhabit the city; the Temple was desecrated and the flesh of swine burned upon the altar, which was then reconsecrated to the worship of Olympian Zeus. In this worship every inhabitant of Jerusalem was required to join. The observance of the Sabbath and the practice of circumcision, even the owning and reading of the Law of Moses, were forbidden on pain of death. "By fire and sword, Antiochus had converted Jerusalem into a heathen city."

The blood of the martyrs became the seed of the church. When nothing was left to the scattered faithful but desperate resistance, that resistance began quite unexpectedly. An aged priest, by name Mattathias, with his five strong sons, struck the first blow. "The moment a real leader appeared there were plenty of loyal-hearted Jews to join his fortunes." The sons of Mattathias are known as the Maccabees, from the surname of Judas Maccabæus, the third son, who became the first military leader of the revolt. Favored by God's providence, with devoted followers, fighting against bands of mercenary soldiers, Judas the Maccabee (the surname probably means, the Hammer or the Hammerer) hammered his way to the repossession of Jerusalem itself and dedicated there in a cleansed temple a new altar to the worship of Jehovah, the God of Israel, on December 25, 165 B. C., just three years to a day from the time when Antiochus defiled the holy place.

Judas continued to build up the new Jewish power until he fell in battle, in 161 B. C. His brother Jonathan succeeded him as leader, from 161 to 143; he followed a policy of conciliation toward the rulers of Syria, and practically won from them the independence of the Jewish state. A third brother, Simon, 143 to 135 B. C., ruled with wisdom: he had to fight with the Syrian army once and won a decisive victory. His son, John Hyrcanus, increased the power of the Jews still further, during his reign, 135 to 105 B. C., bringing together under his government the country from Samaria to the southern desert and from the Mediterranean to the desert on the east.

John Hyrcanus' son Aristobulus reigned but one year, 105 to 104 B. C. Another son, Alexander Jannæus, though he gave offense to the pious and engaged in war, left the kingdom larger than he received it. His wife, Alexandra, "the second queen in Israel's history," ruled from 78 to 69 B. C., peacefully enough. Her death was followed by six years of strife between her sons Hyrcanus II and Aristobulus. By this time the Romans, Pompey being their general in the east, were extending their authority with almost irresistible conquest. In 63 B. C. the rival brothers submitted their case to Pompey. A third party was also represented before him: that of the Pharisees, who asked Roman annexation and religious freedom. It is not astonishing that Pompey decided in favor of this third party. So ended the Maccabean dynasty and the independence of the Jewish people.

Pompey continued Hyrcanus II as high priest and ruler under the Roman authority. Years of spasmodic rebellion followed: for if the Pharisees were satisfied to submit to the Roman power, the common people were not. Antipater, an Idumean (which is to say, an Edomite), who had been governor of Idumea, became Hyrcanus' chief adviser. In 45

B. C., when Julius Cæsar, having overcome Pompey in the struggle for the rule of the Roman empire, was ready to settle the affairs of the provinces, Antipater secured the appointment of his own son, Herod, as governor of Galilee. Herod was able to make his way to favor during the four years of confusion that followed the assassination of Cæsar in 44 B. C., and in 40 B. C. the Roman senate confirmed him as king of Judea.

After three years of fighting, Herod established himself as ruler of Judea and began the career which earned him the title of "the Great." His territory gradually came to include almost the whole of Palestine: he built new and beautiful cities, favored Jerusalem with much expenditure for fortifications and buildings, and, greatest of all in the eyes of devout Jews, he rebuilt the Temple upon a grand scale. This was the Temple to which our Lord was taken as an infant and to which he afterward resorted with his disciples whenever he visited Jerusalem.

At the death of Herod the Great, 4 B. C., his kingdom was divided among three of his sons, Herod Antipas, Archelaus, and Philip (see Herod, Section 1, pp. 166, 167). Archelaus had Judea, Samaria and Idumea, but ruled so badly that the Roman emperor banished him and annexed Samaria to Syria, placing Judea under the rule of a direct representative of the emperor with the title of procurator. The only procurator named in the gospel history is Pontius Pilate, fifth in the position. Antipas reigned over Galilee and Perea until 39 A. D., and Philip had the territory north and east of the Sea of Galilee, surviving until 33 A. D.

Any sketch of the centuries between the time of Nehemiah and the time of Christ, such as that above, necessarily says more of changes and wars than of times of security and peace. There were quiet periods, during which Jews who wished to settle outside Palestine might freely emigrate, while others from lands of the Dispersion might return. On the whole, the Jewish population of the Holy Land steadily increased, so that at the beginning of the Christian era there was a large and thriving representation of the chosen people both in Judea and in Galilee, and east of the Jordan as well. The Samaritans also were a strong people, not like the sad handful which now bears their name. And the Jews among whom Jesus walked and taught were intensely conscious of their national unity and of their national heritage. Subjects of stronger peoples though they had been throughout most of their existence, they were always free and unconquered in soul when they held to the faith of their fathers.

II. *The Religious History.*

"The adoption by the community at Jerusalem", under Ezra's leading, "of the Levitical law, meant that thenceforth they were wholly dominated by the priesthood, who controlled the Temple. It became the center of their life. In its services the people found great joy. The cost of the stately and beautiful service was heavy, but it was cheerfully borne. Life became standardized. The most important interests came to be those of religion. Such a life seemed, however, far from burdensome. Obedience seemed a glad privilege and faithfulness a blessing." In the further development of their religious life, the people "tended to place the form before the reality, the act for the religious feeling. Jesus had to condemn without reserve Pharisaism, its extreme one-sided development. But Judaism kept alive and protected a very vital and real religious spirit. Such personalities as Zacharias, Elisabeth, Simeon, Anna, and Mary were the truest representatives of the strong heart of Israel. Humanly speaking, this organization of their religious life, which gave it definiteness and yet permitted a free spiritual growth of the individual, was all that kept the people loyal to their ideals and triumphant in their faith."

In Neh. 13:28 we read a very brief notice of the division which took place at an early time between the Jews and the Samaritans. "A member of the high-priestly family of Judah married a daughter of Sanballat, the Samaritan chief, in express disobedience to the newly adopted Law, and was expelled from Judah. He took with him a copy of the sacred Law and became the high priest of a new Temple which Sanballat built for him on Mount Gerizim. This Temple and its services were virtually duplicates of those at Jerusalem." The rivalry of the Jewish and Samaritan communities "developed a bitter, mutual hatred, which, in course of time, grew beyond healing."

Throughout the period of which we are speaking (see Judaism, Sec. 1, 201, 202) there was among pious and learned Jews continual thought upon morals and religion, leading to the production of a number of books of religious meditation and instruction, some of which are among the Apocrypha of the Old Testament, and a larger number outside it. Included among the Apocrypha are "The Wisdom of Solomon" and "Ecclesiasticus," titles commonly abbreviated as Wisd. and Ecclus. respectively. Of the Wisdom of Solomon it must be remembered that its writer, plainly a devout and cultured Alexandrian Jew, adopted Solomon's name rather as an indication of the kind of work which he intended to write than with the idea that any reader would re-

ceive his work as coming from Solomon. "The writer has to face the old problem of the book of Job, under new circumstances. In view of the persecutions which his fellow-countrymen had borne, he asks himself how the faithfulness of the Chosen People is rewarded? He solves the problem in praising Wisdom, as being the supreme treasure. He who possesses her, possesses everything worth having, and need not be dismayed by earthly and passing troubles. Israel might suffer, under the fatherly chastisement of God; but the afflictions of the godly would be compensated beyond the grave. The object of the book is first, hortatory, to console and encourage the Jewish people in a period of depression; second, apologetic, to offer a solution to the old problem concerning the sufferings of the righteous; third, polemical, to expose the folly and wickedness of renegade Jews who had succumbed to the heathen life around them, and to exhibit the absurdity of idolatry. When it is remembered that the Judaism of the author's time was sorely pressed by the indifference and apostasy of the wealthier classes, as well as by the influence of Greek philosophy and culture, the importance of the book, with its brilliant and eloquent defence of the Jewish position, will be recognized."

"Ecclesiasticus is perhaps the most important book in the Apocrypha. It exhibits Jewish thought and religion at a period otherwise almost unknown. It is important as illustrating Judaism in its transition state between O. T. and N. T., and for its influence for generations upon the religious life of both Jew and Christian. At least two of the best known hymns of the church are derived from its pages: the hymn of St. Bernard, partially translated in the well-known 'Jesus, the very thought of Thee,' Ecclus. 24:20, seq., and the German 'Now thank we all our God,' Ecclus. 50:22-24; while the Greek and the Roman churches place the book in the canon. While it was never received among the books of the Hebrew Bible, it had a prominent place in the Greek and Latin versions. It was for the Jews of Alexandria first, and then for early Christians, the favorite book of edification, 'the summary of all the virtues,' as a father of the church calls it." The book was probably written in Palestine, about 200 B. C., and was translated into Greek in Egypt, by a grandson of the original author, as the preface to the book as we have it states, a little after 132 B. C. "The book consists of a collection of proverbial sayings, modelled, in all probability, upon the canonical book of Proverbs. The author speaks with respect of the religious literature of the past, and acknowledges himself to be but 'a gleaner after the grape-gatherers.' None the less, he thinks he has something to give to his readers of that wisdom which comes from God. The author's ethical and social teachings have remained popular, and in some of them he approaches very near to those of the Gospel. The Epistle of James also shows acquaintance with Ecclesiasticus, and there are other possible allusions in the N. T. The early Christian writers made a very extensive use of this book."

The greatest of the gifts of later Judaism to Christianity, however, was the Greek version of the O. T., the Septuagint, which has been alluded to above. This version was, we cannot doubt, made by and for Alexandrian Jews. The evidence goes to show that it was begun about 250 B. C., that different persons labored upon it, and that it must have been complete by about 150 B. C. It made the Law, the Prophets and the rest of the sacred books available at once to perhaps a million Greek-speaking Jews, and indeed to the whole civilized world of the time. It is the basis of many of the N. T. quotations from the O. T., and for all early Christians except those of Palestinian Jewish birth and training it was the only form of the O. T. they knew or cared to know. The version received its name (from the Latin *septuaginta*, seventy) on account of the tradition that it was the work of seventy (or in another form of the tradition, seventy-two) Jewish scholars. To this tradition, not unworthy of belief, was added the unbelievable story that the seventy scholars produced, working separately without consultation, each one his version, and that the versions were found to agree exactly!

A third form in which the religious thought of the period between the Testaments showed itself was that of certain writings, not admitted into the Apocrypha, and put forth (as was the book above referred to, the "Wisdom of Solomon") under the names of some of the men of the distant past. All of these books were "apocalyptic" in their character. A writing is called "apocalyptic" when it tells us to look for a *sudden* change for the better, ushering in the Kingdom of God, rather than for the Kingdom's appearance by *gradual* growth. "Apocalypse may be defined as a looking forward to the achievement of God's purposes by his sudden, supernatural intervention. Prophecy hopes to convert the wicked; apocalypse would destroy them and thus give room for righteousness. The bitter experiences of faithful Jews during the Greek and Maccabean periods tended to center their attention upon the probability of a divine overturning of the existing world. How and when this would take place they did not know, but it seemed to them the clear pathway for

almighty power." "The courage and persistence of the Jews in their faith, their indomitable hope under persecution, their scorn of death, were all nourished by apocalyptic" writings such as we are here discussing. Among these productions are books called the Book of Noah, I Enoch, II Enoch, the Psalms of Solomon, the Testaments of the Twelve Patriarchs. The reader will perhaps think that there could be little or no value in books produced in such form and at such a time. But this conclusion is not the correct one. Although we may not feel inclined to allow that the gift of inspiration continued among the Jews—and the Jews themselves believed that it had ceased—it is certain that the books were the product of genuine reflection and came from men who were both wise and godly. Our Lord and his Apostles themselves adopted some of the ideas which were worked out in these very books: giving these ideas the stamp of their approval.

We may consider, for example, the teaching concerning forgiveness which is found in the "Testament of Gad," chap. 6, ver. 3-7, as quoted in Charles' Religious Development Between the Old and the New Testaments. "Love ye one another from the heart; and if a man sin against thee, cast forth the poison of hate and speak peaceably to him, and in thy soul hold not guile; and if he confess and repent, forgive him. But if he deny it, do not get into a passion with him, lest catching the poison from thee he take to swearing, and so thou sin doubly. And though he deny it and yet have a sense of shame when reproved, give over reproving him. For he who denieth may repent so as not again to wrong thee: yea, he may also honor and be at peace with thee. But if he be shameless and persist in his wrongdoing, even so forgive him from the heart, and leave to God the avenging." While we recognize with thankfulness that the teaching of Jesus is deeper and clearer, we may also see that his teaching seems to take up all that is best in such a passage as the above.

These books show us, also, how the hope of the Kingdom of God, of the appearance of the Messiah, and of a blessed future life for believers, was kept alive, so that our Lord was not under the necessity of speaking to a people to whom these ideas were strange. It is true that "when we pass from Jewish literature to that of the N. T. we find ourselves in a wholly new atmosphere," but it is true also that "all that was great and inspiring came over and claimed its part in the formation of the Christian church."

It remains to speak of the Jewish parties or sects—for at least two of these, Pharisees and Sadducees, were both religious sects and political parties—which, originating in the period between the Testaments, influenced the life of the Jewish people in the time of our Lord. Josephus, the Jews' own historian, says, "There were three sects of the Jews, which had different conceptions respecting human affairs, of which one was called Pharisees, the second Sadducees, and the third Essenes." Concerning the first of these a recent writer says: "The fundamental principle of the Pharisees, common to them and all orthodox modern Jews, was that by the side of the written Law there was an oral law to complete and to explain it. They believed that in the Pentateuch there was no precept and no regulation of which God had not given to Moses all explanations necessary for their application, with the order to transmit these by word of mouth. The traditions of the Pharisees formalized and defined the minutest particulars of ritual observances. The N. T. expressions of 'bondage,' of 'weak and beggarly elements,' and of 'burdens too heavy for men to bear,' faithfully represent the impression produced by these traditions. Although it would be unreasonable to class all Pharisees as hypocrites, yet the Talmudic statements imply that many of them were such. There were said to be seven classes of Pharisees. (1) The shoulder Pharisees, who wear their good deeds on their shoulders. (2) The wait-a-little Pharisee, who begs for time to do good. (3) The bleeding Pharisee, who to avoid a woman shuts his eyes and bruises himself to bleeding against a wall. (4) The painted Pharisee, who is so holy that he will not touch any one lest he be defiled. (5) The calculating Pharisee, who says, 'What duty must I do to counteract my neglect?' (6) The Pharisee of fear—like Job. (7) The Pharisee of love—like Abraham. All but the last two have elements of hypocrisy or acting in their character. In regard to a future state, the Pharisees appear to have believed in a resurrection of the dead very much in the same sense as the early Christians. This is in accordance with Paul's statement to the chief priests and council, Acts 23:6. In reference to the freedom of the will, Josephus represents the Pharisees as holding views between the absolute fatalism of the Essenes and the absolute freedom of the Sadducees. Proselytism prevailed among the Pharisees to a very great extent at the time of Christ (Mat. 23:15). Thus there existed precedents and favoring circumstances for efforts to make proselytes when the greatest of all missionaries, a Jew by race, a Pharisee by education, a Greek by language, and a Roman citizen by birth, preaching the resurrection of Jesus to those who for the most part already believed in the resurrection of the dead, confronted the elaborate ritual system of the written and oral

law by pure spiritual religion: and thus obtained the co-operation of many of the Jews themselves in breaking down every barrier between Jew, Pharisee, Greek, and Roman, and in endeavoring to unite all mankind in the brotherhood of a common Christianity. After the fall of Jerusalem, when the Sadducean sect disappeared, and the Essenes were absorbed in Christianity, the Pharisees became the predominant sect among the Jews to such an extent that these other tendencies disappeared."

The Sadducees, their party name meaning "the righteous ones," "make their appearance in history in the reign of John Hyrcanus as an already fully formed party. Alexander Jannæus not only supported the Sadducees but persecuted the Pharisees; following his deathbed advice, his widow Alexandra, who succeeded him, reversed this policy. The struggle between her sons, John Hyrcanus II and Aristobulus, was very much one between the Sadducees and the Pharisees. As a rule, the business of the Jewish state was carried on by the Sadducees. This led to another characteristic—although in some things very conservative, they yielded much more than others did to the Hellenizing influences to which the Greek rule exposed the Jewish nation. As a religious party, the distinctive doctrines of the Sadducees consisted mainly of negations. As the Pharisees asserted, so the Sadducees denied, that the Israelites were in possession of an oral law transmitted to them by Moses. It is proper to bear in mind how destitute of historical proof was this doctrine which the Sadducees denied. The second distinguishing doctrine of the Sadducees, their denial of immortality, followed in their conception as a logical conclusion from what has just been said. On a point so momentous as life beyond the grave, no religious party among the Jews would have deemed themselves bound to accept as an article of faith any doctrine which had not been proclaimed by Moses; and in the written law there is a total absence of any direct assertion by Moses of immortality or the resurrection of the dead. They likewise denied that there was 'angel or spirit' (Acts 23:8). Affirming the freedom of the will, they denied the doctrine of divine fore-ordination held by the Pharisees. Some of the early Christian writers attribute to the Sadducees the rejection of all the sacred Scriptures except the Pentateuch. This, however, is doubtful; it is an important fact that Josephus is wholly silent as to any antagonism on this point between the Sadducees and the Pharisees. The Sadducees rapidly disappeared from history after the first Christian century, and thereafter among the Jews the opinions of the Pharisees held exclusive sway." "The Talmud," the depository of all Jewish learning of the centuries just after the Christian era, "is the work of Pharisees." The Essenes are known to us through the works of Philo and Josephus, though they are not mentioned in the N. T. The meaning of their name is uncertain: it may mean "physicians," or "the pious." They lived in houses or communities apart from other men: women were not admitted to their order, nor did they allow marriage. They kept up their numbers by adopting and bringing up male children. They were marked off from the rest of the Jewish nation by their organization for the common monastic life, and by their rejection of the use of sacrifices and of anointing. "They were the first society in the world to condemn slavery both in theory and practice; they enforced and practiced the most complete community of goods." They supported themselves by labor, mostly in agriculture, and devoted much time to works of charity and mercy. They disappear from history after the destruction of Jerusalem; and we may fairly say of them that their good example never bore much fruit for the simple reason that they taught that the good life was only to be reached by withdrawing from the associations of ordinary living.

In this survey of four hundred years, enough has been said to show that the period "between the Testaments" is one which would require a book to tell its story with completeness, and to show, also, that this was a time of development for the Jewish character and the Jewish religion. It was this period of history which produced the environment, both social and religious, into which our Lord was born. In his teaching, the best results of it are taken up and made part of the treasure which he bestows upon us —being himself an example of his own saying (Mat. 13:52): "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

DIFFERENCES BETWEEN THE VERSIONS

AUTHORIZED AND REVISED

The Bible as read and studied in English is, for the great majority of those who so read and study it, the "Authorized Version" (otherwise known as the "King James Version" or the "Common Version"), published first in the year 1611. For this sufficient, indeed compelling, reason, the Authorized Version is made the basis of The System Bible Study.

Among the best helps for the study of the Bible in English, if such study is based upon the Authorized Version as in the great majority of cases it is and must be, is the "Revised Version." The purpose of this article is to state how the Revised Version came to be made, and what sort of differences from the Authorized Version are to be found upon its pages. The Revised Version itself is published in two forms, the British and the American. The differences between these are not great in comparison with the differences between either of them and the Authorized Version; and the reasons for the two forms of the Revised Version, and the differences between the two, are explained below.

References to "Revised Version" in this article are to the American Revised Version unless otherwise stated.

The Authorized Version of 1611 was itself a "revision," based upon the previous English versions. Witness is borne to this fact by the expression found on the title-page of almost all copies of the Authorized Version: "Translated out of the original tongues, and with the former translations diligently compared and revised." The men who made this version wrote concerning their own work: "We never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one . . . but to make a good one better, or out of many good ones one principal good one; . . . that hath been our endeavor, that our mark." And they succeeded so well that when their version had once come into general use, there was little thought of the need of any further revision for more than two hundred years.

The discovery and study of older and better Greek manuscripts of the New Testament than were known and used by the translators of the Authorized Version was one cause of the desire of many for a Revised Version. The other principal cause was the feeling that, both in the New Testament and in the Old, the translation might in many places be made clearer and better, and that some words which had become unfamiliar might be replaced by familiar words.

In the year 1870, a body of British scholars, chosen by authority of the Church of England, began the work of revising the Authorized Version. Another body, of American scholars, representing the various Protestant churches, worked upon the same task, in constant communication with the British Revisers. The Revised New Testament was published in 1881, and the Revised Old Testament, completing the British Revision, was added in 1885. The British Revisers agreed that the preferences of the American Revisers in all those passages in which the two bodies of Revisers could not come to agreement, should be printed in appendixes to the Old and New Testaments in all copies of the British Revision. The American Revisers, on their part, agreed that they would not publish any independent edition of the American Revision, with their preferences in the body of the text, for fourteen years from 1885. According to this agreement, the American Revised New Testament was first published in 1900, and the complete American Revised Version in 1901. (The American Revised Version may be most easily identified by the date, 1901, on its title-page.) The reader of the Authorized and Revised Versions will have his attention first caught by some matters of arrangement in the printing. The Authorized, as all know, prints each verse as a separate paragraph, with its verse-number, and indicates the real paragraphs, longer or shorter as they may be, by the sign ¶. The Revised uses the modern way of dividing the printed text into paragraphs (like those of this article, for example), and puts the verse-numbers in the margin (British) or in the line at the proper place (American). Turning to the poetical books of Job, the Psalms, the Proverbs,

the Song of Solomon, or Lamentations, the reader finds that these books (except the prose beginning and end of Job) are printed as we expect to find poetry printed, that is, with the lines separated and every line beginning with a capital letter. The hymns found in the early part of the Gospel of Luke are also printed as poetry in the Revised Version, and so are any New Testament quotations of poetical passages in the Old Testament.

The British Revisers omitted the chapter-headings familiar to Bible readers, and the American Revisers arranged brief page-headings to take the place of the chapter-headings, and placed over each of the Psalms a short descriptive title. But the differences just mentioned do not reach to the nature of the versions. The Authorized Version might be printed in the paragraph form of the Revised, and the American Revisers' page-headings would be just as useful for the older version. The important differences are (1) in the choice of words now in use in English, in place of obsolete words; (2) in the style of the English sentences, following the Hebrew and the Greek style more or less closely; (3) in following, particularly in the New Testament, a more correct form of the original text than could be known to the translators of 1611; and (4) in better translations of difficult words or sentences in the original. Let us explain and give examples.

(1) It is often said of the Authorized Version that it contains some words, or even many words, which were commonly used in 1611, but are no longer familiar to the ordinary English reader—are "obsolete." Too much is sometimes made of this matter. Almost any reader of the Authorized Version soon learns the most frequent or the most important of this class of words, and thus receives the benefit of some idea of the changes which English has undergone in the course of the last three hundred years. It is necessary, in using the Authorized Version, to keep in mind that "let" sometimes means to hinder, not to allow, "prove" means try or test, "carriages" means baggage, "prevent" means to come before and not to hinder, "quick" means alive and "quicken" to make alive, and "conversation" means one's whole manner of life (see Rom. 1:13; Psa. 66:10; Isa. 10:28; I Th. 4:15; Acts 10:42; Eph. 2:5; Gal. 1:13). But the Authorized Version itself has kept alive and familiar most of its own vocabulary; to read it is an education in good English, and the "obsolete words" are not in fact a great hindrance to its understanding.

The Revised Version removes such words as would now be misunderstood, or not understood at all, by persons of ordinarily good intelligence and education; and more than this could not be expected. In the passages just referred to, the Revised Version reads, respectively, "hinder," "proved," "baggage," "precede," "living," "made us alive" (the British Revision retaining "quick," "quickened us"), "manner of life." So also both the British and the American Revisions make such changes as "plowing" for "earing" in Ex. 34:21, "creeks" for "breaches" in Judg. 5:17, "weapons" for "artillery" in I Sa. 20:40, "raid" for "road" in I Sa. 27:10; while the American Revision reads "occurrence" for "occurrent" in I Ki. 5:4, "separate" for "several" in II Ki. 15:5, "traders" for "chapmen" in II Ch. 9:14, "beauty" for "bravery" in Isa. 3:18. Hardly any two readers will agree as to the necessity of these and the like changes. (2) Much praise has been given, and rightly, to the Authorized Version as an example of the best English style. Had it been otherwise it could hardly have been called "the best translation in the world" nor could it have become "one of the best possessions and one of the most unifying influences of the widely scattered English-speaking race." Yet now and then it is open to improvement because it has been only too faithful to the arrangement of the words in the original. The words of a Hebrew sentence or of one in Greek may be arranged quite differently from the proper English arrangement of the corresponding words, so that the meaning of a word-by-word rendering may be clear and yet the translation may be un-English. The following are examples of such cases, where the Revised Version appears to excel the Authorized. Josh. 2:9, A. V., "all the inhabitants of the land faint because of you." R. V., "all the inhabitants of the land melt away before you."

Job 18:14, A. V., "His confidence shall be rooted out of his tabernacle." R. V., "He shall be rooted out of his tent wherein he trusteth."

Eze. 20:17, A. V., "Nevertheless mine eye spared them from destroying them." R. V., "Nevertheless mine eye spared them, and I destroyed them not."

Mat. 6:34, A. V., "Take therefore no thought for the morrow." R. V., "Be not therefore anxious for the morrow." Jno. 2:17, A. V., "The zeal of thine house hath eaten me up." R. V., "Zeal for thy house shall eat me up."

Jno. 12:43, A. V., "For they loved the praise of men more than the praise of God." R. V., "For they loved the glory *that is* of men more than the glory *that is* of God."

Acts 17:22, A. V., "I perceive that in all things ye are too superstitious." R. V., "In all things I perceive that ye are very religious."

Acts 22:1, A. V., "Men, brethren, and fathers." R. V., "Brethren and fathers." I Co. 15:33, A. V., "Evil communications corrupt good manners." R. V., "Evil companionships corrupt good morals." Phil. 2:6, A. V., "Who, being in the form of God, thought it not robbery to be equal with God." R. V., "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped."

(3) Even our "oldest and best" manuscript copies of the Hebrew Old Testament and the Greek New Testament differ among themselves, the differences being conveniently known as "various readings." In Ruth 3:15, for example, some Hebrew manuscripts tell us that "he" (Boaz) "went into the city," while others read "she went into the city," referring to Ruth. In Mat. 1:6, second clause, some Greek manuscripts repeat "David the king," others say simply "David." In the Old Testament there is less difference among the manuscripts than in the New. (On the general subject of the manuscripts and the ancient versions see in Sec. 1 of this work, pages 49, 50, 80.) Since the time when the Authorized Version was completed, many of the most important and oldest manuscripts of the New Testament have been discovered and studied. Thus we can now say that some of the best manuscripts do not tell us (Jno. 5:3, 4) that an angel troubled the water of the pool of Bethesda at certain times, and that the famous verse, I Jno. 5:7, is not in any trustworthy manuscript: not that the doctrine of the Trinity is lost with the loss of this verse, but that some copyist who believed in the doctrine was so bold as to insert the verse.

Particularly in the New Testament, then, it will be found that the Revised Version corrects many errors which were made by early copyists. Some of these corrections, when they seem important, are pointed out in marginal notes. Yet it should always be remembered that the sum of all of them does not add to the message of the Gospel nor take away from it, nor make in the least degree uncertain the revelation which is in Christ or the terms of salvation. In the classified Scripture Quotations in this book, Sec. 2, pages 353 to 605, the differences between Authorized and Revised Versions are clearly shown, and the reader is urged to supplement the statements of this article by some study of the longer quotations there given, from both Old Testament and New Testament.

(4) It is in improved translations, or in translations which were meant to be improvements but have not proved to be such, that the changes of greatest importance to the ordinary reader are found. Some words are differently translated in all cases where they occur: the most striking of these being the terms for the abode of the dead, without reference to eternal reward or punishment—in the Old Testament, Sheol; in the New Testament, Hades. The Authorized Version in translating both of these words by "hell" introduced some confusion. In the American Revision, Old Testament, the name of the God of Israel is used wherever it stands in the Hebrew: Jehovah.

Among passages in which the translation seems to have been improved by the Revised Version, the following may be considered:

Deut. 32:14, A. V., "with the fat of kidneys of wheat," R. V., "with the finest of the wheat."

Judg. 5:12, A. V., "lead thy captivity captive," R. V., "lead away thy captives."

II Ki. 9:31, "*Had* Zimri peace, who slew his master?" R. V., "Is it peace, thou Zimri, thy master's murderer?"

Job 20:21, A. V., "There shall none of his meat be left; therefore shall no man look for his goods." R. V.,

"There was nothing left that he
devoured not;
Therefore his prosperity shall not
endure."

Isa. 10:23, A. V., "For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land." R. V., "For a full end, and that determined, will the Lord, Jehovah of hosts, make in the midst of all the earth."

Eze. 27:25, A. V., "The ships of Tarshish did sing of thee in thy market." R. V., "The ships of Tarshish were thy caravans for thy merchandise."

Hos. 5:2, A. V., "And the revolters are profound to make slaughter." R. V., "And the revolters are gone deep in making slaughter."

Mat. 12:15, A. V., "But when Jesus knew *it*," R. V., "And Jesus perceiving *it*."

Mark 4:38, A. V., "And he was in the hinder part of the ship, asleep on a pillow." R. V., "And he himself was in the stern, asleep on the cushion."

Mark 7:19, A. V., " . . . purging all meats." R. V., "*This he said,* making all meats clean."

Lu. 23:42, A. V. "when thou comest into thy kingdom," R. V., "when thou comest in thy kingdom."

Lu. 24:17, A. V., ". . . as ye walk, and are sad?" R. V., ". . . as ye walk? And they stood still, looking sad."

Jno. 4:1, A. V., ". . . made and baptized . . ." R. V., ". . . was making and baptizing . . ."

Acts 23:27, A. V., "This man was taken

of the Jews, and should have been killed of them; then came I with an army, and rescued him." R. V., "This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers and rescued him."

Acts 26:28, A. V., "Almost thou persuadest me to be a Christian." R. V., "With but little persuasion thou wouldest fain make me a Christian."

Acts 27:40, A. V., "And when they had taken up the anchors, they committed *themselves* unto the sea." R. V., "And casting off the anchors, they left them in the sea."

I Co. 9:5, A. V., "Have we not power to lead about a sister, a wife . . . ?" R. V., "Have we no right to lead about a wife that is a believer . . . ?"

Phil. 4:6, A. V., "Be careful for nothing." R. V., "In nothing be anxious."

I Ti. 6:5, A. V., ". . . supposing that gain is godliness." R. V., "supposing that godliness is a way of gain."

Tit. 1:12, A. V., "The Cretians *are* alway liars, evil beasts, slow bellies." R. V., "Cretans are alway liars, evil beasts, idle gluttons."

Jas. 1:25, A. V., ". . . He being not a forgetful hearer, but a doer of the work." R. V., ". . . being not a hearer that forgetteth, but a doer that worketh."

In some cases the Revised Version seems not to have made any improvement by its change. The following are examples:

I Sa. 1:16, A. V., ". . . out of the abundance of my complaint and grief have I spoken hitherto." R. V., ". . . out of the abundance of my complaint and my provocation have I spoken hitherto."

Psa. 148:12, A. V., "Both young men, and maidens." R. V., "Both young men and virgins."

Mat. 5:26, A. V., ". . . till thou hast paid the uttermost farthing." R. V., ". . . till thou have paid the last farthing."

Mat. 13:32, A. V., "it is the greatest among herbs." R. V., "it is greater than the herbs."

Lu. 5:5, A. V., "we have toiled all the night, and have taken nothing." R. V., "we toiled all night, and took nothing."

Jno. 17:2, A. V., "that he should give eternal life to as many as thou hast given him." R. V., "that whatsoever thou hast given him, to them he should give eternal life."

Acts 21:37, A. V., "Canst thou speak Greek?" R. V., "Dost thou know Greek?"

Rom. 5:7, A. V., "yet peradventure for a good man some would even dare to die." R. V., "for peradventure for the good man some one would even dare to die."

Rom. 5:15, A. V., "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many." R. V., "For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many."

I Co. 5:1, A. V., "It is reported commonly." R. V., "It is actually reported."

I Ti. 6:10, A. V., "For the love of money is; the root of all evil." R. V., "For the love of money is a root of all kinds of evil."

Heb. 11:5, A. V., ". . . for before his translation he had this testimony, that he pleased God." R. V., ". . . for he hath had witness borne to him that before his translation he had been well-pleasing unto God."

Heb. 12:7, A. V., "If ye endure chastening, God dealeth with you as with sons." R. V., "It is for chastening that ye endure; God dealeth with you as with sons."

In either of the great English Versions, the Word of God is living and powerful. As the translators of the Authorized Version said, so we may say, "Ye are brought unto fountains of living water which ye digged not . . . O receive not so great things in vain: O despise not so great salvation . . . A blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it."

PART III

CHARACTER BUILDING

AND

MORAL PHILOSOPHY

A Study of the Science of Self-Improvement—of Physical, Mental and Moral Culture; of the Powers That Build up and Those That Destroy Character

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FOREWORD

LIGHT and Darkness; Life and Death; Good and Evil! The law is Positive and Negative; Action and Inaction; Progress and Retrogression. All men are possessed with dual natures—the Dr. Jekyll and Mr. Hyde elements. One will dominate. Which shall it be?

This study is to impress the big things in Character Building; to make them so beautiful and desirable that they shall become a part of all who aspire to grow, to become; to flash the beacon-light of mental and soul culture across the path of all who love the good, the true and the beautiful.

CHARACTER BUILDING

AND

MORAL PHILOSOPHY

CHART

OF

POSITIVE AND NEGATIVE POWERS

AND OTHER KINDRED SUBJECTS

TREATED IN THE FOLLOWING STUDY

ABILITY—Inability
ABSTINENCE—Indulgence
AFFECTATION
ALTRUISM
AMBITION—Apathy
ANALYTICAL—Unanalytical
APPLICATION
ASSURANCE—Uncertainty
BEATITUDES OF LIFE—Evils of Life
BEAUTIFUL—Repulsive
BENEFACTOR—Parasite
BREAD OF LIFE—Destructive Forces
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CHARACTER
CHARITY
CHASTITY—Lust
CHEERFULNESS—Depression
CLEANLINESS
COMPENSATION
CONCENTRATION—Inattention
CONFIDENCE—Distrust
CONGENIAL—Disagreeable
CONSCIENTIOUSNESS
CONSECRATION TO DUTY
CONSISTENT—Inconsistent
CONTENTMENT—Dissatisfaction
COURAGE—Cowardice
COURTESY—Discourtesy
CRITICISM
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DETERMINATION—Irresolution
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DILIGENCE—Indolence
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ENERGY—Laziness
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FORTITUDE—Vacillation
FRIENDSHIP
GALLANTRY—Rudeness
GAMBLING
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GENTLENESS—Severity
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GODLINESS—Wickedness
GOOD BEHAVIOR—Rudeness
GOOD CHEER
GOOD HEALTH—Sickness
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ZEAL

CHARACTER BUILDING

MORAL PHILOSOPHY

"I pray Thee, O God, to make me beautiful within."

ABILITY—Inability.

Ability.—The art of being able to use all faculties, traits, and everything that goes to make up worth-while attributes; the art of turning things to account; the art of improvement; the art of accomplishment. Ability is the bed-rock of all progress. In companionship with heart-quality, it guides aright; it holds the compass of permanent progress true to the morning and evening stars of life. Mankind is indebted to all with ability not turned awry. Those possessed with this gift may do much good or much evil. The world loves and honors those who use their mental and heart forces in furthering the cause of the good, the true, the beautiful. To work, to study, to think, to be happy, to be useful, to radiate all the kindred worth-while graces of life, should be the cherished aim of all.

Inability.—A condition of mind and body that comes of disuse. The brain, like muscle, grows through use. If you would give to your fellows many good thoughts, you have first to think of one that sets itself apart. Having found one good thought, you are standing on the bottom rung of the ladder of thought-gifts, to which there is no other end. To be without ambition is to live without growth of those faculties that distinguish man from animal. It is the story of another fig tree, withering, dying, discarded for lack of justification to live. God's law is the survival of the fittest. "Use your brains or lose them."

ABSTINENCE—Indulgence.

The act of abstaining; self-imposed forbearance of any action; refraining from over-indulgence of the appetite, or from unworthy, unhealthful, degrading, sinful, animal or sensual propensities. Abstaining from strong drink—*total abstinence*—is of emphasized worth, and an evidence of strong will-power, greatly to be desired, and assiduously cultivated.

Especial emphasis is placed on abstinence from strong drink, the enemy that robs man of his reason, restraint, health, strength, honor, character. It crucifies all the finer inner qualities that set a heart upon its throne apart; it brings in its train, want, woe, despair, degradation; it collects its heavy toll that leaves an over-all poverty, poverty of mind, soul, body; it convicts on the count of self-inflicted criminality—violation of the law of health, the law of life—the penalty being sure and certain of execution. Animal life observes, instinctively, the law governing it—man will not. Abstinence is self-denial, self-restraint, and an upbuilding power of inestimable proportion. To abstain from evil indulgence is to add to your reserve power, to your usefulness, to your happiness, to your character.

Abstinence is self-defense!

Wm. Penn: Always rise from the table with an appetite, and you will never sit down without one.

Seneca: The whole duty of man is embraced in the two Principles of abstinence and patience: temperance in prosperity, and courage in adversity.

Rousseau: Temperance and labor are the two best physicians of man; labor sharpens the appetite, and temperance prevents him from indulging to excess.

Simms: The temperate are the most luxurious. By abstaining from most things, it is surprising how many things we enjoy.

AFFECTATION.

Do not try to be brilliant. Do not seek to be popular. Do not attempt to be magnetic. Do not seek to impress yourself upon your fellow creatures. Be natural. Be frank. Be true to your individuality. We are not all alike and God never intended that we should be. "To thine own self be true." Justin McCarthy, the Irish historian, says concerning Prince Albert, the husband of Queen Victoria: "Prince Albert had not the ways of an Englishman, and the tendency of an Englishman, then as now, was to assume that to have manners other than those of an Englishman was to be so far unworthy of confidence. He was not made to shine in commonplace society. He could talk admirably about something, but he had not the gift of talk-

ing about nothing, and probably would not have cared much to cultivate such a faculty."

ALTRUISM.

Because a Cromwell, a Shakespeare, a Milton, a Gladstone, a Lincoln, a Lee has lived, I may be any one, I may be all. I may add a brighter gem to the brightest crown. Every great soul, it matters not of whatever realm, slumbers in you. The best man is not more than humanity at its best.

Be joyful; no man has ever climbed a mountain peak which is so high that you may not follow him. *Be Careful;* no man has ever gone down to earth's profoundest depths but that you may not sink to the same mean level. Thou hast wrapped up in thy bosom the possibilities of highest heaven and deepest hell.

All architecture, all sculpture, all literature, all the achievements of science, all art, all executive ability in organization, all generalship in the management of men, all logic, all eloquence, all that exists in the world today as an evidence of what man has done in all the ages gone by, is simply a suggestion of the unmeasured possibilities, unrecognized and unused in your own brain. Man *is* what man has been. Every splendid man is a prophecy of a man just as splendid.

AMBITION—Apathy.

Be ambitious. Gaze out into the future. Live in the great today and in the expectant tomorrow. Aviate every now and then to fancy's grandest concept. A change is mental rest, and adds power. Look ahead. Set your stakes far afield. And, after having reached a certain point, press ever on. Do not retreat. Try to make each today surpass each yesterday, and generally they will—this is a source of pleasure without end, and pleasure helps so much, for good cheer follows in its wake, and the best part is, GOOD CHEER IS CATCHING. If you feel good, it passes to the other fellow, and puts all present at ease. By nature, our feelings and sympathies are elastic—we grieve, we rejoice, we share our surroundings, and surroundings push themselves on us for the sharing, and the adjustment and response come quickly. Man is a moody creature, and is easily changed from a frown to a smile. Try to bring this about for the good of both. Laughter is a great force in human relationship. Cultivate a sunny, cheerful disposition—it is catching, and the return effects keep the smiles coming and going in showers of blessings.

Ambition is one of the most vital of those dynamic powers that parent the desire and determination to accomplish any valued aim in life. The great constructive force of ambition must be given especial emphasis in contradistinction to its opposite, the destroying power of apathy.

ANALYTICAL—Unanalytical.

The greatest luxury the world has ever known is the luxury of thinking—thinking aloud so that the world can hear. Men have died for the privilege of indulging in this sacred luxury. All hail to the memory of such! This world has never had occasion to apologize for the thought producer or idea generator. Do not take things for granted; take them for what they are worth. Do not be afraid of your thinking apparatus; the electrical car of thought will not run away with you. There are divine limitations; the tracks have been laid down which ensure progress in the right direction.

God may use ignorant men, but God has no use for the ignorance of ignorant men. The mole on the face of a mighty man never made the man mighty. Ignorance is weakness. Use your brains or lose them. There are those who ought to act upon this suggestion at once.

The unpardonable sin in the realm of progressive knowledge is intellectual laziness. It is the cardinal sin. It calls for capital punishment. Off goes the head! If any man will not work, neither shall he eat. If any man will not think, neither shall he enjoy the more abundant life amid the light crowned hills of everlasting thought. Think!

APPLICATION.

A steadfast application to duty, or any undertaking, is required if purpose is to be accomplished. Those who are determined to succeed rarely fail, for determination is the bed-rock on which the power of application rests. As the runner runs better each succeeding day, so does greater efficiency come through constant effort. It is not the "lick and a promise" stroke, but the full power behind each swing of the sledge-hammer, that brings quickly the iron-sheet of resolution into finished form. Those who think most of their work and least of themselves advance most. Avoid self-consciousness. Forget yourself in favor of the task in hand. Concentrate your thoughts and give your best effort to accomplish better things. Strive to increase your productivity, in quality, no matter what your sphere of life. Make a stepping-stone of your stumbling-block. Each obstacle you overcome makes the next one easier. Great things are done in spite of obstacles. Those who diligently apply themselves are prepared in mental and physical power to forge ahead regardless of discouragements. All are deeply indebted to those who through self-sacrificing application have given great things for our multifold benefit. Do not just *try* to

do a thing, but *do* it. Do not take yourself too seriously; do not overestimate yourself—simply use your mind and body to contribute, to produce. No one cares for an account of your ups and downs, but your fellow-men will use your contributions to their well-being, with thanks. Pay slight attention to what people say—simply go on about your business. Those who try to please everyone, generally please no one, and make fools of themselves besides. Be natural, as God intended, and follow the dictates of your own conscience. Have a beautiful indifference to what the gossips have to say, but do as God tells you—the conscience is His message medium. He tells you to work, to play, to love, to think, to laugh, to do good, to be kind, to be just; and all kindred graces He calls on you to cultivate and practice. A color-bearer, when leading a charge up a hill, failed to hear or heed the command to retreat. The bullets were flying thick and fast. On he went, advancing alone. The commander cried aloud, "Come back!" In answer, the color-bearer yelled, "I can't, come on!"

ASSURANCE—Uncertainty.
To be sure of yourself; sure of your ability to do; sure of the soundness of your reason; sure of the integrity of your position; sure of the wisdom of your course; sure of the honesty of your purpose; sure that self-advancement will not inure to the injury of others; sure that you are a traveler on the road of progress, a person of usefulness, constitutes *assurance* of the greatest value. Be sure; be assured; walk with unfaltering steps; live in "blessed *assurance*"!

Chesterfield: Assurance and intrepidity, under the white banner of seeming modesty, clear the way to merit that would otherwise be discouraged by difficulties.

Moore: Assurance never failed to get admission into the houses of the great.

BEATITUDES OF LIFE—Evils of Life.
Every man has his own theory about the universe—his own theology and his own creed. And in the main we are pretty much agreed about most things. Our differences are superficial—occasioned by birth, environment and geographical location. The one thing which we admire in each other is sincerity. The heart qualities appeal to all men. Speaking of the work of Gipsy Smith, the "Interior" says:

"Five thousand professions of conversion were noted, and all grades of society from lowest to highest were included in the list. In the police court before a Christian judge a man appeared to confess the theft of a gold watch. Being asked why he thus put himself in the way of going to the penitentiary, the man replied that he had found Jesus at the Gipsy Smith meeting and could not do otherwise than make confession. The judge, deeply affected, adopted the words of Christ and said to the man: "Go and sin no more."—This is the kind of religion that everybody believes in.

BEAUTIFUL—Repulsive.
The bee seeks for honey and finds it. The snake seeks for poison and distils it. The critic may look for errors so persistently that he will be unable to recognize the truth when he meets it. Says Bishop Sanford: "The great satirist Hogarth was once drawing in a room where many of his friends were assembled and among them my mother. As she stood by and watched Hogarth, she expressed a wish to learn to draw caricature. 'Alas! Young lady,' said Hogarth, 'it is not a faculty to be envied! Take my advice and never draw a caricature. By the long practice of it I have lost the enjoyment of beauty. I never see a face but it is distorted. I never have the satisfaction to behold the human face divine.' "

BENEFACTOR—Parasite.
It pays to be kind. There is no investment like the investment of unselfishness. Eugene Field was a lover of children, and in the hour of his death the children of his neighborhood covered his coffin with flowers. One poor urchin begged a flower of a leading florist that she might place it on his casket. What a contrast in the case of Marie Antoinette! One writer says that when Marie Antoinette was on her way to Paris to become the queen of France, she commanded that the sick and crippled should not be permitted to mar the great gatherings which thronged the streets. When the queen was on her way to execution these same cripples laughed at her misery. Selfishness is expensive. Kindness pays.

BREAD OF LIFE—Destructive Forces.
The great convictions of the race are expressed in such words as God, Truth, Right, Love, Law and Immortality. Bulwer Lytton places these suggestive words on the lips of one of his literary characters: "Come and I will tell you the secret of my public life and that which explains all my failures; for in spite of my social position, I have failed—and this is the cause—I have lacked conviction." A man without conviction is as weak as a door hanging on its lower hinge. Luther was great because he crowned every emergency with a great decision. In an age of uncertainty he knew what to do. When all others were in doubt he was in full possession of himself. A clear conviction is as a searchlight shining through mountains of mist on a stormy starless night. A strong thought rooted in the soil of the brain lends fibre to the quality of a man's thinking. One great idea

clearly defined and nobly enthroned, is as a blazing torch in the darkness. Have a conviction.

CALMNESS—Anger.

When a man is angry, don't stand in his way. When a man has a grievance give him ample time to ventilate his views. When a man is "on fire" give him time to cool down. Don't add fuel to the flame by opposing him.

The late Henry Ward Beecher, of Brooklyn, even more famous than his celebrated father, Dr. Lyman Beecher, left this incident on record: "I remember that once a man came to our house red with wrath. He was boiling over with rage. He had, or supposed he had, a grievance to complain of. My father listened to him with great attention and perfect quietness until he had got it all out, and then he said to him in a soft and low tone, 'Well, I suppose that you only want what is just and right.' The man said, 'Yes,' but went on to state the case over again. Very gently father said to him: 'If you have been misinformed, I presume that you would be perfectly willing to know what the truth is.' He said he would. Then father, very gently and quietly, made a statement of the other side, and when he was through the man got up and said: 'Forgive me, doctor. Forgive me.' Father had beaten him by his quiet, gentle way."

Man has no greater enemy than the consuming passion of *anger:* a potent friend is poise—calmness.

CHARACTER.

There are four great tests of character. First, the home test: how a man treats those with whom he lives. Second, the business test: how a man conducts himself towards his customers and employees. Third, the social test: how a man acts toward those who do not enjoy the same social advantages as himself. Fourth, the "success" test: how a man behaves himself when favoring circumstances bring him wealth, power, position and honor.

CHARITY.

Charity comes of that fine state of mind and kindly feeling which shows a person to be possessed of an abundance of goodwill and unselfish interest toward others, finding expression in both word and action. This virtue evidences all other Christian graces, and proves that through nobility of soul, which Jesus would have all possess, they in turn may pass along the sunshine that comes into every heart touched by this softening and impelling grace that prompts only acts of kindness and of good toward all our fellows. It prompts compassion, encouragement, kindness, liberality, sympathy, tolerance, unselfishness, good will, and a genuine desire to be all, to do all, that falls within the radius of the good, the true, and the beautiful. May our white robe of charity be big enough to give comfort to all who need a kind word, a generous act, a helping hand, and the protecting folds of this wondrous mantle of immeasurable proportion!

CHASTITY—Lust.

Jeremy Taylor: A pure mind in a chaste body is the mother of wisdom and deliberation, sober counsels and ingenuous actions, open deportment and sweet carriage, sincere principles and unprejudicate understanding, love of God and self-denial, peace and confidence, holy prayers and spiritual comfort, and a pleasure of spirit infinitely greater than the sottish pleasure of unchastity.

Rev. J. B. Brown: It is the grand battle of life, to teach lust the limits of Divine law, to break it in to the taste of the bread of heaven, and make it understand that man doth not live by bread alone, but by every word that cometh out of the mouth of God.

Pliny: Lust is an enemy to the purse, a foe to the person, a canker to the mind, a corrosive to the conscience, a weakener of the wit, a besotter of the senses, and finally, a mortal bane to all the body.

Milton: Capricious, wanton, bold, and brutal lust is meanly selfish; when resisted, cruel; and, like the blast of pestilential winds, taints the sweet bloom of nature's fairest forms.

Shakespeare: Light and lust are deadly enemies.

Addison: The woman that deliberates is lost.

CHEERFULNESS—Depression.

How can I develop a cheerful mood and make it lasting and permanent?

The answer may be expressed in seven words: *"Know the law of your own being."* Society always conspires to rob us of the rights of personality. Society will rob you of your health, your conscience, your comfort, your individuality, your genius, your self, your soul—and give you the skeleton of a smile in return.

Society will tell you what you should eat, what you should wear and what you should read. Society will tell you how long you should sleep, how fast you should work, where you shall go, what organizations you should join, how you shall think and what you may believe. Society will rob you of your better self. By society I mean the neutralizing effect of the dead average of men and things.

Know the law of your own being and follow that law. Don't let society legislate on the needs of your soul. Live your own life in your own way. Find the center of

your own being. Thus you shall develop your own temperamental mood and make it permanent.

Eat the food which agrees with you. Read the books which interest you. Ask for the music which thrills you. Avoid such entertainments as weary you. Associate with the friends who stimulate the best in you. Listen to the speakers who inspire you. Spend no time on fads, fashions, games and sports which find no response in your nature. A yawn is nature's intimation that the nerve of interest has been cut. Do not profess an enthusiasm for anything which does not quicken. Dare to confess your likes and dislikes. Admit that your preferences may be below or aside from the accepted standards of society. Ignore all that is vile, but insist on making your own selection among those things which are good. Some good things may not be good for you, and some things spoken of by certain folk as evil may be useful as the pepper and salt of your diet.

Know your mind. Know your instincts. Follow your bent. Love God and do as you please. Thus shall you develop a mood which shall be natural, pure, sweet, beautiful and permanent.

You can cultivate anything! Nothing is beyond the reach of a creature born to think. You can think your way through steel and granite. You can change your disposition and regenerate your character by thought. Thought is the great miracle worker. Thought turned upward connects with God and thought turned outward solves every earthly problem. By persistent thinking you can cultivate a beautiful disposition—but is it worth while? Is happiness the main object of existence? Were we born simply to be happy? "To be happy for all eternity!"—is that religion?

This would not be a happy world if everybody in the world were born happy. What a shallow world this would be if everybody in it were laughing, joking, smiling, grinning, singing, shouting, cheering. There are idiots who are both healthy and happy. The scriptural idea of life is not happiness but service. "They shall serve Him day and night in His temple."

Remember—every temperament has its own distinct advantage. The man who lives in his Head evolves a system of philosophy. The man who lives in his Heart provides a plan of campaign. The man who lives in his Hand outlines the order of march. The man who lives in his Sub-Conscious nature presides over the psychological moment—the crisis. But the poor creature who "lives in his liver" will warn you of the approaching danger. Every temperament has its angle of advantage. Emerson's law of compensation touches here.

But the vital thing in your own personal psychology is not a happy disposition but the development of *a sane way of looking at things.* The Pessimist is sure that something is going to happen—he does not care what happens "so long as it does not happen to him." Avoid the extremes which belong to popular classifications and evolve a new type. The successful student of psychology studies the law of averages. An even disposition is built on broad information. To develop a sane way of looking at things is the secret of a safe psychology.

Depression is a sure sign that we have lost our mental balance, *downward.* When we lose our mental balance upward we call it "excitement." Downward or upward we are mentally unhealthy when we have lost the balance. People who are very happy at times are apt to be very miserable "betimes."

Depression is caused by one of five causes: (1) *Overwork.* Every ship has a load line. When you sink below the load line, beware! Why carry the load of Yesterday's worry and Tomorrow's anxiety? Your ship is equal to your burden of Today. Do your best, then leave the rest. (2) *Loss of Sleep.* Sleep is nature's medicine. A genius for sleep is one of the signs of a genius. The Psalmist exclaims: "I slept and the Lord sustained me." It is easy for the Lord to sustain the man who possesses a genius for sleep. Sleep! (3) *Over feeding.* Too much fuel in the furnace means a dull fire. If you over-eat you will under-think. As you grow older your body needs less food. Diseases originate in the stomach and end at the weakest point. Find out what agrees with you—and study that little word "Fast"—it has more than one meaning. (4) *Friction.* Avoid the people who irritate you. Avoid relationships which arouse your wrath. Get the conditions right. Remember that even oil may have "grit" in it. (5) *Tension.* Mental exhaustion and mental depression are twin evils; note the paleness of the orator's face when he has finished his speech. Allow time for a reaction. Do not stretch the rubber of your brain unceasingly. "Rest time is not waste time." Remember Mark 6:31: "Come ye apart into a desert place and rest awhile."

CLEANLINESS.

Addison: Beauty commonly produces love, but cleanliness preserves it. Age itself is not unamiable while it is preserved clean and unsullied; like a piece of metal constantly kept smooth and bright, we look on it with more pleasure than on a new vessel cankered with rust.

Rumford: So great is the effect of cleanliness upon man, that it extends even to his moral character. Virtue never dwelt

long with filth; nor do I believe there ever was a man scrupulously attentive to cleanliness who was a consummate villain.

George Herbert: Let thy mind's sweetness have its operation upon thy body, clothes, and habitation.

John Wesley: Certainly this is a duty, not a sin. "Cleanliness is indeed next to godliness."

COMPENSATION.

"It is more blessed to give than to receive." The greatest reward comes to the giver, not the receiver; the reward is for the worker, not the idler. The world remembers with gratitude its sons and daughters who have given by head, heart, or hand; for the receiver the world cares naught. "Lay up for yourselves treasures in Heaven." In obedience to the Divine commands, which embrace all the avenues of good endeavor, is found compensation which produces greatest satisfaction, and benefits of worth-while value.

CONCENTRATION—Inattention.

Stability. Stability is the best kind of ability. Go on and hold on, make a great team. To be able to do and to endure are the two seals on the package of life. The man of iron will, shall, if need be, reach up and pluck the shining stars from their bed of heavenly blue and dash them like glittering dust at his feet. All things are possible to the man of purpose. When they told Napoleon that he could not cross the Alps, he exclaimed: "There shall be no Alps!" The enemies of Disraeli affirmed that his first speech in the British House of Commons was fizzle and a failure, but his closing words were uttered in a determined undertone: "The day will come when you will hear me!" William Lloyd Garrison was prone to close every anti-slavery speech with the words: "I will not excuse, I will not equivocate, I will be heard!" The Hebrew prophet doubtless stretched himself to his full form when he exclaimed: "I have set my face like a flint and I know that I shall not be ashamed."

The best illustration of an original thinker doing his first work and his best work is that of a prisoner walled in above, below and on every side by blocks of granite and bars of steel, without an implement or instrument with which to tunnel a way out; but he thinks and thinks and thinks and then bores and bores and bores—and finally breathes the air of heaven and the dome of granite is exchanged for the cope of gold. The instrument used by the thinker is an idea, white with heat, quivering with life, flashing with light, and as pointed as the opportune. The thought which transfigures us is almost always instantaneous in its unfolding. There are sudden turning points in the life of an individual. Some star of truth, shining in the deep azure of the intellectual dome for decades, has shot its first clear piercing ray in upon the soul and as speedily appropriate action, matches penetrating reflection.

CONFIDENCE—Distrust.

Professor Huxley once remarked, "There is an invisible player at every chess table." The philosopher was no doubt thinking of the invisible forces which circle about every human personality. These forces are both divine and diabolical. To keep ourselves in touch with the divine is the best protection against the encroachments of the diabolical. Death is not the only sovereign who loves a shining mark. Sin loves a brilliant conquest. All the laws of heredity and environment seem to count for little or naught when the spirit of evil takes possession of a man's heart. Many a man marches right up to the opening door of the penitentiary over the broken hearts of loved ones. Recently a son of Samuel Francis Smith, author of the American National Anthem, "My Country 'Tis of Thee," was sent to the penitentiary for the crime of defalcation, while the son of Edwin Arnold, for years editor of the London Telegraph and author of "The Light of Asia" and "The Light of the World," is brought back to England and sentenced to ten years penal servitude for misappropriation of trust funds.

CONGENIAL—Disagreeable.

My friend, cheer up! Your looks are against you. You look as serious as a college professor. You look as solemn as a monument. You look as grave as a tombstone. You look as sad as an undertaker. You look as cold as an iceberg. You look as though you had lost a relative or made a poor investment. Cheer up! smile, man, smile! Recently a literary critic has remarked:

"We know how Mrs. Browning sketched her 'Mrs. Bond' in 'Aurora Leigh.' The description of the aunt who is receiving her orphan niece into her home, the woman with the 'Close mild mouth, a little soured about the ends through speaking niggardly half-truths,' with the 'eyes of no colour, that once might have smiled but never forgot themselves in smiling,' is true to life. So is the generalization, 'She thanked God and sighed—some people always sigh in thanking God!' But Mrs. Browning does not mean to represent her as a bad woman. She is, in her way, a good woman, only her way is not a very good way, and so her good is evil spoken of."

CONSCIENTIOUSNESS.

The first law of right conduct was the law of conscience which told Adam and Eve

that they had sinned. Throughout all the ages this master-power has reigned in majesty over the hearts of the world. Those who obey that little voice within cannot stray from the great highway of right, for this is God's greatest "guide-gift" to pilot man throughout his earthly journey. The best part is, that it gives to your inner self the golden stamp of approval. It is better to have the approval of your own conscience than the applause of all mankind. Conscience is the over-all compass; the pilgrim's staff; the director-general of acts conforming to "Blessed are the pure in heart." Immediate reproval comes to those who disobey its divine mandates, herein being the call to return to paths of rectitude, which if unheeded result in a seared conscience, to which we cannot become subordinate if we are to be numbered among the worthy. Cultivate a growth of the delicate sensibilities of your conscience; maintain its freedom, mastery and purity. It will then be the morning and evening stars of life; an angel of light; a sunburst of moral graces, shedding its noon-day light in perpetuity on all the paths of man.

"Man's conscience is the oracle of God!
What exile from himself can flee?"

CONSECRATION TO DUTY.

God has a man for every emergency and an emergency for every man. There are no small things in the divine economy. There is "an empty niche in the file of royal statues" which only the proportions of your personality will fit and fill. In the car of humanity there is always "room for one more." The size of the room depends on the man. Man is the biggest circumstance in the realm of the circumstantial. A man makes a place in the world and then fills it. The surging waves of humanity will give every man just as much room as he really demands. When you plunge into the ocean of human achievement, you will make and fill your own island where the waters touch your individuality on every side.

CONSISTENT—Inconsistent.

Be plain spoken, honest, sincere. Speak your mind. Let no man credit you with false motives. When Franklin offered Whitefield a lodging, the evangelist replied, "If you have done this for Christ's sake, you shall not lose your reward." Franklin replied, "I have not done this for Christ's sake, but for your sake."

CONTENTMENT—Dissatisfaction.

Contentment comes from a calm acceptance of things as they are; from duty done, or from indifference. Many noble souls find themselves possessed with what may be termed "holy-discontent," which serves as a mighty forward urge to benefit the race, to better conditions, to uproot the tangle-weeds of life and plant roses instead. Contentment should be LEAVENED with discontent that begets improvement. Be satisfied only to the extent that you yet hunger for better, bigger, and nobler things. We must accept the untoward things of today, the irrevocables, as a part of the Divine plan, yet set about, through use of inherent divine powers, to bring the order of things into conformity with our highest conceptions of duty and progress. Pessimistic dissatisfaction unfits one for enjoyment of life's offerings; thwarts the purpose of the spirit of progress; turns advancements away; paralyzes creative powers. Overcome it in this sense, and instead join in the quality of dissatisfaction that results in the constructive moral and spiritual uplift as found in the lives of Moses, Jesus and Paul. By precept and example we may brighten the lives of all about us. Through desire, determination and will power we may improve mentally, physically, morally, and perfect our triangle of spirit, mind and body. That life can be counted a failure that does not benefit others, directly or indirectly, for life is an exchange in which the giver is the greatest receiver.

COURAGE—Cowardice.

Be sure you are right and then *stand*. At first you will be denounced, then you will be deified. At first you will be rejected, then you will be accepted. First men will swear at you, then if you wear well, they will swear by you. First the sneer and then the cheer. First the lash, then the laurel. First the curse, then the caress. First the trial, then the triumph. First the cross, then the crown. For every scar upon thy brow thou shalt have a star in thy diadem. Stand somewhere and let humanity know where you stand. Stand for something and let humanity know what you stand for. Be sure you are right and then STAND!

Colton: Physical courage, which despises all danger, will make a man brave in one way; and moral courage, which despises all opinion, will make a man brave in another. The former would seem most necessary for the camp, the latter for council; but to constitute a great man, both are necessary!

Pope: A brave man thinks no one his superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiving it.

Queen Elizabeth: Cowardice falters, but danger is often overcome by those who nobly dare.

Shakespeare: I dare do all that may become a man.

COURTESY—Discourtesy.
What we admire in great men are the ordinary virtues. These are within our reach and remind us of ourselves. It is at this point where we think we see a reflection of ourselves—and we enjoy the reflection. Dr. Dodds reminds us concerning Dr. Chalmers, the great Scotch preacher, that "When he was a hearer only, he sat among the crowd of deaf old women who were following the services with unflagging interest. His eye was upon every one of them, to anticipate their wishes and difficulties. He would help one old woman to find out the text; he would take hold of the psalm-book of another, hand in hand, and join her in the song of praise. Anyone looking at him could see that he was in a state of supreme enjoyment; he could not be happier out of heaven."

CRITICISM.
A critical judgment or opinion. There is honest, constructive, and open-minded criticism; there is criticism, biased and destructive; there is wanton criticism; there is hypocritical criticism.

Constructive criticism is lending a helping hand; it suggests the elimination of the weak, and replacement with strong support; it gives encouragement, ideas for improvement, and causes one to feel the touch of brotherhood. Disraeli beautifully says: "He wreathed the rod of criticism with roses;" and Dr. Gordon: "He is a wise man who knows how to criticise kindly."

One pair of eyes cannot focus all rays of light for the retina's transmission of vision to the brain; it receives to capacity and is then done. One mind cannot conceive all to be known or done, so when the great boon of friendly criticism comes as an illuminating ray of light, it is proof of worth and wisdom to benefit your work therefrom to the fullest extent, that it may be passed along in greatest value.

To point out defects for their elimination, is constructive criticism of the most beneficial sort. Animadversion takes the form of dislike or hatred, generally evidencing a desire to injure. Most people fall victim to the discouragement here involved. It is, however, inspiring to see a few, of iron will, use even the most biting criticism as an incentive to further the object of their endeavor to successful conclusion. Some, of weaker fiber, grow weaker still from praise; which appeals to their innate vanity, to the sure undoing of basic constructive forces. It is proof, in point, of commonsense, for one to be impelled to better things; to improve; to ever travel toward the goal of splendid progress; to be inspired to partake of every value that may be derived from praise; to bask, to work, in the sunshine of "a word fitly spoken"—such indeed being "apples of gold in pictures of silver."

DECISION—Indecision.
Decision is the forerunner that guides us out of the hazy wilderness of doubt and uncertainty into the sunshine of clear vision, and starts us on the open road. Doubt, indecision and uncertainty beset us at every turn, until we shall have trained ourselves in the way of straight thinking and accurate judgment and a will to do that which is best. Those who meet the smaller issues of life in manly way, who have a conviction, a DECISION, are therein successfully preparing against the day of reckoning with larger issues. Indecision carries us with the current, as driftwood, down the stream of life. Decision gives us the strength, courage and initiative to swim up stream, to negotiate opposing currents with a will, with pleasure, and to fight valiantly for the port of our high endeavor on the other side. Indecision leads to failure; decision to success. To have a mind of your own; to stick to your purpose with untiring effort; to "keep on keeping on;" to fight your fight with steadfastness, with a philosophical acceptance of things as they are as a part of the plan, is of a potent value deserving the earnest effort of all to attain.

DETERMINATION—Irresolution.
Decision brings one to a definite conclusion, while determination brings the necessary power of will into action to force your purpose to accomplishment. Decision and determination are twin forces of almost irresistible power. These form the background, the foundation of progress in every thing. First, we wish; second, we decide; third, we determine; and possessing our resolve, we press on and on until our ultimate aim has been translated into a fact. Big things are done, as a rule, under stress and strain. "A man will make more progress in a storm than in a fog," says Dr. Gordon. Opposition develops the power to overcome. The person who forges ahead prefers a difficult task. A frail craft may be blown this way and that, storm-tossed at the will of the waves; it may never reach port on the other side where constructiveness abounds. It is for the ship of mighty propelling force to plow its way through calm and storm, to cast anchor in the harbor of success, across the ocean of life's difficulties. To live without "the strenuous life" action, would revert us to the jelly-fish state; to meet the issues of life in manly way—with courage and with smile—contributes results we regard as worth while. Determination fosters steadfastness, fixedness of purpose, and the will to stick to a line of endeavor.

"The usefulness of a postage stamp lies in its ability to stick to one thing till it gets there."

Irresolution, in brief, defeats the fine results born and nurtured to fruition by the sustenance-giving food of determination. To "hit while the iron is hot," is an adage as true as it is old. Those who keep themselves in action know when to strike, and how; the irresolute squander their golden moments in the dissolution of day dreams; they know not when the time is at hand for immediate and effective action; they are timid, and possessed of that degree of deterrent hesitancy, which leaves them fixed at the mile-post of life, awaiting the effacement of time. Columbus was *determined* to sail west, and westward he sailed; his companions wanted to turn back; but it was he of the *iron-will* who mastered the irresolution of his mates—and lo, a new world hove into view. Events of world-moment without number, and of worth beyond computation, have thus come about—one *dominant will* over an irresolute many. Be decisive, be determined, be purposeful, be steadfast, be of the *unconquerable will.*

DEVELOPMENT—Backwardness.

To develop, to evolve, is God's law. From birth we develop into and for something. We develop strength or weakness, capacity or incapacity, good or bad character; we become useful or useless, liberal or ungenerous, kind or harsh, loving or undevoted. The end of physical development comes at maturity, but mental and soul growth should go on unto the end.

> "What have you created—what did you give the world that it never before possessed—with what ideas have you fertilized advancement—WHAT ENTHUSIASMS HAVE YOU AROUSED—what have you done to make us hope harder or strive farther—what seed of inspiration have you planted—what fight have you fought for the common good?"

DILIGENCE—Indolence.

Never imagine that you are an exception. There are nights when the king cannot sleep. There are days when the President cannot toil. There are days when the millionaire wishes that money had never been created. There are moments when the famous man wishes that human recognition were an impossibility. "Rubs, Snubs and Drubs" enter into the experience of all. No man is trouble-proof. No man is care-free. No man is an exception. A writer for the "Christian Intelligencer" says: "Rubs and drubs and snubs make the man." We have to learn obedience by the things which we suffer, as even Jesus did. "No mill no meal, no sweat no sweet, no pain no palm, no thorn no throne, no cross no crown." Perspiration goes with aspiration. Everything depends on the handle by which we take our tribulations. It is very easy to get worse under the rod. The same sun that softens the wax hardens the clay; the same heat that draws perfume from the flower brings foul odor from the dung-hill. Affliction may be looked on as "the shadow of God's wings," wings that brood over us in tenderest affection, or as the shadow of a thunder cloud laden with destruction.

DISCRETION—Indiscretion.

Discretion is the act or faculty of wise decision; being discreet in matters of propriety; self-control, prudence and circumspection; the exercise of sound judgment and caution. Of all the valued qualities of the mind, none surpasses discretion in importance; for it directs what to do and the best way to do it. It is the perfection of reason; the compass that keeps the needle of true progress pointing toward the noble things of life. Discretion can be termed the ability to analyze both sides of a question, judge-like; to place yourself in the other fellow's position, arriving at decision for action in conformity with the rule of reason tempered with the ethics of the heart.

Indiscretion is its own paymaster—it collects a heavy toll. It gives sway to the weaknesses that attend irresolution, indecision, and a mind not capable of discerning and without the physical or moral courage to meet the issues of life in manly way.

Bacon: Discretion in speech is more than eloquence.

Shakespeare: The better part of valor is discretion.

DUTY.

The duties of life are manifold, almost too numerous to mention. The conscience is the source of dictation and direction. To obey your conscience is a paramount duty. We do not deserve special credit for doing our duty, but we do deserve censure if we neglect it. To work is a duty, a boon, a privilege. There is no joy without work: the idle are not happy. Muscle comes and goes according to use. You keep what you use. Nature rings the death-knell to the inactive: she needs hustlers: consider the bee,—from them mankind can learn much. Forget yourself in favor of the task at hand, and remember the old adage, "Anything worth doing at all is worth doing well." What you put in you get out. Those who do not get enjoyment out of their work are losing one of the greatest sources of pleasure. Truly Carlyle says: "Blessed is he who has found his work."

ECONOMY—Waste.

Economy may be applied to all avenues of endeavor: economy of time, mental effort, physical force, material things, and money. Economy begets dignity, self-reliance, and reserve power; it builds character; it fortifies; it is a shield, a comfort, an evidence of a well balanced sense of proportion; it is the bed-rock of thrift, industry and competency; its practice is improving, upbuilding; it fosters self-denial, temperance in all things, and puts forward prudence as a dominating characteristic; it brings joy, not sorrow; plenty, not want; it is the conqueror of anxieties, cares, vexations. Economy stands as a victorious power set apart for an unsurpassed stabilizing force in the affairs of man.

Johnson: Economy is the parent of integrity, of liberty, and of ease, and the beauteous sister of temperance, of cheerfulness and health.

EFFICIENT LIFE, The.

It is what is in a thing that determines its value. The rough rock of the mountain, the wild wave of the sea, the vaporous veil of the sky, shut from the eye, mines, oceans, worlds of wealth. The invisible is more potent and more permanent than the visible; the intangible is richer and more real than the tangible. Fame is more fashionable than foundation, in an age when life finds its sufficiency on the surface of things. To the question: "What is he worth?" the answer is invariably given in materialistic terms. The value of a man is estimated by the dollars or dirt that he owns or that owns him. He may be poverty-stricken in the lack of those possessions that honor true manhood; but if he has built and owns a golden calf the people are ready to fall down and worship. Money is monarch over the multitude of men, for they have been educated by the spirit of the times to think that under its royal rule they enter the Golden Age of life. Does it not change a cot into a castle? Does it not put a crest on the car? Does it not cover with a golden cloth, the humble origin of grandpa, or even grandpa's grandson? Does it not bring us into the court of kings; and does it not change the hazy horizon of life into a ring of rubies? But the outward is delusive rather than conclusive. Within himself each one has a world to discover, to explore and to conquer; and in this hidden realm, as the metal lies beneath the mass of the mountain, wealth below the waves, the stars behind the shifting sheen of the sky, may be found the true treasury of man's life. Root, not fruit, is the source and secret of life. Strength and stability are secured by seeking below the surface. A man's real self is within, not without; and any permanent progress must move from the center toward the circumference of his life. He is to be valued not by what is on him or around him or in his possession. Above position, above wealth, above culture, above genius even, is the nobility of character. The aristocracy of character includes the members of the real nobility of earth. They give value and significance to outward possessions and surroundings; but these are powerless to give value to them. Such are they who fight the bravest battles and win the most valiant victories.

"Real glory springs from the silent conquest of ourselves,
And without this the conqueror is naught
But the first slave."

Nothing is insignificant. There is a divine meaning in the existence of everything. To doubt this is to doubt the intelligence of the One by whom all things exist and consist. There are no alternates nor duplicates in creation; and the Creator knows no surplus in his works. As the greenness of no two blades of grass is alike, as the weight of no two pebbles on the beach is equal, so each life is the working out of individual principles and possibilities. No life can infringe upon another's right of way in living; for the legitimate property of no two lives lies along exactly the same track. Each life is a monopoly in itself; for to each has been given the sole permission to exercise certain exclusive powers.

What is the meaning of my life? This is the supreme question for each to ask. Why have I been given an existence, with endowments peculiarly its own? Where is my position and what is my mission in this complex life about me? The Author of my being has made a mistake, or my life is of tremendous significance. His intention in giving me life is of momentous importance to me, and the knowledge of this problem should be my ceaseless pursuit. Introspection partakes of the heroic. It is much less difficult and much more delightful for us to look upon and live by the visible than the invisible; and it demands higher heroism to master the science of self than to explore and to know the wealth of the world about us. "Distance lends enchantment to the view" in spiritual as well as in physical vision. To view and review another's life, to analyze it, to weigh it, to point out the weakness of it, to know how it ought and ought not to be spent, to examine into the cause of its fall and failure, is a very easy job for most of us to work out to our perfect satisfaction. But to reverse the eye of the microscope, and carefully scrutinize self is quite another matter. "Know thyself" is one of the most useful and comprehensive precepts in the whole moral system. Thales, the prince of philosophers, is said to have been the au-

thor of it; and he declares, "For a man to know himself is the hardest task he can master." Ignorance of this knowledge has proved to be the reef upon which many of the conquerors of the world have been wrecked. They knew others; but did not know themselves. They mastered others; but could not master themselves. They guided others; but failed to guide themselves. The fields upon which they were victors lay beyond themselves; the fields upon which they were victims lay within themselves; and they were losers in the real battle of life. If self-examination were an applied science, I venture the opinion that some who are now in the pulpit would be behind the plow; some who are at the bar would be in the blacksmith shop; some who are in Congress would be in the cornfield; some who sit in faculties would lie in fossil-beds; and others, with heretofore undiscovered El Dorados within, would awake to their native right and riches and put honor upon lives divinely gifted. Whoever you are, wherever you are, be brave enough, be honest enough, to get intimately and accurately acquainted with yourself; and with Jean Paul Richter be enabled, at last, to say: "I have made as much out of myself as could be made of the stuff, and no one can require more."

"Every one has two educations," Gibbon tells us, "one which he receives from others, and one, more important, which he gives to himself." We are debtors, it is true, to all the past; and in beginning life we enter upon the labor of ages. "There is not a philosopher who has not thought for us; not a martyr for truth nor a defender of human rights who has not bled for us." The past has indeed bequeathed us a rich inheritance; and what we are and what we know depend largely upon this wealth. But the highest education and the noblest preparation for life's duties and responsibilities come not from the process of reception or absorption. The popular idea of education seems to be, the art of allowing others to do as much for us as we have the capacity of receiving. "He is not capable of receiving an education," is a suggestive expression. True education is self-preparation. It is not a question of pouring in, but of drawing out. Not so much the effect of something on you, as your effect on something. It does not create; but it takes creation for granted. It must find something within you, or it brings nothing out of you. It would lead you to recognize and honor your inner self rather than your outer succor. It converts your possibilities into practical powers. "I accept without qualification," says James Anthony Froude, "the first principle of our forefathers, that every boy born in the world should be put in the way of maintaining himself in honest independence. No education which does not make this its first aim is worth anything at all. There are three ways of living: by working, by begging, or by stealing. Those who do not work, disguise it in whatever pretty language we please, are doing one of the other two. The practical necessities must take precedence of the intellectual. A man, if he would not be a mendicant or a rogue, must learn to stand upright upon his own feet, to respect himself, to be independent of charity or accident." The richer a nature the harder and slower its self-preparation and development. Two boys were in the same class in the Edinburgh Grammar school. John was quick, smart, and a *dux;* Walter was slow, dull, and a dolt. In due time John became Bailie John, of Hunter Square; and Walter became Sir Walter Scott, of the World. Bailie John's self-preparation was over within a few years; Sir Walter was planning his greatest works after he was forty-six years of age. Carlyle was forty-two when he published the "French Revolution"; and the first two volumes of his "Frederick the Great" did not appear until he was sixty-three and the last until he was sixty-nine. Swift was sixty-nine when he gave to the world "Gulliver's Travels" and conceived the plot only two years before. Macaulay's "History of England" came from the publishers when he was fifty-five; Milton's "Paradise Lost" when he was fifty-four; Bacon's "Novum Organum" when he was fifty-nine; and Cowper, Defoe, and George Eliot wrote best after they were two-score and ten. After many years of heroic self-preparation, Longfellow, Prescott, Motley, Racine, and Victor Hugo gave us their ripest and richest fruit. The noblest figure in Europe stood erect under the snows of eighty winters; and because of his rigid, righteous self-preparation through all the years, the "grand old man" was the freshest in thought and the maturest in wisdom of all in the parliaments of men. *Patient preparation is permanent power.* If the mulberry leaf were impatient, it would never become satin. In an age that lacks composure, men are apt to mature too quickly and decay too soon. Reserved power should ever be greater than spent power. An act is never great unless there is a greater something behind it. What a man is should be greater than what he does. The master must be greater than the masterpiece. Self-preparation is more important than self-projection.

The rays of the sun, spread like a cloth of gold over the floor of the autumn woodland, do not scorch the fallen and scattered leaves; but let these arrows of light concentrate upon the crystal face of yonder bit of glass, and they became a rod of fire whose magic turns the leaf into ashes. A life often fails to make a last-

ing impression because of its disposition to spread itself. To shine and play over a wide expanse of territory is much more beautiful and brilliant than to turn all the weight and fire of your life in a given direction and upon a specified spot; by the one you may dazzle and delight during today, by the other you may leave the imprint of a golden influence after the sun is set. Persevering concentration converts weakness into power, spreads fertility over the barren landscape, bids the choicest fruits and flowers spring up and flourish in the desert abode of thistles and thorns, and opens to poverty the world's wealth. Men whose lives were not distracted, but whose life-work was contracted, have impressed the age in which they lived, and have brought things to pass. To attempt everything and to accomplish nothing is fatal folly, encouraged too often by our educational system and by our professional and commercial life. "The objects of knowledge have multiplied beyond the powers of the strongest mind to keep pace with them all. We must choose among them, and the only reasonable guide to choice in such matters is utility. The old saying: *'Non multa sed multum'* becomes every day more pressingly true." If our lives are to mean the most we must take one line and rigidly and sternly confine our energies to it. Never lift the weight of your head and heart and hand from a thing until you have become its master. The higher and more unselfish the end toward which we would direct our lives, the greater is the demand for intense and ceaseless concentration of our noblest powers. The pursuit of your purpose may lead you over rugged mountains, across rolling seas, through fierce flames; but others have conquered these and so may you. Clearly does history echo the truth that the life worth living is the life worth suffering for; and the end proposed by a human being may put honor upon self-dedication and self-sacrifice.

Oh, fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong.

On the skirts of the town of St. Andrews, Scotland, in the sixteenth century, a slave in a French galley was one morning bending wearily over his oar. For nineteen long months he had done his work faithfully in the galleys; and, unused to such labor, his body was wasted, but his spirit was unbroken. "The day was breaking, and rising out of the gray waters, a line of cliffs, the white houses of a town, and a church tower were visible. A companion touched him, pointed to the shore, and asked him if he knew it. 'Yes,' he answered, 'I know it well. I see the steeple of that place where God opened my mouth in public to his glory; and I know, how weak soever I now appear, I shall not depart out of this life till my tongue glorify his name in the same place.' " That galley slave was John Knox; and we know that he came back to that same place, and from it and through him the glory of God went forth over the hills of Scotland and filled the land with new light and life. Many, today, who slumber in nameless graves or wander through the tortures of wasted lives, are those upon whom nature has poured her richest gifts, but whose powers are dissipated rather than directed. What we fondly call genius is often but the child of application. Focus your best powers upon the details of your life-work. In explaining his work upon a statue to a visitor at his studio, Michael Angelo said: "I have retouched this part—polished that—softened this feature—brought out that muscle—given some expression to this lip, and more energy to that limb." "But these are trifles," remarked the visitor. "It may be so," replied the sculptor, "but recollect that trifles make perfection, and perfection is no trifle." The eye must long be fixed upon the ideal before the hand can touch it. Like the fabled bird in the oriental legend which slept on the wing, learn to rest in your labor, but never rest from your labor. Contemplate! Concentrate! Consecrate!

If what shone afar so grand,
Turn to nothing in thy hand,
On again! the virtue lies
In the struggle, not the prize.

The truth has been urged that, "the great men of the earth are the shadowy men, who, having lived and died, now live again and forever through their undying deeds. Thus living, though their footfalls are heard no more, their voices are louder than the thunder, and unceasing as the flow of tides or air." Truly great and good men are not half living when they are alive! Their best and truest life on earth, comes after they walk no longer on earth. The prophets of the Most High God seemed almost useless in their time; but when you look at the life they have lived since, they appear to be the world's pilots, guiding amidst the perils of the ages. Their enemies could kill them then; but the arrow from no archer's bow can strike them now. Martin Luther was mighty when he lived. But the shadowy Luther is mightier than a regiment of fleshly Luthers. When he was on earth, he in some sense asked the pope's leave to be; he asked the stream and the wheat to give him sustenance for a day; but now that his body is dead, now that that rubbish is out of the way, he asks no leave of pope or elector or emperor, but is himself a ruler of thought and a deathless defender of truth. Truth, like a seed, does not bear its fruit in a day; the richer

the truth and more precious the seed, the slower the full fruition. Great principles, like great bodies, move slowly. Every life is enriched by the mellow fruit of seed—truths planted by unknown hands in the dim, distant past. A man's self becomes a part of the truth to which his life is wedded, and as this truth, which he introduced or merely advocated, passes beyond the limit of his visible existence and takes its endless course through the ages, the strongest and best part of the man's self advances with it, and is perpetuated, it may be, cycles of centuries after his bones are rotten and his name is forgotten. The great men of the past never lived so really and intensely as they do today. The momentum of their words and work has been added to by the accumulated force of other words and other works; and, unconsciously to themselves and to the mass of mankind who are their beneficiaries, their lives are increasingly forceful as the years come and go. Each life is a contribution to history; but few lives have their historians. Heroic lives are oftentimes written anonymously upon the tablets of time; and coming ages never recall by name their greatest benefactors. Live so that your life shall not bear its best fruit until after you have passed from the ground in which the seed was sown. Strive not for present praise, but future fruition. Earnestly covet that all men may be your heirs. The fame of your name may soon perish; but what you are, the sum-total made up of the items of your beliefs, purposes, affections, tastes, and habits, you can bequeath to men who shall never know or be known by you. Some are dead while they are living; others are living while they are dead. Think much of your postmortem life among men. Make the earth richer and the sky brighter by having lived on the one and under the other. Maintain an uncompromising enmity toward the false, an invincible friendship toward the true. Cultivate a practical faith in the living God. Accept the Christ as your ideal. This fertilizes the whole field of man's being, and is the hidden spring of self-heroism. It makes man's business safer, his scholarship wiser, his life manlier, his joy brighter; and when the veil is lifted, he shall stand erect in the undimmed light of a glorified manhood. It is never too late to do better than we have been doing. Men are making short-cut routes to wealth and reputation, and we younger ones are tempted to follow in their tracks. If people follow their natural inclination they are just as lazy as they can be. Mr. Micawber was forever waiting for "something to turn up," instead of turning it up himself.

Try to develop the best stuff that is in you. Nebuchadnezzar's image was made of gold as well as of clay—so are you! Find where the gold is and brighten it by hard rubs. No two men are alike in features or personalities. You have a lurking power within you that the Creator has put within no one else. There is something for you to do, which, if not done by you, will always remain undone. Why hitch up your own ox and plow another's field, while the one you have inherited lies waste?

We should read widely and seek after good advice and solid information, and with it all, let our lives prove that manly dependence and manly independence can walk hand in hand.

Why should not these things be so, when they elicit the noblest powers of the mind and heart; transmit to humanity the choicest blessings of the divine, and erect a kingdom that is the hope of the world and the crown of eternity?

EGOTISM.

Young skeptics, as a rule, are not dangerous. They are not trying to upset the universe or destroy the Bible, or discredit the Church, or deny the Truth—they are simply trying to find themselves. We had our era of doubt and unbelief. It was a heart struggle and a mental agony. We did not ask questions—they asked themselves! We were sailing an unknown sea and every distant rock looked like an interrogation point. In a sermon by a well known English preacher we find the following paragraph:

"A great deal of mischief has been done by impatience. Dr. Dale used to say that all young fellows with brains become in time metaphysical. Sometimes they find themselves in doubt. We err when we hastily conclude that their speculations are convictions, deliberate and final. We should be patient. Dr. Dale learned that from his own life. When he was a student the notion got abroad that he was inclined to heterodoxy. John Angell James heard of it and invited him to dinner. In the study afterwards the good man questioned the eager student, and, instead of angrily demanding acquiescence in orthodoxy, he discussed the pros and cons as if they had been equals. A few heretics would have been saved to faith if Christian people had been patient."

ENCOURAGEMENT—Discouragement.

James Watt, the inventor of the steam engine, used to say when near the end of his life, "The world has heard of my success, but only my nearest neighbours knew of my repeated failures in seeking to perfect the steam engine." Failure is the vestibule to success. We must fail, if need be, in order to succeed. The glory of final success is worth the humiliation of repeated failures.

Longfellow said that "Evangeline" was easy to read because it was so hard to write.

Henry Ward Beecher, in referring to the first ten years of his experience in the ministry, said, "I remember distinctly that every Sunday night I had a headache. I went to bed every Sunday night with a vow registered that I would buy a farm and quit the ministry." And yet what a splendid success he achieved!

Harriet Beecher Stowe once uttered the sentence: "When you get into a tight place and everything goes against you, till it seems as if you could not hold on a minute longer—never give up then, for that's just the place and time the tide will turn."

Do not allow discouragements to linger long. Let the star of hope point the way. Keep the sunshine of love, laughter and work in your heart. Smile, be pleasant, be earnest, and work faithfully, and then you will not have time to get blue. If things go wrong, turn them off as lightly as possible. Blue days come to all, so receive yours with a smile: this enables you to sidestep the shadow and merge into the light. Liken them unto the clouds, and say—"clouds bring rain, and rain causes vegetation to burst forth from winter's prison walls to bless": So, work over the blue days in your mind, and turn them out as a part of the plan—a psychic good.

ENERGY—Laziness.

Energy is an inherent power that supplies the impetus for both physical and mental action. Energy is to man what steam is to an engine; and the spirit of good cheer is a mighty force in recharging the battery for successful runs. Energy moves us to continuous effort; it fires the mind, soul and body with consuming passion for big things, great things—things that endure, and bless mankind. If in your soul energy and enthusiasm are not wed, it is doubtful that your blessings will be "counted one by one." These twin powers of progress parent the desire to grow, and to surpass previous efforts; they support your *determination* to *do*, and the *will* to go *forward*. Many are successful failures because they are minus this compelling force that urges one on to success just ahead. A few more efforts, frequently, and the goal is reached. Be a worker, be a hustler, be a lover of work and play, and good will come to you every day. The good that comes to you is your blessing passing on in endless benefaction until its golden coils offer support for all who would climb the heights of consistent and major accomplishments. "Laziness travels so slowly, that poverty soon overtakes him," says Franklin. And we may enlarge the idea to cover poverty in worldly goods, poverty in health, poverty in the esteem of our fellows, poverty in achievement, poverty in mental power, poverty in soul; yea, poverty in all the divine gifts with which God doth hedge us about. Let us cultivate and develop the power of resistance that is ours through the positiveness of energy, that herein we may have a valiant soldier of defense, securing us from the contravention of such destroying agencies as inaction, inertia, indolence, and laziness.

"Energy will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged animal a man without it."

ENTHUSIASM—Indifference.

Mental or physical emotion; transport; exultation; a passion for action or accomplishment.

Be enthusiastic, for without this great impelling *forward urge*, one cannot succeed. It is the human dynamo; it generates the current we call magnetism; it gives flash and zest; it bespeaks sincerity; it stirs; it convinces; it touches the responsive chord; it is a fountain of incentive; it forces on the one hand, persuades on the other: it is reserve power turned loose; it lightens burdens because it brings success; it brings added power; it renews power and sends one on his way in joyous mood; it is a magnet that draws all men unto you; it electrifies all who are within radius; it is the magnetic current of personal contact; it sets energy in motion and *ends* must be accomplished; it is a power well-nigh irresistible.

EVIL COMPANY.

He was a young man about twenty-four years of age. He held a responsible position—next to the chief bookkeeper. His compensation was $1,000 per annum. He audited the accounts of twenty cashiers daily, checked off the vouchers and deposited the funds with the proper banking concern. His progress and promotion had been steady and encouraging. He had every reason to believe that his future was as sure as the future of the business house with which he was identified. He thought that if he served his employers faithfully during the day it was no proper concern of theirs what disposition he made of his evenings or how he spent his Sundays. It never dawned upon him that there are certain methods employed by large commercial establishments by which the dissipations of favorite clerks and responsible executives may be discovered and reported to headquarters. His sudden removal from a position of responsibility at $1,000 a year to a position less conspicuous at $600.00 per annum, without a word of explanation, was the first intimation which the young man received that his employers

regarded his social habits as altogether too expensive to continue him longer in a position which necessitated a daily handling of the funds of the concern. An evening's dissipation may ruin a reputation which it has taken years to secure. Be sure of one thing, namely—character has a cash value in the realm of commerce.

FAIR DEALING—Cheating.

In these days when preachers and prophets are working for the regeneration of society, too much cannot be said concerning the ordinary virtues of justice and honesty. The average man knows the difference between truth and falsehood—between honesty and dishonesty. Oh! that this knowledge might be applied to every-day life. It is dishonesty to steal from anybody; it is a greater dishonesty to steal from everybody. Men holding offices of public trust should read the following: "President Roosevelt is not the only official in the Administration who shattered a tradition. It has been the custom for years to permit the retiring Vice-President to carry away the ink stand provided for his use. A very expensive one was placed at Mr. Fairbanks' disposal four years ago; when his term ended last week Mr. Fairbanks surprised the Secretary of the Senate by handing him his personal check for $200.00 in payment for the stand. So tradition has gone by the board once more."

FAITH—Unbelief.

Believe in yourself. Self-faith is saving faith. The trinity of faith, is faith in God, faith in man, and faith in yourself. Believe in yourself and humanity will believe in you. Doubt yourself and humanity will doubt you. The best friend you have is the friend who believes in you. The worst enemy you have is the man who persistently doubts you. Don't let any man tell you what you "can't do." The worst kind of "cant" is the can't which falls from the lips of the man who says: "you can't do this" and "you can't do that." No man knows enough to tell me what I "can't do." Only experience can tell me that.

FORESIGHT.

He is a wise general who seeks to know the strength of the enemy, and that man is exceedingly foolish who makes no mental attempt to measure the height of the obstacles which may be found in the pathway of his advance. According to the records in the British war office, the following estimate was made with reference to the approaching Boer War: First, strength of the enemy, 60,000 Boers; second, number of British soldiers needed, 20,000 drilled men; third, probable cost of the war, ten million pounds sterling; fourth, probable duration of the war, three months. The actual expenditure of time and strength was as follows: First, soldiers sent into the field, 450,000 trained British soldiers; second, cost of the war, 250,000,000 pounds; third, period of duration, the war lasted three years. Moral: Count the cost. Never be ignorant of the strength of the enemy. Better to overestimate than under-estimate.

FORGIVENESS.

Be charitable. Remember that all temperaments are not the same, nor are all the circumstances which surround people the same in every case. Make allowance for temper, training, nationality, education (or the lack of it), and circumstances. Under the right influences we have seen weak people become strong, sour people become sweet, and ill-tempered people become sane and reasonable. Remember, too, that many men are better than they appear. Richard Baxter, after the closest contact with the severest Puritans of the Commonwealth, and the most licentious cavaliers of the Restoration, writes in his old age: "I see that good men are not so good as I once thought they were, and find that few men are as bad as their enemies imagine."

FORTITUDE—Vacillation.

Hold your ground. Speak your mind. Be true to your convictions. Refuse to be influenced in any matter concerning which you have made a decision or reached a conclusion. Respect yourself and the world will respect your self-respect. It is told of General Harrison, that when running for the presidency he stopped at a certain place for dinner. After dinner he pledged his toast in water. A gentleman from New York, in offering another toast said, "General, will you not favor me by drinking a glass of wine?" The General refused in a polite manner. Again it was pressed upon him to take a glass of wine. This stirred him. He rose to his feet, and in a very dignified but emphatic manner, said: "Gentlemen, I have twice refused to take the wine. That should have been sufficient. I made a resolve when I started in life that I would avoid strong drink, and I have never broken it."

FRIENDSHIP.

True friendship is the manifestation of the finest quality of love. There are four kinds of love. First, the love born of admiration—a lover's love. Second, sympathy—a father's love. Third, pity—a mother's love. Fourth, reverence or regard—a friend's love.

There are some people who are incapable of love. Concerning Coleridge it was written: "He ought never to have had wife or children." He had absolutely no genius for friendship. Carlyle said concerning

Thomas Campbell: "I could have loved him, but he seemed to have forgotten how to love." Be a friend. Be friendly. Be worthy of a great friendship, deep, without self-interest and lasting.

The test of friendship is loyalty. Be true to your friend in the hour when he needs your friendship. Stand back of him when everybody is going back on him. Then he needs you most. Do not forsake him. "A friend in need is a friend indeed."

GALLANTRY—Rudeness.

Emerson: Society is infected with rude, cynical, restless, and frivolous persons who prey upon the rest, and whom no public opinion concentrated into good manners, forms accepted by the sense of all, can reach; the contradictors and railers at public and private tables, who are like terriers, who conceive it the duty of a dog of honor to growl at any passer-by, and do the honors of the house by barking him out of sight.

Rev. H. Kelley: Gallantry, though a fashionable crime, is a very detestable one; and the wretch who pilfers from us in the hour of distress is an innocent character compared to the plunderer who wantonly robs us of happiness and reputation.

Rochefoucauld: Love is the smallest part of gallantry.

Selden: A gallant man is above ill words.

GAMBLING.

The tendency to gamble, to play for money or property in a game of chance, appears to be as old as man's first realization of the desire for possession. Nearly two thousand years ago, men even cast lots for the garments of Jesus; and coming down through the ages we find this evil agency of the destruction of personal worth growing by leaps and bounds; so much so, that most all civilized countries have passed laws with intent to curb, discourage, repress and stamp out this bane to humanity. Losses by those who could ill afford them, have brought want and woe to the unnumbered, not only on the principal of the action, but indirectly on the members of their household, friends, business associates, and those with whom they have dealings. But far greater evils come of this unwise propensity: It robs one of the value of time for useful pursuits, of peace of mind, of self-respectability, of good repute, of stability, of nerve-force, of uniform physical function, of right heart action within, of beautiful heart evidences without; yea, it pulls out by the roots the physical, mental and moral fibers that make a man a man.

"It is the child of avarice, the brother of iniquity, and the father of mischief."—Washington.

"All gaming, since it implies a desire to profit at the expense of another, involves a breach of the tenth commandment."—Whatley.

GENEROSITY—Stinginess.

Some men are unpopular because they are mean. Sin is selfishness and the lowest sort of selfishness is meanness. And meanness is a sin which is as old as the race. Oh, to rid the world of meanness! What a divine but terrific task. When Ben Jonson lay dying in a miserable hovel, the king sent him a paltry pittance: said he, "Suppose the king sent me this because I live in an alley"—and then with a splendid outburst of dying wrath he exclaimed: "Tell the king for me that his soul lives in an alley." There are men who mentally, morally, and spiritually, "live in an alley." They are constitutionally and incurably mean. Generosity has not softened and awakened their souls, and prompted actions in proof of response to the Divine within.

GENTLENESS—Severity.

Kindness is the velvet of social intercourse. Kindness is the oil in the cogs of life's machinery. Kindness is the controlling spring which holds back the slamming door. Kindness is the burlap in the packing case of every day's merchandise. Kindness is the color in the cathedral window which woven into beautiful characters shuts out the hideous sights of a world which is all too practical. Kindness is the carpet on life's floor which deadens the sound of shuffling feet and adds warmth to silence. Kindness is the satin lining of the silver casket. Kindness is the plush on the chair. Kindness is the green grass near the hard pebbles of the road. Kindness is the touch of an angel's hand.

GOD, Evidences of.

"Because that which may be known of God is manifest . . . even His eternal power and Godhead."—Rom. 1:19, 20.

We know that God IS! The verdict of science with reference to the existence of a Great First Cause has been rendered in the comprehensive phraseology of Herbert Spencer: "We are ever in the presence of an infinite and eternal energy, from which all things proceed." The Bible provides a scientific preamble: "In the beginning, God." The verdict of science, history, experience and philosophy is the same,—"In the beginning, God." In the rosy splendor of the morning, in the dying glories of the evening, in the majesty of the mountains, in the mystery of the sea, in the fragrance of the flower, in the chirping of the bird, in the universal touch of beauty, in the never ending song of love, in the unchanging law of change and in

the certainty of nature's tides and turns we find the mystical expression of the First Great Fact: "In the beginning, God." What is the Sphinx trying to articulate: "In the beginning, God!"

We know that there is only one God.—"I am God and beside me there is none else."—The universe is a unit—the conception of that idea—ONE GOD—is the foundation of all science and theology. There is only one God. There is only one mind. There is only one Law. There is no schism in nature. There is only room in the universe for one God. One God, only One. Every voice of nature speaks the same truth and attests the same fact—One God and only One.

Astronomy says: "One God—Only One."
Botany says: "One God—Only One."
Geology says: "One God—Only One."
Physiology says: "One God—Only One."
Psychology says: "One God—Only One."
Biology says: "One God—Only One."
History says: "One God—Only One."
Scripture says: "One God—Only One."

There is only one universe. The universe is a unit. There is life everywhere. Beauty everywhere. Design everywhere. Method everywhere. Law everywhere. Motion everywhere. Progress everywhere.—One universal mind. One universal force. One universal process. One universal method of evolution. One universal law of gravitation. One universal law of vibration.

We know that God is great.—How frequently we find ourselves exclaiming with the Psalmist: "When I consider the heavens"—Ask your astronomer about the planetary furniture of the skies—suns, stars, systems, constellations, dead moons and burning worlds. How vast! How stupendous! Every believing astronomer worships a great God. No little deity for him! No minimizing of Christ! No pocket edition of theology for him!—"In my Father's house are many mansions."—God is great! The heavens declare the glory of God. The firmament sheweth forth His handiwork.

Infinite space, dark, vast, deep, unfathomed, and immeasurable! Silent, terrible, and incomprehensible! "Behold the midnight glory. Worlds on worlds. Amazing pomp," sings Pollock, the Scotch poet. "Let others wrangle but I wonder," remarks St. Augustine.—God is great! The universe is God's vestibule. "The heaven and the heaven of heavens cannot contain Thee."

God has given beauty to the flower, strength to the mountain, majesty to the sea, dignity to the stars, swiftness to the light, glory to the sun, force to gravitation, and personality to man.

God is a master designer. The Eye—what a masterpiece! The Ear—what a masterpiece! The Foot—what a masterpiece! The Hand—what a masterpiece! Design is written on every bud, branch, blossom, leaf, lily, rose, flower and blue bell. Did you ever place a snowflake under a microscope? Behold!—Stars, crosses, diamonds, crowns, circles.—The architecture of a snowflake is as perfect as the traceries on the granite of an English cathedral, or the proportions of the rose window in the ruined Abbey of Melrose. There can be no design without a designer. The best argument for the Law of Design is written in the Epistle to the Hebrews—third chapter, fourth verse: "Every house is builded by some man—*He who built all things is God.*"

We know God has a plan. A plan is the sign of a progressive design. All nature is designedly progressive. Predestination and fore-ordination are scientific facts. "All things work together" toward a divine climax. Nature follows an upward rotation—material—vegetable—animal— physical—mental—moral—spiritual—angelic. The rock lives for the soil. The soil lives for the tree. The tree lives for the animal. The animal lives for the man. The man lives for the family. The family lives for the child. The child lives for the race. The race produces a civilization. And thus a new chapter in history is written.

For nothing walks with aimless feet
And not one life shall be destroyed
Or cast as rubbish to the void
When God hath made the pile complete.

The plant dies that the animal may live. The animal dies that man may live. The body dies that the soul may live. The brain expands that thought may live. Thought struggles that affection may grow. And love crowns all, that character may endure forever.

God toils unceasingly. "The Father worketh hitherto and I work." The animal realm struggles on forever in an unconscious sacrificial atonement—"The whole animal creation groaneth."—Earth worms toil on, unseen, day and night that the soil may be enriched for fruit, vegetable and flower. Progress! Progress!! Progress!!! The scientist's word for a progressive plan is "Evolution." Evolution is the sign of a progressive design. God has a plan.

"I know there are no errors
In the great eternal plan
And that all things work together
For the final good of man."

We know that God is a democrat. God is even, equal, "perfect," symmetrical and democratic in all his methods. The sun shines on all alike. The sun shines on prince and peasant, on master and servant, on maid and mistress, on Christian and gentile, on Jew and Turk, on saint and sinner, on beggar and billionaire. God has

no favorites. Nature has not issued one share of "preferred stock." Science has never been able to discover a "pull" in all its investigation or discoveries. God is absolutely democratic in all his methods. The rose is not exclusive—it will bloom in alley, court, prison, and palace—in the king's garden or the poor man's sod. The rain falls alike on all—on the beggar's shack, on the bishop's hall, on the king's palace, on the toiler's cottage, on the rich man's bungalow, on the missionary's compound, on the preacher's manse, and on the gypsy's tent.—"For He maketh his sun to rise on the evil and the good and sendeth rain on the just and the unjust."

We know that God is in love with the beautiful.

"God's world is robed in beauty,
God's world is robed in light."

The rose on the cheek, the purple veined marble of the white brow, the pillared beauty of the well-formed neck, the ruby splendor of the lips, the spiritual glory of the eye, the stately carriage of the head—these, these are all the incarnation of divine thoughts.

God is in love with the beautiful. He paints the lily. He distills the dewdrop. He moulds the pearl. He arches the rainbow. He studs the starry night. He gems the ocean depths. He flecks the flowery fields. He robes the mountains in mist. He sends the clouds trooping in the snowy splendor through the blue fields of space. God is in love with the beautiful.

The purple of the bird's wing, the red of the rose, the stainless white of the lily, the golden glory of the sunset, the silver diadem of the night, the rippling surface of the sea, the waving gold of the boundless prairie—these, all these, tell me that God is in love with the beautiful!

Our God is a God of beauty! Every circling veil of mist, ten thousand crystal bullets of rain, diamond dew, shimmering stream, fragrant spirits of forest and field are all His children. Heaven's dome of blue, earth's carpet of green and ocean's mosaic of sapphire are all the work of His hand. Tinting the ocean shell, painting the flower, silvering the leaf, purpling the grape, budding the branch, and crowning the hills with glory—yes, yes, our God is a God of beauty.

There is a beauty of the sea, a beauty of the mountains, a beauty of the morning and a beauty of the night. "Oh, thou art lovely, beautiful night!" What an expression of beauty we find in the passing seasons: The tender loveliness of the spring. The full blown glory of the summer. The dying glory of autumn. The silent aspect of the winter. I have an answer for the atheist—it is the God-painted flower and nature robed in beauty.

God is love! The love of God is higher than height, deeper than depth, wider than width, and longer than length.

GODLINESS—Wickedness.

A godless ambition ever and always seeks for a short-cut. "Worship me," says the evil one, and "enter into present possession." Quick results! Dodge moral obligations and "cross-lots." Through Belgium to Paris—in three weeks. "There is no such thing as international law, now." Get there! Treaties are but "scraps of paper." Success will atone for all crime. Meekness is weakness. Might is right. Mohammed preached a pure doctrine for thirteen years—result, seventy converts, only seventy! He then preached a demoralizing doctrine and swept Arabia as with a whirlwind. The Godliness of Jesus is sweeping the world.

GOOD BEHAVIOR—Rudeness.

I noticed when I was in England that everybody said "Thank you." Even when a porter did me a favor such as handing me my coat, he did it with a "Thank you." "Thank you, sir!" I admit that it was pleasing to the ear and grateful to the soul. Ever since I have been saying to everybody "Thank you." "Thank you, sir." An exchange remarks:

"Thomas Jefferson was by nature a gentleman; even French courtiers admired his polished manners, while the humblest could not but revere the man whose considerate courtesy put them at ease in his presence. 'You replace Dr. Franklin, I hear,' said Count de Vergennes, the French minister, to Mr. Jefferson, who had been sent to Paris to relieve our most popular representative. 'I succeed him; no man can replace him,' replied the American. It is not surprising that the man who made this felicitous reply should be esteemed by the most polite court in Europe.

"One day, while he was President, as Mr. Jefferson and his grandson were riding in a carriage, they met a slave who respectfully took off his hat and bowed. The President returned the salutation by raising his hat, but the grandson paid no attention to the negro's civility.

" 'Thomas,' said the grandfather, with a reproachful look, 'do you permit a slave to be more of a gentleman than yourself?' "

GOOD CHEER.

Good Cheer is catching. If you feel good, it passes along to the other fellow, and puts you and all your associates at ease. By nature our sympathies are elastic—we grieve, we rejoice, we share our surroundings—and surroundings push themselves on us for the sharing, and the adjustment and response comes quickly. Man is a moody creature,

and being easily changed from a frown to a smile, bring this about for the good of both. A little laughter is a great force in human relationship. Cultivate a sunny, cheerful disposition,—it is catching, and the reaction automatically keeps the battery charged.

Washington Irving: That inexhaustible good-nature which is the most precious gift of Heaven, spreading itself like oil over the troubled sea of thought, and keeping the mind smooth and equable in the roughest weather.

Hanway: Good-nature is the beauty of the mind, and, like personal beauty, wins almost without anything else,—sometimes, indeed, in spite of positive deficiencies.

Bulwer Lytton: Nothing can constitute good breeding that has not good-nature for its foundation.

GOOD HEALTH—Sickness.

To live in conformity with God's laws of health is common among the animal creation, but lamentably uncommon with the family of man. Animal instinct points out what to eat, and how much, while man gives way to the weakness of appetite or taste, causing him to eat in blind disregard of quantity and selection of food. Animal habit is pretty well regulated, while people, as a rule, vary their routine of life, partly according to circumstances, but mainly through inclination to pleasure-seeking. Some injure health through a spirit of show, bravado, and a desire to excel in capacity or physical prowess; others encroach the rules of health because of an ambition to over-work in causes high and noble. The law of health is a law of God, and he who violates its sacred observance is criminal indeed. The laws of man may be violated, frequently, without public knowledge, or private injury; but the violations of the laws of nature are unerasably writ in the lines of the face, in expression, and often in voice; and if of too great and too long duration, they often register scars upon the soul. The laws of God are impartial, relentless, unchangeable, unyielding: "An eye for an eye, and a tooth for a tooth," is Nature's stern decree, from which no judge can grant a stay of execution, much less pardon.

Many noble souls, without physical fitness, have through their strength of will arisen to fame, and have become contributors to elements of progress; but the major portion of the world's work necessarily falls to those who in strength are capable of carrying profitable and pleasurable burdens. We owe to society, friend and family, no less than to ourselves, the debt of due regard for the inexorable operation of the Master Laws of the Universe. The trinities of work, play and rest; of cheerfulness, good will and smiles; of love, laughter and song; and moderation in all things, are commended as the surest antidote for all the evils we would name in opposition to the blessings of GOOD HEALTH. To "know thyself," is as necessary an adjunct to good health as a knowledge of the general laws of Nature; but all knowledge falls short of result without the strength of will that bridges over the river of the weakness of the flesh.

GOOD-WILL—Prejudice.

Be big. Be kind. Be generous. When a man snubs you, smile on him. When a man opposes you, cover him with a compliment. When a neighbor "runs you down," smother him with kindness. Go out of your way to assist an enemy. Speak well of the man who has no use for you. Find a good point in the man who declares that there is not one redeeming trait in your character. And keep it up—day in and day out—be the friend of your enemy. Thus you shall heap coals of fire on his head—to burn him up? Nay, to melt him down. It was in the fall of 1880, that Mr. Beecher introduced Col. Robert G. Ingersoll to a great political gathering in the Brooklyn Academy of Music, saying that the Colonel was the most brilliant orator of any tongue. A day or two afterwards the Colonel was asked by a reporter what he thought of Mr. Beecher. He at once sat down and wrote as fast as his pencil could trot over paper thus: "I regard him as the greatest man in any pulpit of the world. He treated me with a generosity that nothing can exceed. He rose grandly above the prejudices which are supposed to belong to his class, and acted only as a man could without a chain upon his brain, and only kindness in his heart."

GOSSIP.

How careless some people are in their conversation. Without regard for or reference to the future, they utter sentence after sentence, never dreaming that the human memory is prone to store away for future reference remarks carelessly made and words thoughtlessly flung off by a flippant tongue. A new danger for the careless conversationalist has recently developed, and that in connection with the telephone. It may be new to some people, but conversation over the telephone is not always a secret affair. The New York *Evening Post* mentions the following incident: "A young woman in this city was recently urged by another to tell a secret over the telephone, but declined for fear she might be overheard. After a second urging, Central broke in cheerfully with, 'O go on; tell her; I won't listen.'" The same paper adds that today the police force and

detective agency make large use of the telephone in order to discover necessary secrets.

Nothing has cost so much in social life as the last word.

Shakespeare: A knavish speech sleeps in a foolish ear.

GRACIOUS—Ill-disposed.

A smile is heavenly. A grin ghastly. In this paragraph we wish to emphasize the importance of cultivating a smile. Take men as they come, one by one, and treat every man with a smile. Talk to him as though you had nobody else in your thoughts—and wear a smile. Sam Jones once said: "Down in Columbus, Georgia, one of the pastors, a happy, bright brother, walked into the postoffice one morning and asked for his mail. The postmaster asked him inside. 'Do you see these boots?' he said, pointing to a handsome pair of new boots on his feet. 'What do you think of them?' 'They are very good.' 'Well,' said the postmaster, 'you go to such and such a place and let them take your measure. I want you to have a pair made just like them.' The preacher said: 'I don't need any boots specially. What does it mean?' 'Well, it's not because I have heard you preach so often, but because you've put your head in at my window about three hundred days during the year and given me a pleasant smile.' "

GRATITUDE—Ingratitude.

Everybody appreciates appreciation. We are willing to toil, work, labor and struggle, if, in the end, we can be sure of the fact that our sacrifices are recognized and appreciated. Politicians ask for appreciation. Preachers crave for appreciation. Workmen look for appreciation. Parents long for appreciation. Many a man would gladly dream a dream concerning his son if he were sure that his boy would appreciate it as Daniel Webster appreciated the sacrifice of his father. A recent writer thus paints a picture of Daniel Webster and his father: "Both the man and the boy felt as if they had seen a vision. After a silence which neither seemed anxious to break, the boy said, 'Father, is anything so great as learning? Do you suppose I can ever go to college?' The man was silent a long time, and then he said, 'Your mother and I have often talked of it and tried to plan it. We so sorely need you on the farm, and it is only by going into debt that we can get the money. I would have given half of my life to be a scholar, but I never had the chance even of a common schooling. My dream has been that maybe I could live that life in you, and we will deny ourselves anything to give you a chance.' "

Ingratitude has been aptly described as "the blackest of sins." To feel grateful, to be grateful, is a duty; to be ungrateful is a sin which shows to others and reveals to oneself his absence of one of the chief requisites of manhood. It is one of the weakest and worst faults one may have; it is a cloud having no silver lining. Cultivate the spirit of gratitude, for it is one of the rarest flowers that blooms in the garden of virtue.

HAPPINESS—Grief.

Tupper: Happiness is a roadside flower growing on the highways of usefulness; plucked, it shall wither in thy hand; passed by, it is fragrance to thy spirit. Trample the thyme beneath thy feet; be useful, be happy.

Charlotte Bronte: Happiness is a glory shining far down upon us from heaven. She is a divine dew, which the soul feels dropping upon it from the amaranth bloom and golden fruitage of paradise.

Colton: There is this difference between happiness and wisdom, that he that thinks himself the happiest man really is so; but he that thinks himself the wisest is generally the greatest fool.

Confucius: We take greater pains to persuade others that we are happy than in endeavoring to think so ourselves.

Emerson: I grieve that grief can teach me nothing, nor carry me one step into real nature.

Aikin: The sunshine of life is made up of very little beams, that are bright all the time.

Pope: The soul's calm sunshine and the heartfelt joy.

HARMONY.

The best recommendation of vital Christianity to the world is in the personality of a successful Christian man. The man who is successful and at the same time clean, honest and consistent in the practical application of his religious principles—such a man is a power in the world, I care not what his church or denomination may be. Phillips Brooks had a strange experience in his college days. He had just begun his course as a student in a Southern college, and of course he dropped in at one of the religious meetings organized by the students for their own spiritual benefit and improvement. "Never," says he, "shall I lose the impression of the devoutness with which these men prayed and exhorted each other. Their whole souls seemed on fire and their natures exalted. On the next day I met some of these men at a Greek recitation. It would be little to say of some of the devoutest of them, that they had not learned their lessons. They had not got hold of the first principles

of hard, conscientious study." Among students, as among business men, a man's mental habits and manner of life ought to be the best endorsement of the religion which he professes.

HEALTH, WEALTH AND BEAUTY.

Most of us inherit health but do not take care of it. Health is more contagious than disease. The principle of life in the body is stronger than disease in any part of the body. Physicians die of the diseases which they profess to cure, because they do not know how to operate the life principle. The body is exceedingly flexible in youth. The circulation of the blood, produced by proper exercise, turns a stream of life giving blood to any part of the body where we are pleased to send it. Thus the complexion can be improved, every feature of the face normalized, the voice strengthened, the digestion improved, life lengthened and happiness insured. Thirty minutes' exercise, every day, by the clock, intelligently pursued, will work a physical miracle on arm, leg, face, neck, or abdomen. Try it!

Those of us who inherit wealth do not, as a rule, know either how to retain or enjoy it. No man knows the value of a dollar who has not suffered from the lack of it. We must create wealth in order to possess the faculty of enjoying it. The lad born with a silver spoon in his mouth loses both spoon and appetite. Wealth and happiness are not the "gold-dust twins" of America. It is in rich America where we find the record of four million divorces in two decades. The tragedy of inherited wealth is the possession of money with no idea of its worth-value, or potentiality. Even the poor working man, with an increase in wage, outspends his income. Education in thrift is the secret of social happiness for rich and poor alike.

Those of us who are born beautiful usually lose it all about fifty—when we could enjoy its possession the most. Health, because of our ignorance, is uncertain; beauty because of our mental limitations is vain and results in vanity; riches because of their effect on us and our unskillful handling of them, are deceitful; but God is absolutely democratic in his greatest gift, namely, *thought-power*. The capacity for thought is share and share alike for all humanity.

Some men never learn how to think. Some men learn how to think but think in narrow circles. Some men learn to think but when they think they think backward. The "trick" is in learning how to think *progressively*. That is the difference between Rockefeller and Rockabum. Two men were sentenced, on the same day, each, to serve a term of twenty years in the state prison. The first said to himself, subconsciously, "I am in for twenty years—Good Night!" The other said, consciously and with determination, "I shall be out of jail in three months—Good Morning!" So he concentrated his mind on every possible means of escape, and one day tunnelled his way out. The newspapers on the next morning announced to the world the fact that prisoner No. 2 had been able to *think his way out*. That is what I call progressive thinking. Men do not differ in the quality of their thinking. The fact is that a few men do the bulk of the world's thinking. Every man's capacity for thought is the same, but few indulge in the mental luxury of thinking.

Is there any divine end served by human pain and suffering? Mental agony is the finest form of humanized soul energy. Mental pain is the most subtle spiritual extract. God did not create roses in order to have them crushed; nevertheless a wonderful extract—wonderful for fragrance—can be compounded from crushed roses—the fragrant essential oil extracted from rose-petals. God did not create men in order to have them crucified by the machines of war on ten thousand battlefields, but when men have died on the battlefields of history the flowers of freedom have bloomed on the earth and the holy fragrance of liberty has sweetened the haunts of men. And, to be exact, physical pain is mental agony and mental agony, whether in the body or of the spirit, exudes a superfine spiritual essence by the use of which alone the divine mind can articulate certain vital energies to be absorbed by the race.

Remember Florence Nightingale, an invalid for fifty years, but happy in the memory of services rich, rare and beautiful for friend and foe alike. The lady of the lamp. That angelic form whose shadow dying soldiers sought to kiss. Sweet heroine of the Crimea whose gifts of strength and tenderness were scattered with a lavishness so boundless that she must bring back to ner native land a physical frame weak, nervous and dying. Florence Nightingale! Has England bequeathed a sweeter name? Mention that name and what holy memories are invoked. What thrilling scenes revive! How the strains of martial music float through the corridors of the soul! Pain glorified! Suffering enthroned! Agony spiritualized.

Remember the blind singer of Scotland, George Matheson. He who wrote that balmful benediction—"O Love That Wilt Not Let Me Go!" Think of his youthful ambitions. Think of his coveted love. Think of his dream of usefulness. And then blindness, darkness, despair—I sailed up the Clyde, and gazing on the kirk and manse of the famous blind preacher there

swept over me the perfume of consecrated sorrow, and in that hour I heard the familiar strains of strange sweet music:

"O! Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be."

Remember the sad story of William Cowper—story of doubt, fear, gloom, sadness, uncertainty and all that ebb and flow of emotion which fluctuates at the base of a brain diseased. Remember Cowper lost in a London fog and wondering why the hackman cannot find the ancient bridge from which the melancholy poet would fling himself into the dark waters of the Thames. Turned by the strange circumstance back to his humble lodgings he writes a hymn for the storm tossed of all ages:

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps on the sea
And rides upon the storm."

Remember John Bunyan and his blind daughter. He who for the sake of Truth chose rather to spend twelve long years hemmed in by "the cold damp floor and mouldering wall" of Bedford jail than make "a slaughter house" of his conscience. And how, by granite wall shut in, he dreamed of the shining way and of "The Pilgrim's Progress" from the dark corridors of earth to the bright portals of the Eternal City. Who would rob us of the rare extract distilled from the agony, sorrow and gloom of those dear children of light of whom the world was not worthy?

HEROISM—Fearfulness.

Beecher: There is an army of memorable sufferers who suffer inwardly and not outwardly. The world's battle-fields have been in the heart chiefly. More heroism has there been displayed in the household and in the closet, I think, than on the most memorable military battle-fields of history.

Richter: The grandest of heroic deeds are those which are performed within four walls and in domestic privacy.

Emerson: Self-trust is the essence of heroism.

HONESTY—Dishonesty.

The first day A. T. Stewart opened his store in New York City, a plain woman came in to purchase a piece of calico. She asked the usual questions: "Are these goods reliable?" "Are the colors fast?" "Will they wash?" The salesman, an experienced clerk, in a skillful handling of misleading phraseology, informed the woman that the goods were "right" and would prove satisfactory in every respect and particular. She purchased a sufficient number of yards to make a dress and passed out. When she was gone Mr. Stewart, who had overheard the conversation, said to his wily salesman: "What did you mean by deceiving the woman in that fashion? You know the goods will not wash—we have lost a customer, for she will soon discover that she has been deceived and never return to our store." The clerk laughed in the face of his employer. Said he, "Mr. Stewart, it is easy to see that fate never intended you for the dry goods business. You have no conception of modern methods. You can't succeed. You won't last!" But he lasted. He lasted until he became the proprietor of the greatest retail commercial concern in America. He lasted until the president of the United States invited him into his cabinet. He lasted until he became one of the first brood of American millionaires. He lasted until the name of A. T. Stewart became synonymous for sterling worth and business success.

Honesty is the brightest jewel that sparkles, diamond-like, in virtue's priceless diadem of gems.

HONOR—Dishonor.

Nothing in life will bring you so much genuine satisfaction as a fixed principle. Better lose your place than lose your soul. Lord Macaulay said to the politicians of his day: "Gentlemen, it is not essential that I go to parliament, but it is essential that I retain my self-respect." James A. Garfield was speaking in the same vein when he said: "There is one man whose respect I must have at all hazards, and his name is James A. Garfield—for I must room with him, walk with him, work with him, eat with him, talk with him, commune with him—live with him." Mark Twain, in the hour of his financial misfortune and commercial distress, exclaimed: "I cannot afford to compromise for less than one hundred cents on the dollar." An old English farmer, leaving his sons a small legacy, remarked apologetically: "There is not a dishonest shilling in the whole of it."

HONOR PARENTS.

The fond mother imagines that her daughter is just about "perfection," while the doting father finds it's difficult to discover any defect in the character of his boy, and yet occasionally we find some genius crowned with that unusual quality, good wholesome common sense, who can sit in judgment even on his own children. Commodore Vanderbilt had so much distrust of his son William's capacity for business that he exiled him to a Long Island farm, on an allowance. Years after, when William had shown his ability to outstrip his father, he rebuked a critic who

volunteered a suggestion to the effect that the father had erred in the boy problem. Said William, "My father was right in this—as in most other things—I was a fool, and he knew it."

Bible: Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Shakespeare: See that you come not to woo honor, but to wed it.

Pope: Act well your part; there all the honor lies.

HOPE—Despair.

Of our multiplicity of blessings, possibly none is greater than hope. It fills our days with happy anticipations, high and noble aspirations; it imparts strength and courage for discharging responsibilities; it makes the untoward things of life bearable; it brightens the mind, quickens the heart, and ofttimes sets the soul aflame; it brings serenity, cheerfulness and good humor; it helps us "bear those ills we have"; it lightens burdens; it clears the mist of hazy doubt, permitting us to more clearly see the illuminating light beyond; it is one of the most natural promptings of mind and heart; it makes life worth while; it imparts strength to overcome the opposing currents of life; it fosters efforts of good endeavor—it scatters roses along the thorny pathway of life; it is the sunshine piercing the shadow; it is a comforter in days of sorrow. May the star of hope shine on and on!

Despair reverses the inestimable blessings that come of hope; it paves the way for failure; its wreckage warns us of hope gone awry; its influence is extremely hurtful to all who come into contact with its blighting sway. Be not of faint heart: be hopeful, expect the best, and if your expectations fall short, accept it as for the best—as part of the plan of the Divine economy of things. The philosophers tell us: "In every calamity is a hidden blessing." Fight on—strive valiantly for that which you are convinced is best! Happiness follows sorrow—sunshine follows shadow. Let us have higher hopes, deeper and more abiding; let us have greater faith in all things—faith in our fellows; faith that all is well ordered; faith in the Divine order and harmony of the oneness of all; faith that in hope we shall find a Great Deliverer; faith that in hope we have an unseen Power that forever urges us on in kindly triumphant spirit to the golden goal of rich reward, wreathed with the flowers of victory won!

HOSPITALITY.

Emerson: The magnanimous know very well that they who give time or money or shelter to the stranger,—so it be done for love and not for ostentation,—do, as it were, put God under obligation to them, so perfect are the compensations of the universe.

Washington Irving: There is an emanation from the heart in genuine hospitality which cannot be described but is immediately felt and puts the stranger at once at his ease.

Bacon: If a man be gracious to strangers, it shows that he is a citizen of the world and his heart is no island, cut off from other islands, but a continent that joins them.

Emerson: Let not the emphasis of hospitality lie in bed and board; but let truth and love and honor and courtesy flow in all thy deeds.

HUMANE—Cruel.

An inherent contempt for humanity has ensnared and misled not a few of those born to wealth, position and fame. When Foulon was asked how the starving population was to live he answered: "Let them eat grass." Afterward, Carlyle says, the mob maddened with rage, "caught him in the streets of Paris, hanged him, stuck his head upon a pike, filled his mouth with grass, amid shouts as of Tophet from a grass-eating people."

Cowper: Detested sport, that owes its pleasure to another's pain.

Balzac: Cruelty and fear shake hands together.

Seneca: All cruelty springs from weakness.

HUMILITY.

William Penn: Sense shines with a double lustre when it is set in humility. An able and yet humble man is a jewel worth a kingdom.

St. Augustine: The sufficiency of my merit is to know that my merit is not sufficient.

Colton: We cannot think too highly of our nature, nor too humbly of ourselves.

Moore: Humility,—that low, sweet root from which all heavenly virtues shoot.

Franklin: After crosses and losses, men grow humbler and wiser.

Confucius: Humility is the solid foundation of all the virtues.

Bible: Blessed are the meek, for they shall inherit the earth.

Thoreau: Humility, like darkness, reveals the heavenly lights.

Emerson: The street is full of humiliations to the proud.

Pindar: I do not aspire to send my javelin beyond the sun.

John Webb: Knowledge humbles.

HUMOR.

Coleridge: Men of humor are, in some degree, men of genius; wits are rarely so, although a man of genius may, amongst other gifts, possess wit,—as Shakespeare.

Whipple: Whenever you find Humor, you find Pathos close by its side.

Sir Herbert Tree: A sense of humor is a test of sanity.

Douglas Jerrold: Humor is the harmony of the heart.

IDEALISM—Materialism.

Every man is possessed of his own ambition. I have mine. You have yours. There is one rose in the garden. If I may pluck that rose, you may have every other flower; Aye, you can have the garden. There is one jewel in the casket, if I may gain that jewel you may have all the other jewels—you may have the casket. There is one thing on which yonder fair maiden has set her heart and one thing on which yonder noble youth has fixed his mind and for both the attainment of object, desire, design or purpose is the acme of the soul's dream, and the individual interpretation of success. Paul exclaims: "For me to live is Christ"—there you have the thought of a whole life time congested in one word—Christ.

IF I WERE TWENTY-ONE.

1.—*If I were Twenty-one again I would give twenty minutes every day to special physical exercise.* All things being equal, happiness depends on health, health depends on digestion, digestion depends on blood, the quality of blood depends on the circulation and the circulation of the blood depends on exercise. It is not much use saying anything, these days, unless you say it loud. That is what George Smith of Minnesota University is doing when he remarks: "Personally, I would rather have for a father a robust burglar than a weak, narrow-chested, consumptive bishop." Few consumptives ever live long enough to become bishops, however. Health is life's first prize.

Cultivate the exercises which are natural. It is natural to laugh, natural to sing, natural to yawn, natural to sneeze, natural to smile, natural to "stretch yourself," and exceedingly natural to walk. If you are not the happy possessor of an automobile, thank God—and walk. Rousseau remarks: "Walking has something which animates and stirs my ideas. I need a bodily motion to set my soul vibrating. The view of the country, the succession of pleasant prospects, the open air—all this frees my spirit, gives audacity to my thoughts, and throws me, as it were, into the immensity of things—I act as master of all nature."

How natural it is to laugh. Cultivate a hearty laugh. *Laughter is the thunder of optimism*—let it roll through your physical system. When you feel that you must cry—laugh for a change. Laughter is like a ripple of health playing a merry-go-round for the body and brain. Few men die while laughing. I heard once of a great evangelist who "laughed three times a day." My friend said to him (for he occupied a room next to the evangelist in the hotel): "What were you laughing about last night? I left you at fifteen minutes past ten and there was nobody in your room then. What were you laughing about?" The evangelist answered: "Friend, I laugh three times a day, I laugh after breakfast, I laugh after dinner, and I laugh just before I retire. I laugh systematically, I laugh scientifically, I laugh persistently, I like laughing. It is as medicine to my soul." *The things which we ought to do are the things which nature has made it easy for us to do.* Laugh a little, sing a little, smile much and walk a good deal. And remember that twenty minutes of exercise daily applied to such parts of the physical frame as need it the most will keep you in fair fighting trim, contribute to your joy and enthusiasm and probably add ten years to your natural life.

2.—*If I were Twenty-one again I would study and strive to be an original thinker.* At the age of ten we wonder, at twenty we imagine, at thirty we cogitate, at forty we think, at fifty we have "an idea or two," at sixty we have two ideas and at seventy we are working on "one idea." The sooner you get to that one idea the better. John Milton made an early discovery of himself. He "betook himself to linking fancy unto fancy, wondering, fearing, doubting, dreaming dreams no mortal ever dared to dream before."

The modern evangelist says, "Empty your soul and God will fill it;" but I can give you better advice than that—namely, "Fill your soul and God will set it on fire." The man who *goes wrong*, first of all, *thinks wrong*. Wrong thinking is the mother of wrong doing. If you don't think a mean thing you can't say it. "As a man thinketh in his heart," so is he in his life.

Be an original thinker. The only real difference between the stupid man and the man who is "original" is the vital fact that one man thinks and the other does not. Do not "take things for granted"—take them for what they are worth. Think your way through prejudice, precedent, custom, convention, style, fashion, and all the forms of modern folly and get at the heart of things. Socrates' brain was not a whit better than yours, but he wore a thinking cap. Think your way in and you will have small difficulty in thinking your way out. Apply your mental X-rays to every unanswered question and every unsolved problem. Have faith in your own conclusions

when to the subject before you, you have applied every test known to reason, knowledge and experience. Be original. You can if you will try.

3.—*If I were Twenty-One again I would steer my life by a few fundamental Convictions.* The great convictions of the race are expressed in such words as God, Truth, Right, Love, Law and Immortality. Bulwer-Lytton places these suggestive words on the lips of one of his literary characters: "Come and I will tell you the secret of my public life and that which explains all my failures; for in spite of my social position, I have failed—and this is the cause—I have lacked conviction." A man without conviction is as weak as a door hanging on its lower hinge. Luther was great because he crowned every great emergency with a great decision. In an age of uncertainty he knew what to do. When all others were in doubt he was in full possession of himself. A clear conviction is as a searchlight shining through mountains of mist on a stormy, starless night. A strong thought rooted in the soil of the brain lends fibre to the quality of a man's thinking. One great idea clearly defined and nobly enthroned is a blazing torch in the darkness. Have a conviction.

Take that rock-hewn word: RIGHT. Right is right and wrong is wrong. The man who covenants with himself to do right and avoid wrong has planted the seed of heroism in his soul. The man who loves the right is not far from the kingdom of God. Lincoln steered by the straight line of righteousness. Hear him: "If slavery is not wrong, nothing is wrong!" The stones of truth are clean cut and diamond square. "Right is right as God is God." "God asks not: 'To which sect did he belong?' but did he love the right and hate the wrong?"

"For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right."

4.—*If I were Twenty-One again I should begin life with a clear conviction concerning the sovereign value of my soul in the presence of God.* When God contracted himself within the narrow limits of flesh and blood he appeared on earth as the Christ. When sinful man, redeemed, regenerated, renewed, transformed—appears in heaven, expanded to the full proportions of his spiritual personality, he will stand forth in glory like Christ. This must be so: "For, we shall be like him." Every man has within him all the upward possibilities of the character of Jesus and all the downward possibilities of the character of Judas. Every man may arise to the heights of the Christlike—or may sink. Jesus was, in a representative capacity, humanity at its best. Judas was, in a representative capacity, humanity at its worst. Where the first Adam fell the second Adam conquered.

I would not bring Jesus down to the level of our common humanity, but I would bring humanity up to the splendid heights of Jesus. The thought of Jesus lifts the race to its highest pinnacle of power and prerogative. "He thought it not robbery to be equal with God." Splendid audacity! Heirs of God are we, and joint heirs with Jesus Christ.

It takes a whole solar system to produce a strawberry and a whole God to create man. There are two thinkers in the universe—God and man. Since I can think with God I am crowned with all the possibilities of universal thought. The power to think is without circumference or limitation. As Walt Whitman phrases it: "Each one of us inevitable. Each one of us is limitless. Each one of us has his own right upon the earth. Each is here as divinely as any is here."

5.—*If I were Twenty-One again I would put quality into every thought, word and deed.* A Christian is a person who does ordinary things in an extraordinary way. One day, twenty centuries ago, a carpenter built a cross. That cross has been lifted into the sacred incandescence of spiritual glory. It stands today and forever on the sky line of history. The horizon of our civilization, encircling the earth, begins and ends with the Cross of Calvary. Its four great arms like shafts of living gold have shed a halo over art, music, drama and philosophy. It marks for us the most revered place on earth's geography. It stands for us as the most distinguishing landmark on the wrinkled surface of our rolling planet. It marks the dividing line between things ancient and modern and stands exactly at the centre of history. Little thought the humble carpenter when he was building the cross that its rough boards, touched by the sacred form of the world's redeemer, would miraculously flame into sign and symbol for the sacramental hosts of a world-conquering religion.

In the cross of Christ I glory
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime.

6.—*If I were Twenty-One again I would try to achieve one splendid success in some worthy realm of human effort.* A taste of success in youth is as a taste of blood to a young lion. The man who has failed at everything is apt to be small, mean, bitter, quarrelsome, fussy, critical, over sensitive, and generally lacking in

faith in himself and everybody else. If I were a young man I would get into a new profession in a new country. This is the best day in the history of the world, and the United States is the best place for an ambitious young man. The Anglo-Saxon race will lead the world. The largest gathering of our Anglo-Saxon clans will be on the North American continent. If you can't succeed here you would not succeed anywhere. This is one of history's focal spots.

7.—*If I were Twenty-One again I would crowd at least one kind act into every twenty-four hours.* Arthur C. Benson looking back on a prolonged period of sickness, said, "I cared nothing for my personal success, in that hour; nothing for any small position I had gained, nothing for the books I had written. What alone concerned me was the thought that I had helped some poor pilgrim and made his way straighter, easier and smoother."

Kindness is the velvet of social intercourse. Kindness is the oil in the cogs of life's machinery. Kindness is the controlling spring which holds back the slamming door. Kindness is the burlap in the packing case of every day's merchandise. Kindness is the color in the cathedral window which woven into beautiful characters shuts out the hideous sights of a world which is all too practical. Kindness is the carpet on life's floor which deadens the sound of shuffling feet and adds warmth to silence. Kindness is the satin lining of the silver casket. Kindness is the plush on the chair. Kindness is the green grass near the hard pebbles of the road. Kindness is the touch of an angel's hand.

"So many faiths and so many creeds
So many paths that wind and wind,
While just the art of being kind
Is what the old world needs."

8.—*If I were Twenty-One again I would live in the light of every grand experience.* Life has its sunbursts. There are moments which are sweet and days which are divine. There are events which crowd an eternity into an hour. There are experiences which cause the heavens to be opened and grant to the weary pilgrim a vision of the rainbow round about the throne. There are evenings when the stars seem to be living diamonds and there are nights when "Northern Lights" fling trembling vibrations like divine reflections across the sky. Thank God for every experience rich and rare. Live in the light of your experience.

"A sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and the deep heart of man."

9.—*If I were Twenty-One again I would have two or three choice friends among the older people.* They know the way. They have learned the meaning of life. They can be depended upon in the hour of emergency. They have traveled over the same road. They yearn for the compliment of your confidence. They would like to be of service to you. They would like to count you among their few favorites. They would like to be of assistance to you in your plans and schemes. They would glory in your success and boast among their friends of your achievements. Cultivate the friendship of the folks who are older.

10.—*If I were Twenty-One I would read the Four Gospels over once every twelve months.* The heart of the Bible is the life of Jesus. Everything in the Old Testament grows into, and everything between the "Acts" and the "Revelation" grows out of the Four Gospels. These sweet, quaint gospel stories are written in a phraseology which is oriental and richly colored. Broad reading will lead to a proper interpretation. The great thoughts of the Master's mind are set forth in incident, accident, event, conversation and familiar dialogue.

11.—*If I were Twenty-One again I would identify myself with some great unpopular cause.* Courage is the finest test of character. If you think you are right have your say. Be downright, upright and outright. Stand fast, stand firm, stand erect, stand alone. Stand with your back towards the past and with your face towards the unfolding of God's plan and purpose for humanity. Stand, and having done all, stand. First they will swear at you and then they will swear by you. Dare to differ. Dare to discuss. Dare to dispute, Dare to deny. Dare to defy. Be indifferent to the indifference of indifferent men. Remember the brave words of William Lloyd Garrison: "I will not excuse, I will not equivocate, I will not retreat an inch, I will be heard." To be first in advocating a noble cause is to be lonely, but to be thus lonely is to be lofty. I would rather stand alone than creep and crawl with the crowd. I would rather stand alone for God than, moping, move with the multitude.

12.—*If I were Twenty-One again I would spend a little time every day in the realm of The Beautiful.* Luther always placed a flower on his desk before he began to write. His stormy nature needed the soothing influence of beauty's touch. We all need it. A beautiful poem, a sweet song, a lovely picture, a rare literary gem,—the touch of the beautiful—once a day. The

nearest practical approach to this for the average person is a well-ordered note book, carefully conned and reviewed. Most great men have kept and carried a note book. The things which we "note" are the things which stay with us. Because the quotation is brief enough to be written in a note book—it is, therefore, easy of mental absorption. A line or two read over every day for a month will commit itself to memory. Did you ever try it?

Take a poem of three or four verses—read it over once every day with emphasis and fervor and at the end of four or five weeks the poem is mentally yours. Try it. *Crowd your brain with gems.* Fill your soul with the beauty of a thousand lovely thoughts. Let the walls of your imagination be all alive with the living jewels of well-selected ideas. And do it while you are young, when the passing moments are yours—"While the evil days come not"—when the duties and responsibilities of life press so thick and hard that there does not seem to be a moment for soul culture or spiritual brooding.

And this shall be the secret law of your heart in the collection and compilation of your literary "bric-a-brac"—Whatever touches you—whatever appeals to you—whatever inspires you—whatever seems to you to be "lovely"—whatever sets your soul on fire—this must be treasured in your note book. Words—poetic words—have a strange influence upon the mind. Robert Burns wept every time he read these wonderful words from the pen of John the Beloved: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." What a wonderful thought! What exquisite phraseology!—"like bells at evening pealing."

The other day I picked up the "Rosary Song"—I had scarcely looked at it before—and it threw over me a strange, weird sensation. It has followed me like a breath of perfume ever since and I have pinned it to the first page of my best Bible:—

"The hours I spent with thee, dear heart,
  Are as a string of pearls to me;
I count them over, every one apart,
  My rosary; my rosary.

"Each hour a pearl, each pearl a prayer,
  To still a heart in absence wrung;
I tell each bead unto the end, and there
  A cross is hung!

"O memories that bless and burn!
  O barren gain and bitter loss!
I kiss each bead, and strive at last to learn
  To kiss the cross, . . . to kiss the cross."

13.—*If I were Twenty-One again I would give the flower of my youth to Jesus Christ.* I would begin life with Him. I would not wait until my hair had grown white in the service of sin and then offer to the world's Redeemer the ashes of a misspent life—I would begin with Jesus. I would not try to understand all that He said, or all that has been said about Him; I would just surrender my life to Him. Just that. I would take Him for my hero, my ideal, my peerless one, my soul's partner, my secret fellow, my heart's joy—nothing less than that. And I would have in my room, in a frame of gold, the wonderful face of Jesus. And I would have on my dressing table something which would bring to mind and memory all the sweet hymns that I had ever heard sung about Jesus—"My Jesus As Thou Wilt"—"Sun of My Soul, Thou Saviour Dear"—"Jesus The Very Thought of Thee"—"Jesus, Thy Name I Love"—"Jesus Shall Reign Where'er The Sun"—"Jesus I My Cross Have Taken"—"Jesus, Saviour, Pilot Me" and "Jesus, Lover of My Soul"—and in every hour of triumph, sorrow or perplexity I would sing them over to myself. I would create a real Jesus in the hidden realm of thought. I would crown Him with all the powers of my imagination, I would gaze on the hands which were pierced and I would caress them. I would look upon the feet that were torn and I would bless them. I would fix my soul's vision on the brow that was once garlanded with thorny crown of hate and for that blessed head I would weave a garland of light.

"Farewell, ye dreams of night;
  Jesus is mine.
Lost in this dawning bright,
  Jesus is mine.
All that my soul has tried
Left but a dismal void;
Jesus has satisfied;
  Jesus is mine."

For those who live right, and walk circumspectly, youth is opportunity, manhood is achievement, and old age an holy memory.

Youth! Thou art the time for Sentiment, the time for Love, the time for Dreams, the time for Visions, the time when the Voice of Conscience is heard in the Corridors of the Soul.

IMAGINATIVE—Visionless.

Take a poem of three or four verses—read it over once every day with emphasis and fervor and at the end of four or five weeks the poem is mentally yours. Try it. Crowd your brain with gems. Fill your soul with the beauty of a thousand lovely thoughts. Let the walls of your imagination be all alive with the living jewels of well-selected ideas. And do it while you are young,

when the passing moments are yours—"While the evil days come not"—when the duties and responsibilities of life press so thick and hard that there does not seem to be a moment for soul culture or spiritual brooding.

INDIVIDUALITY.

That quality which distinguishes one person or a thing from another; peculiar or distinctive characteristics.

Most people are "blind followers of the blind"; they let others think for them, act for them, or influence their actions. Mental inertia has been the curse of all ages. Thought is the only process of finding ways and means for improvement. Cattle cannot think—they are easily stampeded; people do not think, as a rule, and are easily carried away on a wave of passion or excitement. One man who *thinks* in an emergency, often saves many lives.

The faculty for, and act of thinking is proof of individuality, and this mark of distinction and worth is stamped on every thing yet given the world to further the progress of man. Your individuality, whether of high or low degree, is *you* reflected in words, deeds and actions.

To be natural; to be yourself; to be original; to be independent; to stand four-square against all opposition that would thwart a worthy purpose, is the mark of high *individualism.* To stand, as Paul stood on Mars' Hill and delivered his message; to "nail your theses on the door," as did Martin Luther; to cry aloud for liberty at the peril of life, as did Patrick Henry—yea, to stand up for your convictions at all times, is the mark of distinctive *individuality.*

God gave each bird its own wings with which to fly; He gave each person a brain with which to think, and failing in this, individuality goes by default. The artist, the sculptor, the musician, the orator, the poet, the scholar, the inventor, the worker, the creator, the contributor—the wizards of all endeavor—have all indelibly written their individuality on their work. The world honors its apostles of great and enduring things, with: "Hail to those who live their own lives without fear or fawn; hail to all who build for the tomorrow!"

Individuality is your true self; the truth as God has incarnated it in you. You cannot be true to yourself unless you are true to your true self. The man who is true to himself is thus true to his God, true to mankind and true to the universe of which he is a chosen unit. You may be yourself. You can never be anybody else. If you are not yourself it is because you are trying to be somebody else. If you are trying to be somebody else, you are trying to be what you never can be. To be somebody else is to be nobody. Duplicates do not count. The man who tries to be somebody else, rather than himself, is a double failure. He is not himself. He is not somebody else. He is a counterfeit.

INDUSTRY—Idleness.

Industry is diligence in any pursuit, mental or physical; it is the basis of consistent and persistent effort; it is the inner building force of driving power; it is the irrepressible *forward urge;* it is the transforming agency that translates the embryonic into actuality.

Many begin an undertaking with zest, soon to yield to any discouragement; but it is he who keeps thinking and working, and follows each ray of hope to the trail's end, who accomplishes things, and whom we call great. It is the man like Edison that we love and honor as a benefactor. Industry, perseverance and success appear to be his trinity-shrine, where he pours out his soul in worshipful endeavor.

"An idle brain is the devil's workshop." Busy brains and hands, supported by a heart of good and tender resolution, bless their possessor, and in this personal blessing, the reward passes on in endless accumulation—deathless in its errand of benefaction. Good can never die! Let us work today, giving our best efforts—it is the best preparation for the future. If you would do your morrow's work well, see that today's duties get the best you have to give. Work keeps one in mental and physical trim. Idleness brings rust and stagnation, and weaves entangling cobwebs in the brain. Work keeps all things agoing, and it gives to your inner self the golden stamp of approval. Idleness is the forerunner of misfortune; industry is the means to health, happiness and prosperity.

To work is a duty, a privilege, a blessing. Work rewards us with peace of mind and heart, and there is no sleep comparable to that which follows a day of joy-work, when you pillow your world to rest. Both physical and mental misery lurk in ambush for the idle, but God smiles upon us His rich benedictions of joy, contentment and happiness, when we obey His call to conscientious endeavor. Take your place among the workers of the world, and forward march. Never mind who does not follow—*go on!* Say to yourself: *"I will succeed,"* and succeed you will.

"In this theatre of man's life, it is reserved only for God and angels to be lookers-on."—Pythagoras.

"Seest thou a man diligent in his business? he shall stand before kings."—Bible.

INSPIRATION.

Over the window of William Carey's shop there hung a sign which read: "Secon-

Hand Shoes Bought and Sold." It was a cobbler's den, and to all outward appearance nothing more, but inside there was a big heart and a throbbing brain. Yonder on the plain wall of the humble shoe-maker's shop hung the map of India and in the heart of the earnest workman the living but as yet unexpressed motto, "India for Christ." Years afterward when he turned his face toward India his neighbors said, "There goes a fanatic on a fool's errand." Today he ranks as one of the world's great missionaries. His life was made glorious by a splendid ideal.

Ovid: There is a God within us, who breathes that divine fire, by which we are animated.

INTEGRITY—Unreliability.

Silence is the privilege of all. No man can compel you to speak. You may refuse to write your thoughts or to utter your convictions. You are the master of your own lips. Your words are of your own choosing. Therefore when you speak—be honest—be truthful—be sincere. (Above all things should men engaged in religious work be careful concerning the quality of the sentiments they utter. The biographer of Frederick Douglass, the black man who fought for the freedom of his race, remarks: "His own attempts to get a chance to plead for his race in the pulpit were often unsuccessful; and he tells me that 'When I asked for a church and the minister said, "Brother Douglass, I don't know about this. I must ask the Lord. Let us pray," I always knew I should not get it.' He used to say in his early lectures, that he had offered many prayers for freedom; but he did not get it, until he prayed with his legs.")

Integrity is the deep-placed foundation upon which rests all that is noble, grand, sound, and elevating in the character of man.

Buckminster: The moral grandeur of independent *integrity* is the sublimest thing in nature.

INTELLIGENCE—Stupidity.

The act of knowing; understanding; comprehension; knowledge; the mental faculty that produces acting, judging, thinking, etc. It is the capacity for higher forms of knowledge and superior action.

Intelligence involves the associated faculties of memory, tact, insight, foresight and perception. It is an all-embracing word for the operations of the mind, of the brain that conceives, that points the way, that indicates pitfalls, that shows the safest way, that creates, that halts, that expedites.

From the fertile field of thought do we gather and glean the gems and jewels of the mind that bless the world with the golden harvest of its wondrous creations. In the tireless loom of the brain the flying shuttle has woven its countless silken garments of beauty and worth; it has given birth to its priceless gems of prose and poetry; it has conceived and directed the hands that chiseled, painted and constructed; and the end no man can see.

INTUITIVE TRUTHS.

We may reach a point of knowledge through reasoning; we may have the assurance of knowledge without reasoning, by *intuition*. Many there are who trust their intuition far more than deliberation. Your intuition is your self-revelation. It uncovers your quality; it reveals your weakness and your strength; it shows whether you are kind or harsh, cultured or uncultured, wise or unwise. "Know thyself" is a great dictum. If you would in fact "know thyself," study your thoughts, feelings and acts, prompted by intuition. This is your own self-revelation of your real inner self. Every one needs certain controlling truths. Yours depends on the life you have lived, its environment, what you have read, what you have assimilated, what you have thought plus the molding power of your thoughts. Little by little you evolve from the embryonic into mature, safe and sane thinking, and your convictions having become a part of you; it is then your intuitive perception becomes your god-father for *intuitive truths*.

JOY—Sorrow.

Joy is the emotion excited by expectation or acquisition of things desired—pleasurable feelings, emotions of delight, ecstasy, felicity, happiness. This Divine gift is one of the greatest of the grand constellation of heavenly blessings which shed their celestial rays upon man. It is the finest of heart and mind tonics; it changes the frown to a smile; it gives a new zest to life; it often saves defeat; it prolongs life—what you think and feel affects you physically; the psychology of things must be taken into account. Every thing we see, hear or feel, has its psychological effect upon us, and the wondrous response of all latent dynamic forces is quickly given through the operation of the law of joy and happiness.

The good that comes of joy is past finding out. Let us use and give all we may while we can. Those who enter joyfully upon their daily duties, have that happy mental condition that makes work a pleasure. Cultivate the spirit of joy, gladness and happiness. Joy makes life worth while; it is the song of the heart; it makes the difficult easy, and gives obstacles the taboo; it lightens our burdens, and helps us smile at our own follies instead of taking them to heart—and herein is found a great psycho-

logical good. Joy feeds ambition with a flow of the soul. Thrice blest are they who are full to the overflow with the rich gifts of joy; they tend to health, happiness and prosperity. The joy you feel you give, and in giving, it returns to be given again, and so the good that comes of joy endeth not. Joy sets one apart; it is the elixir of life; it is indeed life's Morning Star. The spirit of joy should attend us on every mission of life. We should find an especial joy in our work. Many can make a living at most any vocation, but the joy worth while comes only to those who really *love* their work—and mind you, it is easily seen who these are, for whether their labor be of head or hand, there is joy unmistakably expressed. Joy leaves its inspiring imprint. Put joy into your work, and joy for all things else will follow as night the day.

Sorrow, reversing the many beauties and great benefits of joy, should be assiduously avoided beyond the natural sense of grief for the loss of friends and loved ones. To grieve to an unreasonable extent might be termed sinful in the light of self-injury, and of unfitting one for right occupancy of a normal person's sphere in life. The emotions of joy and sorrow are alike sacred and divine, and an excess of either is detrimental—a sense of proportion is our safety-line of demarcation.

JUDGE OURSELVES, NOT OTHERS.

The balances of the world are even, and the weights of the world are right. An ounce of scorn brings an ounce of anger; and a pound of meanness brings an equal proportion of contempt. Build a pair of scales for the world, and be sure of one thing—men will weigh you in your own scales. It's "tit for tat" the world over.

"A baker living in a village not far from Quebec bought the butter he used from a neighboring farmer.

"One day he became suspicious that the butter was not of the right weight, and for several days he weighed the butter and found that the rolls were gradually diminishing in weight, and had the farmer arrested for fraudulent dealing.

"At the trial the judge said to the farmer: 'I presume you have scales?' 'Yes, of course, your honor.' 'And weights, too, I presume?' 'No, sir.' 'Then how do you manage to weigh the butter which you sell?'

" 'That's easily explained, your honor,' said the farmer. 'When the baker commenced buying his butter of me I thought I would get my bread of him, and it is the one-pound loaves I've been using as a weight for the butter I sell. If the weight of the butter is wrong he is to blame himself'."

JUSTICE—Injustice.

An American Senator remarks: "In my boyhood days my home was directly opposite the state capitol at Albany, New York. That capitol was surmounted by a bronze figure of the Queen of Justice, holding in her hands a pair of scales." "Those scales," remarked the Senator, *"were absolutely even."* The moral needs of our civilization call for an expression of every holy ideal in bronze, marble, gold and granite, in civic buildings, ecclesiastical edifice, and municipal architecture. All human relations should conform to "Blessed are the pure in heart." Then we shall have justice of, by and for all.

Bulwer Lytton: Good my liege, for justice all place a temple, and all season, summer! Do you deny me justice?

Theodore Parker: Justice is the idea of God, the ideal of man, the rule of conduct writ in the nature of mankind.

KINDNESS—Harshness.

Dean Swift's familiar saying about making two blades of grass grow where only one had grown before is well known the world over. And the gospel of human kindness and common sense is wrapped up in that suggestion. Abraham Lincoln, who always had his own way of putting things, expresses the same thought in another form: "Die when I may, I want it to be said of me, by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow." The man who possesses a heart of kindness will always find an opportunity for practical usefulness. Let no day pass without at least one thoughtful act of kindness. The kindness you would have shown to you, show also to others.

Tupper: I have sped by land and sea, and mingled with much people, but never yet could find a spot unsunned by human kindness.

Shakespeare: Kindness in women, not their beauteous looks, shall win my love. . . . Kindness nobler ever than revenge.

Marcus Antoninus: Ask thyself daily to how many ill-minded persons thou hast shown a kind disposition.

Landor: Kindness in ourselves is the honey that blunts the sting of unkindness in another.

Goethe: Kindness is the golden chain by which society is bound together.

KNOWLEDGE—Ignorance.

The universe is God's university for man. We are here as scholars learning our lessons for eternity. In this university we have five volumes placed in our hands for study and perusal: (1) The Book of Reason; (2) The Book of Nature; (3) The Book of Experience; (4) The

Book of Conscience; (5) The Book of Scripture. The man who is well versed in the knowledge of these five great volumes is an educated man.

Knowledge and belief are the chief allies of man. Where knowledge ends, belief begins. In the absence of knowledge, faith, hope and belief point the way—they lead ever on. "Knowledge is power." It is a firm foundation; it gives security of thought and action; it causes uncertainty to give way to confidence; it encourages one to go forward; it serves, too, as a restraint; it is the parent of caution; it is a basis for initiative; it is a shield; it increases morals; it fosters and promotes the worth whiles of life.

Gibbon: Every person has two educations, one which he receives from others, and one, more important, which he gives to himself.

Shakespeare: Ignorance is the curse of God, knowledge the wing wherewith we fly to heaven.

William Penn: Knowledge is the treasure, but judgment the treasurer of a wise man.

Bacon: Knowledge is power.

LAUGHTER—Weeping.

Douglas Jerrold: O glorious laughter! thou man-loving spirit, that for a time doth take the burden from the weary back.

Lord Greville: Man is the only creature endowed with the power of laughter; is he not also the only one that deserves to be laughed at?

Sterne: I am persuaded that every time a man smiles—but much more so when he laughs—it adds something to this fragment of life.

Carlyle: A laugh to be joyous must flow from a joyous heart, for without kindness there can be no true joy.

Leigh Hunt: Laughter is one of the very privileges of reason, being confined to the human species.

Goethe: Men show their character in nothing more clearly than by what they think laughable.

Gordon: The wrinkles which come from laughter are lit up with glory.

Sir Herbert Tree: A sense of humor is a test of sanity.

Martial: Laugh if you are wise.

LEADERSHIP.

We hear a great deal today about "Equality." We have declared in the supreme document of our American history that all men are politically equal, but even the Declaration of Independence cannot create social, mental or moral equality. Men are not born equal, nor do they die equal. The attempt to produce an absolute equality in Russia has brought forth an equality of hunger, cold, disease, pain and death.

Society must be saved from the top down. The body must be saved by the brain. The man must be saved by the mind. Society must be saved by the saint. America must be saved by an aristocracy. The greatest need of a democracy is a well-bred aristocracy. That was a great prayer, so often repeated by Lyman Beecher: "God grant that our principal men shall be men of principle." Thomas Carlyle exclaims: "Find your man and all else will follow."

Tupper: The real leader comes to his place of power by the magnetic moral gravitation of inevitable events, rising by the innate momentum of invincible worth, passing through the experiences of human life and shadows, defeats and victories, feeling a sympathetic kinship and fellowship with the masses of men.

LENDING.

William Penn: Lend not beyond thy ability, nor refuse to lend out of thy ability; especially when it will help others more than it can hurt thee. If thy debtor be honest and capable, thou hast thy money again, if not with increase, with praise. If he prove insolvent, do not ruin him to get that which it will not ruin thee to lose; for thou art but a steward, and another is thy owner, master, and judge.

Bulwer Lytton: And whatever you lend, let it be your money, and not your name. Money you may get again, and, if not, you may contrive to do without it; name once lost you cannot get again, and, if you can contrive to do without it, you had better never have been born.

Shakespeare: Loan oft loses both itself and friend.

LIBERAL-MINDED—Narrow.

Be an original thinker. The only real difference between the stupid man and the man who is "original" is the vital fact that one man thinks and the other does not. Do not "take things for granted"—take them for what they are worth. Think your way through prejudice, precedent, custom, convention, style, fashion, and all the forms of modern folly and get at the heart of things. Socrates' brain was not a whit better than yours, but he wore a thinking cap. Think your way in and you will have small difficulty in thinking your way out. Apply your mental X-rays to every unanswered question and every unsolved problem. Have faith in your own conclusions when to the subject before you, you have applied every test known to reason, knowledge and experience. Be original. You can if you will try.

To be *liberal-minded* is to be tolerant; to be tolerant is to be broad. To be too sure

we are always right, is to be conceited. To concede the right of opposite views to others, to generally feel respect for those who differ from us, is proof that we are growing in mind and heart. Truth has been termed a point of view. What is truth to one is error to another, both being honest in the assurance of their conviction. Intolerance has brought untold suffering; tolerance, the broad, liberal view is gradually saving the race.

LOGIC.

Logic has been defined by different authors and schools as the art of convincing, the art of thinking, the faculty of discovering truth, the science or art of reasoning, the right and effective use of reason, the science of deductive reasoning, the science of the laws of thought as thought, and the science of the laws of discursive thought.

Socrates is an example for induction; Euclid for deduction; Plato for mental images, results of sensation, notions as the product of understanding, and of ideas as the product of reason; Aristotle for syllogisms, analyses, categories, etc. Boethius, who has been called the last of the ancient philosophers and the connecting link between the classical and the mediæval age, made a translation of Aristotle's categories into Latin. For recent examples, Herbert Spencer may be mentioned as a philosopher of the analytical and synthetic school, and Emerson as one who blended a reverential and spiritual atmosphere into his majestic reasoning.

The faculty for logical reasoning is a rare gift or acquirement. Most reasoning, if such it be, is done to bolster personal opinion or preference to further selfish ends. To divorce ourselves from self-interest, to consistently and steadfastly pursue a line of thought in true analytical way, is to merge from darkness into light. Right thinking changes the faltering, uncertain step to one of confidence; it rightly divides the chaff from the wheat, leaving us the treasure of golden grain, unalloyed.

In the understanding of analytical, apodeictic, topic, self-evident, speculative, and of intuitive truth co-relations of mental process we can but end in clearer perception, in broader vision, in deeper insight into the subjects we ponder, in thoughts, words and actions that ring true to wisdom; and the while, a continual mental growth. The mind needs its times of rest, of diversion, of hilarity, and of serious thought, each governed by a sense of proportion, and assessment of values. To understand the interdependence of thought and action for wise conformity to what is best, giving "a sense of the fitness of things," is indeed "a consummation devoutly to be wished." So long as you would grow, say: "This is the best I know." Say not, "I know I'm right;" say "I seek tomorrow's light."

Logic is the first born child in the family of the human faculties. Logic longs for the light. Logic climbs upward on the pyramidal steps cut and carved in the gray granite of the brain. Up, up, up, from the dense ignorance of the base to the intellectual incandescence of the sun-crowned brow, and there greets the advance of the serried ranks of the children of light as the silver points of their uplifted spears are seen crowning the distant horizon like ten thousand quivering rays of light.

LOVE—Hatred.

Love is the greatest gift of life. It takes the form of affection toward any object; of the desire to promote happiness; of abstaining from any thing of an injurious nature; of doing all one may to promote the comfort, interest or welfare of others, whether they are indifferent or appreciate it.

There is the love of self-interest which defeats its own ends; there is the love of self-abnegation which frequently results in personal injury; there is the well proportioned love that strikes an equitable balance. To submit to the operation of the law of love, cultivating the while the desire to grow in love and heart capacity until you can feel yourself a part of all, marks one as being of true nobility of soul; for, who can err to any considerable degree while under the power of a pure love? The love of family, of life, of friend, of God, of good, of the true, of the beautiful—how noble, how inspiring, how reciprocally beneficial!

God's law of love gives us ambitions without number; it gives us the will and power to travel all the avenues of life; it gives us friends, sweethearts, wives, children; it gives the sex-love, that tender, divine reciprocal attraction that enables us to find supreme satisfaction in each other as the mutual complement of life under the law of God. "Mutual love the crown of all our bliss."—Milton. If you would be loved, love others. Love begets love; love lives on love; love dies for want of love. As you love, so you are loved. You receive love in proportion to yours for others.

Hatred is the consuming fire that reduces to ashes the superstructure built by love; it destroys the finer sensibilities; it dwarfs the growth of the soul; it kills liberality; it stays the operation of the spirit of forgiveness; it breeds vindictiveness, jealousies, and dishonorable thoughts and acts, that leave life's roadway strewn with the wreckage of despair. Hatred is the self-destroying agency of health and worth. Love builds up, hatred tears down. Hate is self-inflicted punishment. It is as Byron says: "Hatred is the madness of the heart."

With Balzac we must agree: "Love is precisely to the moral nature, what the sun is to the earth." The greatness of your spirit cannot be more than the extent of your love; and, "A man's spirit is the man, and the spirit of man is as vast, as deep, as high, as wide, as long, and as universal as the spirit of God."—Gordon. Study unto comprehension the meaning of love, its law, its cultivation, its operation, its rewards, its supremacy.

One of the most sublime messages yet given this world is, "LOVE ONE ANOTHER." Every now and then some noble soul catches a glimpse of the psychic breadth and depth of this tie that binds, of this great and grand injunction, of this all-in-all beatitude, of this love-power—life's greatest gift. Let us hope that civilization, in its rapid onward march, will soon break through the cross-barbed entanglements of ignorance and superstition; and, standing on tiptoe with outstretched arms, facing the East, looking toward the beckoning horizon of hope, will receive from the love-ladened lips of the morning of tomorrow, the countless kisses in waiting, from that great sunburst of graces of which love is chief. O Love, thou powerful, potent, irresistible, unseen force! At thy shrine we bow, to arise clothed in attributes divine; at thy altar we sip from your cup of tenderness life's choicest nectar, wherein the message of Good-will to All Mankind partakes of the enduring Golden Rule heart-force as our daily conduct guide! The sad truth is, the world thus far only *sips*. Hasten the day, O King of Progress, when all shall freely *drink* at this perpetual fountain of good; of this source of measureless uplift, this mother of the fraternal bond that causes all the children of men to feel their kinship, their universal brotherhood! With a heart of compassion, and with fingers of tenderness, King Love, with his magic touch, sweeps the vibrating strings of the harp of life; and lo, the inner-man is made anew as the soft strains of his sweet melodies make us captive. This is the music of the heart—the gentle, mystic, binding, corrective, inspiring influence that impels that nearer approach to the brotherhood of man. It is the song of the heart; the one that moves the world most; the one the world loves best. Love softens, refines, purifies, dedicates; sets one apart, and makes each a part of all; it paints upon the face of its possessor the sum-total of the graces of life; it is as balm-of-gilead unto our souls; it is the beacon-light pointing us the way to and through that gorgeous goal o'er-arched with pearls of peace and inlaid with heart-jewels of endless good.

LOYALTY—Disloyalty.

Say a good word concerning your business competitor. It will do you no harm. Nay, it will help you. Why not rejoice in his success! Success is a beautiful thing. Would you not like to have it yourself? Then deny it not to your neighbors—not even in your thoughts. A great soul is better than a big business. Col. A. K. MacClure, the American editor, says concerning Abraham Lincoln: "Another very marked feature of Mr. Lincoln's character was his patient and generous forbearance with all who were unfriendly to him. I never heard Mr. Lincoln utter a single sentence of resentment against anyone, and I have never met any person who claimed to have heard him speak vindictively against even his bitterest foes. The beautiful sentence of his inaugural—'With malice toward none, with charity for all'—was a perfect reflex of the heart of Abraham Lincoln."

MEEKNESS—Vanity.

Some men are unpopular because they are hard to approach. They have an air of social superiority which chills you to the bone. Richard H. Dana, who wrote "Two Years Before the Mast," failed in everything, except literature. An American senator says: "He was a learned lawyer, an aristocrat by nature, a man of eminent powers, but he scorned the opinions of inferior men." Unconsciously, he breathed the spirit of Horace, the Latin poet, who wrote: "I hate the vulgar crowd and keep them at a distance." Thank God the crowd has improved somewhat since the days of Horace. There is no man so poor, so ignorant, so unlettered, so eccentric that he cannot tell you something you do not know. All my experience teaches me to strike hands with Henry George, when he exclaims: "I am for men."

Fielding: O vanity, how little is thy force acknowledged or thy operations discerned! How wantonly dost thou deceive mankind under different disguises! Sometimes thou dost wear the face of pity; sometimes of generosity; nay, thou hast the assurance to put on those glorious ornaments which belong only to heroic virtue.

Macaulay: Alas, for human nature that the wounds of vanity should smart and bleed so much longer than the wounds of affection!

Adam Smith: Vanity is the foundation of the most ridiculous and contemptible vices—the vices of affectation and common lying!

Quarles: Every man's vanity ought to be his greatest shame; and every man's folly ought to be his greatest secret.

Pope: Every man has just as much vanity as he wants understanding.

Shakespeare: A golden mind stoops not to shows of dross.

MERCIFUL—Pitiless.

Experience is a great teacher. And among the many lessons taught by experience is—sympathy. What we have realized in ourselves we can more fully appreciate in others. In the hour of trouble let me have the sympathy of some mortal whose heart has been broken by a similar experience. Henry Clay Trumbull, hearing that a neighbor with whom he had no acquaintance had just lost his daughter by death, stepped across the way and calling upon the unfortunate man said, "I do not know you, but I know what you are passing through." What a splendid manifestation of sympathy. Listen to the words of the Rev. Charles Deems, with reference to the loss of his child: "It was as though I had been stabbed in the heart with a dagger of ice. Oh, how different the far and the near! A quarter of a century lies between that death and this writing but that dead babe today has more power over me than any living man. He walks the streets with me. He goes to all the funerals of infants. Before his death I did not know how to talk at the funeral of a babe. Now I know at least how to sympathize with the parents. When a man comes into my house and tells me with quivering lips that there is a baby lying dead in his home, I go with him, led by the hand of a little child whose mortal body was buried a quarter of a century ago."

MODESTY.

J. Beaumont: It is remarked that the modest deportment of real wise men, when contrasted to the assuming air of the young and ignorant, may be compared to the differences of wheat, which while its ear is empty holds up its head proudly, but as soon as it is filled with grain bends modestly down, and withdraws from observation.

Sir Isaac Newton: I know not what the world may think of my labors, but to myself it seems that I have been but a child playing on the sea-shore; now finding some pebble rather more polished, and now some shell rather more agreeably variegated, than another, while the immense ocean of truth extended itself unexplored before me.

Marcus Antoninus: Be simple and modest in your deportment, and treat with indifference whatever lies between virtue and vice. Love the human race; obey God.

Gray: Full many a flower is born to blush unseen and waste its sweetness on the desert air.

Goldsmith: Modesty seldom resides in a breast that is not enriched with nobler virtues.

Tupper: Modesty winneth good report, but scorn cometh close upon servility.

Hafiz: Modesty is a sweet song-bird no open cagedoor can tempt to flight.

Demades: Modesty is the citadel of beauty and virtue.

MORALITY.

Bruyere: We are come too late, by several thousand years, to say anything new in morality. The finest and most beautiful thoughts concerning manners have been carried away before our times, and nothing is left for us but to glean after the ancients, and the most ingenuous of the moderns.

Shaftesbury: If we are told a man is religious we still ask what are his morals? But if we hear at first that he has honest morals, and is a man of natural justice and good temper, we seldom think of the other question, whether he be religious and devout.

Johnson: The morality of an action depends upon the motive from which we act.

Joubert: Morality is a curb, not a spur.

MOTE AND BEAM.

Bible: And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

MOTHER.

"Search the long annals of proud Rome and Greece,
The tombs of war, the chronicles of peace.
Ransack the old and modern rolls of fame,
To fit the brightest splendor on a name,
The name above all names is MOTHER."

The greatest word is God. The deepest word is Soul. The longest word is Eternity. The swiftest word is Time. The nearest word is Now. The darkest word is Sin. The meanest word is Hypocrisy. The broadest word is Truth. The strongest word is Right. The tenderest word is Love. The sweetest word is Home. The dearest word is Mother.

Elizabeth Stuart Phelps used to say that "Everybody's mother is a remarkable woman." In that sentence you may find a kind criticism and a great compliment. There is no human name so enshrined in humanity's affection like the name of mother. Everything, for most of us, which is sweet, beautiful, lovely and holy, clusters about that name. Think of mother and you think of home. Think of home and you think of the Bible. Think of the Bible and you think of Christ. Think of Christ and you think of God. To many a

youth and maiden a thousand miles away from home, the name of mother has the value of religion, pure and undefiled, and enshrined in a living personality. Mother and Home are the tenderest notes on the keyboard of the human heart. Woe to the man who does not respond to the music of those two words.

One of the most important chapters of history will be entitled "A Mother's Influence." Who will write that wonderful story? The two brightest names in modern history are Lincoln and Cromwell. Lincoln affirmed, "All that I am or hope to be I owe to my angel mother." Of Cromwell, the historian says: "No other member of his family, neither his wife or father, influenced him as did his mother. He followed her advice when young, he established her in the royal palace of Whitehall when he came to greatness, and when she died he buried her in Westminster Abbey." A plain, robust, substantial character she must have been, for, the historian adds, "She cared nothing for her son's grandeur." Her only thought seemed to be for his welfare and comfort and the honor of his name and reputation.

From the mother of Augustine to the mother of John Wesley, and from the mother of John Wesley to Victoria, the mother of Edward VII., the story of Christian motherhood has been the brightest thing on the page of history. Henry Ward Beecher, whose mother died when he was three years old, said, "No devout Roman Catholic ever saw so much in the Virgin Mary as I beheld in the childhood vision and memory's dream of my sainted mother." That angel form was ever present in the life of the great preacher. She haunted his thoughts in youth. She hovered over the study hours of his maturity. She lingered near the sacred desk as her famous son entered the holy of holies in the house of prayer and petition. She stood by him in the moments of his fierce oratorical conflicts when he stood before angry mobs and opposing elements. I sometimes think that the sweetest mother is an angel mother—a mother who has passed over the Jordan flood, and for whom we wear the white flower of a never-failing memory.

James G. Blaine, the famous American statesman, doted upon the fond memory of his mother. He says: "The last message my mother left, in her conscious moments, was for me. The last word she uttered was my name." Daniel O'Connell, the magnificent Irish orator, when he first heard of the institution of slavery, exclaimed: "When first I heard of the idea of property in man, it sounded to me as if some one was trampling upon my mother's grave!" What a telling comparison plucked from the wing of memory! What an eloquent tribute to the one whose revered remains rested in that grave! This chain of sacred contributions, like a necklace of jewels, like a rosary of fond memories, like the glittering flash of an ever-recurring thought, like a thing of beauty forever, runs through all the pages of history and biography. How poor the man who has never felt the presence of a mother's kiss and in the corridors of whose memory there lingers no sound or echo of a mother's voice.

The first university is the university of the home. Here the hours for recitation are —the Morning, the Noon and the Night. Here we find the Round Table of infancy and childhood. Here are discussed the problems of the present hour and the possibilities of coming years. Here sit the scholars of youth and maidenhood. Here are enthroned two great chairs—endowed by destiny and sustained by human affection—Fatherhood and Motherhood. The greatest university in the world is the home. Said George Herbert: "One good mother is worth one hundred school masters."

The Home! Here the child begins the study of nature and human nature. Between the two heads of the table what a vast territory for the inspection of infant eyes and dissection of youthful hands! Was ever a boy born blind or a girl born who could not see? The most sensitive thing in the universe is the soul of a little child. What impressions are being made on the camera of childhood! A man's biography should be written by his own children. James H. Stoddard, the famous orator, in reverting to certain youthful memories, remarked: "My poor mother generally looked on the dark side of things, while my father was extravagantly optimistic." And so a wise Providence had arranged it, that in the home life, all human characteristics should meet, and all human eccentricities should find a proper balance. Youth and age, ignorance and experience, courage and caution, hope and fear, the spirit of conservatism and the spirit of aggression, all find their co-ordination in the home life.

The greatest letters ever written, measured by their influence, were written by a mother's hand. These are the genuine love letters of the world. Written in the red ink of human affection, baptized with the tears of spiritual anxiety, and caressed by the hands of an unselfish devotion. No wonder the young lad from the country said that he found three things in his mother's letter: Money, Love and Tears. This is the trinity of a mother's love made manifest.

A mother whose name has passed into history once wrote to her boy, saying: "If you could see me kissing your picture and

then, after awhile, taking it up again, and, with tears in my eyes, calling you 'My Beloved Son,' you would comprehend what it costs me, sometimes, to use the stern language of authority and even to occasion you moments of pain."

The mightiest prayers ever offered have ascended from a mother's lips. "My mother's prayers haunt me like a ghost!" said the conscience stricken sailor when slipping down the ratlines one night as though stung into nervousness by an unwelcome thought. "I knew that my mother would be praying for me," said one who became a famous American bishop. "I knew that my mother would be praying for me—and it helped me!"

The swiftest thing in the universe is a mother's prayer. From London to Edinburgh in a flash! From Edinburgh to Montreal in a flash! From New York to San Francisco in a flash! From San Francisco to Vancouver in a flash!! Oh, what a wonderful arrow of light, tipped with fire, aflame with love, winged with faith and vibrating with spiritual force. A mother's prayer is a thought of love passing through the universal heart of God and on its way from soul to soul. I seem to hear the reply of the Bishop of Hippo to the mother of Augustine, who came beseeching him to pray for her skeptical son—"Depart, good woman," said he, "the child of so many prayers cannot be lost!"

The greatest sacrifices for the church have been made by Christian mothers. Bishop Simpson was the only son of a widowed mother, and when, as a young man, he felt called upon, with a great fear and embarrassment, to inform his mother that he must leave home for a period of years in order to study for the ministry; so great was his hesitation that he remarked in recalling the event: "I feared that it might almost break her heart to propose it." But the mother was not surprised or disturbed. This was her answer: "My son, I have been looking for this hour ever since you were born!"

There is no influence in the world today, like the influence of a Christian mother. No better illustration of that fact can be given than the following brief paragraph from a popular periodical: "Howard J. Wethmer, of Pittsburg, U. S., has received through the mails his gold watch, which was stolen while he was on a visit to his father's home, Blossburg, some weeks ago. The watch bore the inscription, 'From Mother to Howard, August 17, 1892, on his twenty-fourth birthday.' In returning the watch the burglar writes, 'I am sorry I caused the owner of this watch worry and anxiety. It was taken when I happened to drop in on your father's farm some time ago. The word "Mother" appeals to me, and I am prompted to return it to you because it is your mother's gift.' Mr. Wethmer declares if the burglar will only make himself known to him, he will not only refuse to turn him over to the authorities, but will buy him a gold watch for himself." No class of persons in the world has tested the power of a consecrated life like the mothers of Christendom. The mother of Alfred Tyng was distinguished for force of character and wonderful faith in God. When gasping for breath in her dying hour, she heard her husband express some anxiety about the future welfare of their children and this was her confident reply: "My dear, give yourself no uneasiness about my children. God will bring them all to Himself; this is His covenant with me." This woman was on speaking terms with God. She knew what Jehovah was going to do. He had taken her into His confidence. The secret of the Lord was with her.

One of the greatest compliments ever paid to a mother was expressed in these words: "She understands me!" Who understands a boy like his mother? There was only one person in the world who understood Thomas Carlyle—and that was his mother. "If he would only be satisfied," said his mother, "but I have learned that when he does not find fault he is pleased, and that has to content me." That mother understood her boy, and learned to write when she was over seventy years of age, in order that she might correspond with her son who had now become famous. Small wonder that in her last years he exclaimed: *"No able man ever had a fool for a mother."*

When fifty-eight years old Carlyle wrote the following beautiful epistle to his aged mother: "Dear old mother, weak and sick and dear to me, what a day this has been in my solitary thoughts! For, except a few words to Jane, I have not spoken to anyone, nor, indeed, hardly seen anyone, it being dusk and dark before I went out—a dim, silent Sabbath day, the sky foggy, dark with damp, and a universal stillness the consequence, and it is this day gone fifty-eight years that I was born. And my poor mother! Well, we are all in God's hands, surely God is good. Surely we ought to trust Him, or what is there for the sons of men? O my dear mother, let it ever be a comfort to you, however weak you are, that you did your part honorably and well while in strength, and were a noble mother to me and to us all. I am now myself grown old, and have various things to do and suffer for so many years, that there is nothing I ever had to be so much thankful for as the mother I had. That is a truth which I know well and perhaps this day again it may be some comfort to you. Yes, surely, for, if there has been any good in the things I have uttered

in the world's hearing, it was your voice essentially that was speaking through me, essentially what you and my brave father meant and taught me to mean, this was the purport of all I spoke, and wrote. And if in the few years that may remain to me I am to get any more written for the world, the essence of it, so far as it is worthy and good, will still be yours.

"May God reward you, dearest mother, for all you have done for me. I never can. Ah, no, but will think of it with gratitude and pious love so long as I have the power of thinking and I will pray God's blessing on you now and always."

And when the mother of Thomas Carlyle was gone from earth forever, how lonely was this strange and sad philosopher! How earnestly he could have breathed a prayer in the language of the following pathetic lines:

"Mother, come back from yon echoless shore,
Take me again to your heart as of yore.
Over my slumbers your loving watch keep,
Rock me to sleep, mother, rock me to sleep."

There is only one absolutely unselfish and God-like love. It is a mother's love. A mother's love is the best illustration of God's love. A mother's love is the best guarantee of God's love. The God who can create a mother's heart! God is Love, and Love is the mother-heart of God. Theodore Parker was the first, and, so far as I know, the only preacher who, in his public prayers, addressed God as "The Father and Mother of us all." Oh my friend, read your theology beneath the candle-light of a mother's love. That theology is hard, cold, stern and unbending which cannot find a place in the heart of a mother. Oh happy phrase, "The mother heart of God!" And let us thank Kipling, too, for those glorious lines, fit for the monument of a great soul—

"If I were hanged on the highest hill,
I know whose love would follow me still;
If I were drowned in the deepest sea,
I know whose tears would come down to me;
If I were damned in body and soul,
I know whose prayers would make me whole.
Mother o' mine! Mother o' mine!"

And when you chance to meet some poor, besotted, sin-cursed, prodigal—shunned by man and forsaken by God—No, not forsaken by God, for God has never forsaken a soul created by the breath of His power—if some poor wandering child of Time should stagger across your path, I beseech you, remember, that—

"No matter how wayward his footsteps have been,
No matter how deeply he's sunken in sin,
No matter how low is his standard of joy,
Though drunken and loathsome—
HE'S SOME MOTHER'S BOY."

Is there any love on earth which will equal a mother's devotion? I quote: "Mr. Gladstone gave in Parliament, when announcing the death of Princess Alice, a touching story of sick-room ministration. The princess' little boy was ill with diphtheria; the physician had cautioned her not to inhale the poisoned breath; the child was tossing in the delirium of fever. The mother took the little one in her lap and stroked his fevered brow; the boy threw his arms around her neck, and whispered, 'Kiss me, mamma;' the mother's instinct was stronger than the physician's caution; she pressed her lips to the child's and lost her life."

Oh glorious memory! Star-lit memory! Memory aflame with a thousand thoughts—memory and memories—memories of home, memories of the fireside, memories of the vesper hymn, memories of a mother's voice, memories of a mother's good-night kiss; memories of a last farewell; memories of the green sod—memories—memories—sweetest music of the past. Listen to the tribute of a loyal heart: "The one perfume, preferred by her, with which my mother was wont to touch her handkerchief when I was a boy, is as distinct to memory now as to my sense of perception then, yet no more definite than the subtle aroma and bouquet of her personality, a spirit-perfume, defying description, which is with me still as when her immediate presence diffused it here, though thirty years have passed since she added her fine fragrance to the aggregated sweetness of heaven."

I have been out at eventime
Beneath a moonlight sky of spring,
When earth was garnished like a bride,
And night had on her silver wing;
When bursting leaves and diamond grass
And waters leaping to the light,
And all that makes the pulses pass
With wilder fleetness, thronged the night;
When all was beauty—then have I,
With friends on whom my love is flung
Like myrrh on wings of Araby,
Gazed up where evening lamp is hung;
And when the beautiful spirit there,
Flung over me its golden chain,
My mother's voice came on the air,
Like the light droppings of the rain,
And resting on some silver star
The spirit of a bended knee,
I've poured her low and fervent prayer
That our eternity might be
To rise in heaven like stars at night
And tread a living path of light.

Young man, I appeal to you in the words of a brave soul, when I quote, for your inspiration, the following lines written by a queenly hand—"It seems to me if I were a boy with a mother, I would let my right hand forget its cunning, and my left hand forget its nerve and might, before I would let my mother's hope in me, my mother's belief in me and my mother's expectation for me, die."

OBEDIENCE—Disobedience.

Montaigne: The first law that ever God gave to man was a law of pure obedience: it was a commandment naked and simple, wherein man had nothing to inquire after, or to dispute, forasmuch as to obey is the proper office of a rational soul, acknowledging a heavenly superior and benefactor. From obedience and submission spring all other virtues, as all sin does from self-opinion.

Carlyle: Obedience is our universal duty and destiny; wherein whoso will not bend must break; too early and too thoroughly we cannot be trained to know that "would," in this world of ours, is a mere zero to "should," and for most part as the smallest of fractions even to "shall."

Henry Giles: No principle is more noble as there is none more holy, than that of a true obedience.

Shakespeare: Let them obey that know how to rule.

OBSTACLES.

Obstacles are blessings in disguise! They develop the elements of success, the mental initiative to think of the best way to overcome them; they call into action the courage that moves us on to the goal of worthy ends. The more obstacles you overcome, the easier your victory over the next, each victory giving added strength, until, after a time, you almost wish for things of a more difficult nature—something to add zest to action.

To have every thing just as we like makes us weaklings, while to have things go wrong, and yet fight them with a smile, is to develop those stalwart traits that commend a person to his fellows. Those who meet obstacles in bold, manly and courageous way, turning defeat into victory, are honored by all, and are the most useful citizens. *Obstacles make a man a man!* They bring out the best, they develop the best, they portend the best.

Men of indomitable wills, having overcome their obstacles, have given the world all we cherish most. The psychological effect of failure is extremely depressing to most people, while the opposite feeling of satisfaction that comes of success is a boon and source of good that keeps its favored sons in line of advancement. Do not be discouraged by the failure of others: be encouraged by the success of others. There are those who are always saying, "It can't be done," meantime, there are others doing that very thing. At every turn both are to be seen. We see what we look for, what we are inclined to see, what we are capable of seeing. *Look for the evidences of success!* When in need of a word of encouragement, lend ear to Emerson, who says: "He who *thinks success*, has turned his back on failure."

OPPORTUNITIES.

To every man God has given a place, a work and a destiny. Happiness and success depend on finding your place and your work. There is some one thing which you can do. You can do it better than anything else. You can do it better than anybody else can do it. If you don't do it, it will remain undone for all time and eternity. Let no man deceive you. You are not a cipher in the divine thought. You are in the world and there is some special work in the world for you to do. Success and happiness depend on finding your place in the plan of God. It is your business to find your place. "Man is man and master of his destiny." Man is the victim of circumstances, but man is the biggest circumstance in the realm of the circumstantial. God has a man for every emergency and an emergency for every man.

OPTIMISM—Pessimism.

Optimism may be defined as the doctrine that the order of things is for the best, being capable of producing the greatest good; the disposition to look on the bright side of things, to expect the best, hope for the best, work for the best, believing always that the best will come to pass; that, though things may appear contrary to our interest, yet to accept adverse irrevocables as for the best, whether they so seem or not. The spirit of optimism is the spirit of youth: the spirit of youth should be life-long. When the adverse winds of failure send our bark of hope onto the rocks, let us exercise the self-rescuing agency of optimism, optimism of the spirit of youth, the springtime, the birth-source of new born resolves.

Pessimism is an ever recurring cloud that obscures the vision, turns all desirables awry, kills ambitions, robs us of joys, and strews our pathway with the wreckage of despair. The remedy for pessimism is optimism—keep your mind obsessed with the bright side of life. "Be not disturbed by trifles: trifles make up life." Enlarge your small roses of life to sun-flower size. Pessimism means dependency; optimism independence, individuality.

Self-help we need most. Make self-reliance your best friend. Counsel with and lean on your inner self. It is stronger

backing than advice from others. You may question your decisions, and your ability to reach wisest conclusions, but to think for yourself is proof of optimistic self-development and self-dependency. If you want a thing done right, do it yourself. Dependence is slavery. You are physically independent: why be mentally dependent? Are you an optimist or a pessimist? "Know thyself." Self-examination acquaints us with ourselves, with the good and bad, our strength and weakness, and here we have the one true confessor, the great discovering agency of our latent powers, the revelation that sets us free, free in the halo of the sunshine of optimism.

Let us strive to be a self-propelling machine with success and usefulness as our aim; let us force ourselves into successful self-supervision; let us keep to our appointed work, with a smile; let us keep a true course, and when blue days come, as they will, think of the numberless beauties and blessings of life, submit ourself to the engulfing flood of "all is well," then with ease we can "keep on keeping on;" let us put forth greater effort, show more zeal, and stubbornly refuse to yield to the "demon" of pessimism. Resolve each morning to improve on your yesterday: you may not, but *high purpose* is well-nigh invincible.

Turning from the doubts, fears and tears of the dark side of life, from the chilling winter-blast of the untoward, let us have our awakening in the spirit of Easter lilies, of springtime breeze, of June-time rose, of violet fragrance, of all the melodies and harmonies of life. Let us take our comedy of errors goodnaturedly, coining them into golden advantages. The twinkling eye, the cheery laugh, the cheerful mien, the big broad smile, intermixed with tactful ways, result in better days. When these and kindred powers self-upbuilt are deeply inwrought into our being, we have then sown for an early garnering of the golden grain of useful endeavor.

Face the issues of life with a smile on your face, the sunshine of gladness in your heart, a *will* to *do* your part, and many good things shall be your portion. If you look for it, you shall see the "silver lining;" you shall partake of its rich rewards.

Keep your fountain of youth forever bubbling with optimism!

ORATORY.

A modern philosopher has remarked: "You might build a barn along side of St. Paul's Cathedral and put Phillips Brooks in the barn, and there would be no question as to the result—the Cathedral would be empty and the barn would be full."

The pulpit is the throne of eloquence. There is no substitute for good preaching. A cold pulpit means a dead pew. A preacher without a message means a church without influence. Perfection of organization will never atone for a lack of power just behind the sacred desk. The "tongue of fire" is the consecration of great thoughts winged with all the force of an earnest soul. Rev. William Perkins wrote on every book in his library: "Thou art a preacher of the word, mind thy business."

An orator! A living man before living men! What can equal the effect of the human voice, when soul touches soul and the spirit takes fire within. An orator imparts life, force, vigor, vitality and strength. The words of the speaker are as subtle as radium in the rock, as distinct as the lightning in the cloud, as strong as the current in the sea and as tenacious as the lingering notes of unforgetable music.

The orator possesses a secret. It is the gift of thinking aloud. It is the talent for thought impartation. It is the faculty for mental arousement. It is the genius for spiritual reciprocity. An orator deals in thought, plays on words, and by symbol, gesture, and idea operates upon the human mind for instruction, entertainment and inspiration. Emerson, who was a skillful writer but an imperfect speaker, exclaimed, as he listened to Wendell Phillips rolling out his well modulated sentences, with point, polish and precision: "If I only knew his secret."

A great subject is the foundation of a great discourse. A great theme dignifies the man who presents it. A great occasion provides the opportunity. Numbers, place, subject, personalities and an impending crisis, create an atmosphere surcharged with electricity.

Equipment.—First, the VOICE. A voice which is calculated to stir, arouse, quicken, and sometimes annoy is a very effective instrument. The direct influence of an orator's personality is only limited by the carrying power of his voice.

Second, ARTICULATION. The clear enunciation of each word is a fine point in public speaking. A distinct utterance is far reaching. You may speak loud and not be heard. There is music in a word when it is well spoken. It was said concerning the oratory of Daniel Webster that "every word weighed a pound."

Third, VOCABULARY. There is a science of language. An orator should know the weight of words. There is color, size, music and atmosphere in a word. The adjective is the qualifying member. Some public speakers have a genius in the use of the adjective. Words are thought symbols. How Robert Louis Stevenson loved and studied words! The richer your vo-

cabulary the more expressive are your forms of speech. The man who uses words carelessly is not a clear thinker.

Poetry is the perfection of prose. Poetry is the musical combination of words. There is always a poetical quality in the utterances of a great orator. There is a certain sweep and swing—a peculiar rhythmical cadence which is powerful in its appeal. Isaiah is the world's greatest orator. He of all spokesmen possessed the richest vocabulary. How musical are his sentences. How winsome his words. His paragraphs are rich in color, symbol and allusion. His climaxes are creations of the highest order. How beautiful are his sentences: "The wilderness shall bloom as the rose"—"Arise and shine for thy light is come"—"He shall feed his flock like a shepherd"—"The Isles shall wait for thy law"—"Awake, Awake, put on thy beautiful garments oh Jerusalem!" There is a touch of genius in every utterance of Isaiah.

Fourth, A WELL EQUIPPED MIND. An orator can never know too much. Words, ideas, incidents, events, facts, theories and suggestions have all their relative value to the public speaker. The most ignorant man in the community may be able to tell him something which he ought to know.

The genius of the orator is in his ability to marshal his facts and organize his ideas. Daniel Webster, referring to his most famous speech, his reply to Hayne, affirmed that all that he had ever read, memorized, seen, imagined or known, took fire in his brain. There is no inspiration without preparation, and general information is sometimes as important as the facts, figures and statistics gathered in general preparation.

Fifth, PRACTICE. The man who aspires to be an orator will never despise an opportunity to speak in public. Audiences must be studied. Auditoriums must be measured. You can do some things with a crowd which would appear ridiculous if perpetrated on a parlor group. Naturalness of style suits every emergency, but there is an elevation of tone and a peculiar animation of spirit necessitated by the great audience and supreme occasion. Young man, get on your feet! Fair maiden, speak for your Master! There is great joy in the exercise of a gift.

The Elements of an Orator's Power.—First, CHARACTER. Perhaps we should use another word—sincerity. What you are is ten thousand times more important than what you say. "Character" is what a man is. Reputation is what a man is supposed to be. Henry Ward Beecher said: "If I were a better man I could preach a better sermon."

Second, COURAGE. Emerson has said: "God offers to every man his choice between truth and repose." The most sensational thing a man can do is to tell the truth. Luther said to Erasmus: "You desire to walk upon eggs without crushing them." The over-cautious man never moves his auditors. The orator must risk his popularity in order to retain his power.

The need of the hour is men of power,
Men who are right in God's sight,
Men who are clothed with God's might.

Third, ORIGINALITY. Originality is style, manner, and personality, all in one. Originality is your way of putting things—your way of feeling. Carlyle says: "If you would be original be sincere"—but it takes more than sincerity to guarantee originality. Originality is condensation. It's putting in a sentence what another would spread through a paragraph. The original speaker takes a short cut to the human heart. He puts it in a nutshell. And he may do it by a wink, phrase, or a gesture. No orator should consent to speak in a shadow. The expression of the face is fifty per cent. An actor knows the value of the footlights.

Fourth, MAGNETISM. An orator deals with a psychological secret. He is a miracle worker. He imparts physical vitality and spiritual life. He is a mental sensationalist. He produces a thrill which can be felt if not seen. He generates electricity as a swiftly revolving wheel flings off vibrations. Magnetism is the touch of a soul on fire.

Fifth, EARNESTNESS. There is nothing so dignified as an earnest man. Soul-earnestness has a soul saving effect. Wit may sparkle in the crown of genius and humor may help a traveling evangelist, but, for the preacher, nothing wears like downright earnestness.

Sixth, PASSION. Passion is earnestness at white heat. Remember the memorable phrase of Richard Baxter: "I'd preach as though I ne'er should preach again, As a dying man to dying men."

Seventh, ABANDONMENT. Abandonment is absolute self-forgetfulness. There is a recklessness which is sublime. When the young Anglican clergyman was warned by Bishop Lavington that if he did not cease preaching like John Wesley and his followers he would "take away his gown," the young enthusiast replied: "I can preach without a gown." God grant us the gift of a consecrated recklessness. Fearlessness! Abandonment! A soul unfettered in the expression of truth!

The Secret of an Orator's Success.—The supreme secret of an orator's success is to reach the heart and conscience by the positive proclamation of a great truth. The

true orator knows the shortest road to the heart and conscience.

John the Beloved, makes a valuable contribution to our subject in the Seventh Chapter of his Gospel—seventh verse—"In the last day, that great day of the feast, *Jesus stood and cried,* if any man thirst let him come unto me and drink." What an eloquent appeal to a tired, weary, thirsty world. The thronging multitude, crowding the courts of the temple, on that last, great day of the feast, heard the most eloquent voice of history. "Never man spake like this man."—

Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea.

ORGANIZATION.

A place for every man and every man in his place. No man without a place, and no man out of his place. "Every man in his place round about the camp." This is the perfection of organization. A poor plan with a powerful personality behind it means more than a splendid plan with poor propelling power in the rear. Let us have the splendid plan wrapped up in the personality of a splendid specimen of a man. Let the emphasis be on the man; "the moving creature which hath life."

ORIGINALITY.

The first original thought generated by your brain is the first sentence in your autobiography. The man who never thinks out one pure original thought, bearing the trade mark and copyright of his own soul, has not written one sentence or paragraph on the gray parchment of time; the first scroll of which was placed in his lap by the hand of Destiny, when the inner soul said for the first time "I AM." Quarry a thought out of the gray granite of your brain!

There are few original thinkers, talkers or toilers in the world; most men are duplicates; and duplicates of duplicates, twice removed from originality. The instrument used by the thinker is an idea, white with heat, quivering with life, flashing with light, and as pointed as the opportune. The thought which transfigures us is almost always instantaneous in its unfolding. There are sudden turning points in the life of an individual. Some star of truth, shining in the deep azure of the intellectual dome for decades, has shot its first clear, piercing ray in upon the soul; and, as speedily appropriate action, matches penetrating reflection.

There is nothing that will act as a plow in the brain like a question. Question your way into a difficulty and question your way out. When you ask yourself a question and turn to yourself for an answer—then you are an original thinker. An original thinker does not ask questions and accept your answer. He asks his own questions and seeks for answers which his inner conscience will own. The way to develop your power of thought is to (1) scrutinize; (2) analyze; (3) organize; and (4) utilize. The test of your work will be in the work of utilization.

The evolution of a thought is: (1) Feeling it. (2) Thinking it. (3) Willing it. (4) Executing it. Feeling leads to thought; thought to opinion; opinion gives birth to conviction; conviction to action, habit, character, destiny. God has given you a thinking apparatus—use it. In the future the crown will be placed upon the brow of the man who will think for it. When men begin to study a subject, they turn first of all to their Encyclopedia instead of their *Intellectopedia.* The man who makes no use of his thought producer, has done all in his power to extinguish the strongest ray of light which God ever shot through the soul of man.

Men who will not work are physically lazy; men who will not think are mentally lazy. The men who will not think are more numerous than the men who will not work. Indolence is fatal to the body, and intellectual indolence is fatal to the brain. A brain unused is a brain abused. The man who will take a brain, bright, clean, fresh, and new, right from the hands of God, and permit it to rust out, ought to be—(the reader will kindly dispose of this man and oblige). God gave you your brains, not simply to make a living, but by the use of them to make some grand thought live in the world. The man who makes the best use of his brains honors God the most. Many a man turns his back on every bright ray of intellectual incandescence flashed upon his soul.

Do your own thinking. Do not let the press, pulpit, party, partner, pastor, preacher, priest, or father, or favorite, think for you. Be guided in some respects by all of these. Be governed in all respects by none of these. Think for yourself. You ought to know what you believe and the world ought to know it. The need of the hour is men who have convictions and the courage of their convictions.

The greatest luxury the world has ever known is the luxury of thinking—thinking out loud so the world can hear. Men have died for the privilege of indulging in this sacred luxury. All hail to the memory of such! An unanswerable man is an unpopular man.

It is a phrenological fact, that hard thinking and hair-shrinking bear a peculiar relation to each other. How bright and beautiful, glazed and glossed, bare and bony the exterior of a man's skull be-

comes when the phrenological hills of everlasting thought are shorn of those fine forests of brain over-brush!

Every man of strong individuality shines like a sun in a dark world. Every solar sun has its attendant moon. There are two men; the man who makes history worth recording, and the man who makes the historical record. The soldier and the scholar. The manager of men and the manipulator of manuscripts. Blazing sun, beautiful moon; Radiance, Reflection. The scholar keeps watch during the long hours of the uneventful night, till the bright sun of a stalwart personality and a vitalizing individuality appears upon the wings of the east, and then the star studded scroll of night is burned into yellow ashes and rolled out of sight.

The scholar stands with his face toward the past; the student stands with his face toward the future; the scientist kneels with his face toward the earth; the prophet stands looking steadfastly up into heaven; the original thinker mounts the aerial ship of a well-ballasted imagination, and swings up and out into thought's infinite realm, and with his atmospherical chariot as transparent as light, embraces in his sweep of thought, scholar, student, scientist and prophet.

PARDON.

Pope: To pardon those absurdities in ourselves which we cannot suffer in others, is neither better nor worse than to be more willing to be fools ourselves than to have others so.

Bible: Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.

Saadi: Virtue pardons the wicked, as the sandal-tree perfumes the axe which strikes it.

Æschines: Amnesty, that noble word, the genuine dictate of wisdom.

Bailey: They who forgive most shall be most forgiven.

Pope: To err is human; to forgive, divine!

PATIENCE—Impatience.

Heart qualities are the saving elements in a man's character. And the qualities of the heart ought to be cultivated. We ought to train ourselves to lean toward the tender side of things. Nothing will so lift a man in the estimation of his fellow men as for humanity to discover that with increasing success and added wealth a man is disposed to be considerate, kind and tender. Some years ago the eminent John Stuart Blackie became professor of Greek in the University of Edinburgh. At the opening of a college term, the students noticed that, under the pressure of cares and labors, their hot-tempered professor had become unusually sensitive and exacting. Students desiring admission were arranged in line before his desk for examination. "Show your papers," said the professor. As they obeyed, one lad awkwardly held up his papers in his left hand. "Hold them up properly, sir, in your right hand," said the professor. The embarrassed pupil stammered out something indistinctly, but still kept his left hand raised. "The right hand, ye loon!" shouted the professor. "Sir, I hae nae right hand," said the agitated lad, holding up his right arm, which ended at the wrist. A storm of indignant hisses burst from the boys, but the great man leaped down from the platform, flung his arm over the boy's shoulder, and drew him to his breast, and, breaking into the broad Scotch of his childhood, in a voice soft with emotion, yet audible in the hush that had fallen on the class, said: "Eh, laddie, forgive me that I was over-rough; I dinna mean to hurt you, lad, I dinna ken!"

PEACEMAKER—Disturber.

"Blessed are the Peacemakers," is the benediction Jesus pronounces on the lovers and workers of peace—*"Peace on Earth, Good Will Toward Men."* All the world prays for the time to come when, "They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Disturbers of the peace are the "black sheep" of the flock, bringing destruction upon individuals and nations to further an ambition, for malice or revenge. The world will be at peace when the majority become really civilized. We call ourselves "civilized," but the strife about us proves our error. War is but our bastard inheritance of barbarism, and it will be called the golden age that finds a way to rid the earth of this unspeakable crime against humanity—wars of aggression. All love and honor the apostles of peace, whose labors in the field of humanity elicit not only words of praise, but plant within the bosom of all worthy souls the flower of brotherhood: *"Blessed are the Peacemakers, for they shall be called the children of God."*

PERFECTION—Imperfection.

Our new civilization will produce a race of magnificent physique and superb physical strength. The physical director of the University of Michigan has recently announced that they have in that institution a girl who fulfills all the requirements of Michelangelo—perfect in face and form. She is the only young woman in the history of that institution who has measured up to the classic model. We shall have more such. Scientific care of the body will tend

to eliminate fads and faddists in strange and eccentric phases of thought.

PERSEVERANCE—Procrastination.

Perseverance may be defined as, the act of persevering; persistency; steadfastness; constancy; continued pursuit of an aim or an enterprise; persistency in any thing undertaken. "The king-becoming graces . . . *perseverance,* mercy, lowliness."

The great highway of perseverance leads only to success. Perseverance is the only corner stone on which great achievements rest. In final analysis, perseverance is simply consistent, continuous, unrelenting efforts, efforts in which one becomes so absorbed that nothing can divert, nothing can turn awry, his well directed energy. It carries us through most adversities; it helps us surmount most obstacles, even those that often appear insurmountable; it leads us out of the wilderness of doubts and weaknesses onto the tableland of certainty, power and progress.

In the realm of thought, the students, thinkers, teachers and philosophers of all ages have labored patiently to lift the veil of ignorance and superstition, that the myriad rays of the light of knowledge might dissipate the shadows of the dark corners of life. Men and women, almost without number, have, through persistent effort, wrought nobly in art, invention and science. The world owes much to its children of genius, yet, after all, we must keep in mind that they, too, were devotees of *continuous application.* Whether in thought, art, invention, science or material progress, the price of the furrowed brow finds recompense in the joy of *"I have done this thing—the thing I set out to do!"*

Especial emphasis must be placed on efforts for self-improvement. We get more from example than from precept; we get more from experience than from both. The process is, *desire, resolution, determination.* If you have a *will to do* or *to be,* perseverance will see you through. No adage is truer than, *"Procrastination is the thief of time."* Depending on some one else, waiting for tomorrow, trusting to luck, have taken heavy toll, not only individually but collectively, for personal inefficiency is not only personal but collective loss. Self-improvement means community improvement. The way for *us* to reform the world is for us to *reform ourselves.*

Time waits for no man. We are in a state of progression or retrogression. We are going forward or backward. The laws of God—the laws of Nature, progressively evolve us up or down. We avail ourselves of the upbuilding power of the *law* if we *will,* and if we *will not,* as violators of the law, we await the visitation of the penalty the goddess Nemesis decrees to impose. To work, to play, to rest, is the law. In work is life, in rest is death! The world's work requires men of action; they who *procrastinate* are lost. *Perseverance—advancement!*

"Perseverance, dear my lord, keeps honor bright."—Shakespeare.

"A falling drop at last will cleave a stone."—Lucretius.

Pay goodly heed to these fine lines from the late Marshall Field:

The Value of Time.
The *Success* of *Perseverance.*
The Dignity of Simplicity.
The Pleasure of Working.
The Worth of Character.
The Influence of Example.
The Obligation of Duty.
The Power of Kindness.
The Wisdom of Economy.
The Improvement of Talent.
The Joy of Originating.
The Virtue of Patience.

PERSONALITY.

There are many echoes but few voices, many islands but few continents, many mountain ranges but few great towering mountain peaks, many parties but few leaders, many instructors but few teachers, many captains but few generals, many politicians but few statesmen, and millions of people but few strong, outstanding personalities.

Personality is a superabundance of intellectual life. We live in our heads, not in our heels. We live in the spirit, not in the flesh. Life is personality: personality is life. Life is the channel of personality. Culture is the perfume of personality. Magnetism is the electric thrill of personality. Originality is the color of personality. Force is the fire of personality.

The Ladder of St. Augustine is the ladder of personality—"I am. I know. I can. I ought. I will." "I am"—consciousness. "I know"—intellect. "I can"—the will. "I ought"—the moral sense. "I will"—decision of character. St. Augustine climbed this ladder of personality. So may you, so may I. Climb it.

Personality is the great driving force. It is the throb of the pulse, the fire in the eye, the blood in the vein, the quicksilver in the brain, the lightning in the nerve, the electricity in the touch, the transfiguration in the face, the motion in the limb—the action in the soul. Personality is Life, Heart, Mind, Soul, Spirit—Godlikeness.

PHILOSOPHY OF RELIGION.

In the following article, the writer has found it best to give a setting to the sub-

ject of *PHILOSOPHY OF RELIGION* by relating it directly to the other disciplines which give it birth. In this way, the lay reader is enabled to obtain a clearer idea of its nature and purpose. For this reason, the five rather abstruse subjects, *Philosophy, Science, Theology, Psychology of Religion,* and *Philosophy of Religion,* have been thrown into one article and treated as a concrete unit—the first four subjects only so far as each relates itself to the subject of *PHILOSOPHY OF RELIGION.*

Philosophy.—Any article that carries the word "philosophy" in its title is very apt to be avoided by the general reader. This discipline has acquired the reputation for being the unapproachable aristocrat of learning, content to live far apart from the work-a-day world in the luxurious grandeur of its unreal, but self-satisfied, intellectual superiority. True philosophy is of just the opposite nature. It is the most democratic, and universally sympathetic, of all the members of the family of learning. And it is engaged in one of the most practical and important tasks of mankind.

Special science is the exclusive aristocrat of learning. Each science admits to its inner circle the chosen few, and these only when they have qualified for admission by the unquestioned possession of the blue blood of particular natural gifts. *Some* may become scientists: all *are* philosophers. In the last analysis the common people and not the highly cultured group of trained experts are the real guardians of truth. The "metaphysician-within-us," as Bergson styles the synthetic thinking power of the human mind, is the court of final appeal. Of this inner monitor, he says:

"The metaphysician that we each carry unconsciously within us, . . . as we shall see later on, by the very place that man occupies amongst the living beings, has its fixed requirements, its ready-made explanations, its irreducible propositions" *(Creative Evolution,* p. 17).

Because this "metaphysician-within-us" is the direct product of the eternal and universal creative process, it possesses an inalienable right to pass judgment upon the findings of the most highly trained specialists in every department of science who are trying to explain the universe, of which each individual—body, mind, and spirit,—is an integral part.

In this modern age of the division of labor, philosophy becomes the science of sciences. Its position and work may well be conceived of under the figure of the general superintendent of the laboratory of the universe. Having had a world turned over to it to analyze and explain, modern philosophy takes it apart and parcels it out to the proper department of science, from physics to psychology, for study.

Science.—The task assigned by philosophy is the primary work of the special sciences. When each has completed its work, it brings back the little section of the universe allotted to it and reports its findings. It now becomes the task of philosophy to reassemble these various parts into the mechanism of the whole. In the process of this work, the final test of the accuracy of the special sciences is applied. For each part must fit back into the very place from which it came. Philosophy is not asked to make a new universe, but only to explain the one that is in existence. Therefore, the parts as explained by science must reproduce the old universe in good working order. Sometimes it happens that a special science gets so carried away with the importance of its own little section of this universe that it becomes the victim of the exaggerated idea that it is the whole universe, about which the other sciences cluster as incidental parts. Several sciences have already been afflicted with this monomania; then philosophy simply sends its work back to be done again. When this reassembling of the parts is finished, there must be no parts lacking, no parts left over, and the mechanism must work. If each science has done its work correctly, and philosophy has put them together right, this will be the result.

In looking over the findings of the different sciences, modern philosophy is struck by the fact that each finds in its little section of the universe evidence of evolutionary development which begins back of, runs through, and extends beyond, its particular section. And when the parts of this puzzle have been fitted back, philosophy discovers that this evolutionary development begins with the science which is chronologically first, and, in an unbroken sequence, runs through the whole series of parts up to the present highest stage of development. That this is the unquestioned finding of each science and of the science of sciences cannot be denied. This is where you find every modern mind that has been educated in our schools and colleges. It is with this foundation knowledge that modern psychology and philosophy of religion must deal.

This swiftly moving avalanche of newly accumuated knowledge swept down upon the "metaphysician-within-us" with such overpowering force that for quite a period he almost believed that at last enough was known, and there were no ultimate questions left to be asked. But after recovering from his dazed condition, and feeling perfectly at home in his new surroundings, his irrepressible inquisitiveness again begins to assert its presence by driving him

to philosophy with the three age-long questions, in modern garb:

1. What keeps this creative evolutionary process going?
2. Whither is it going?
3. Who started it going?

Philosophy, always conservative, replies that from the beginning there seems to be indisputable evidence of an Intelligent, Benevolent Purpose running through it all; and that it is willing that these words should be begun with capital letters; beyond this, it has nothing to say. In passing, it is well to note that while the special sciences, like astronomy, geology, biology, and psychology, at the slightest provocation, rush right off into atheism, anti-atheism, and subjectivism, philosophy, the science of sciences, even though very reluctant to confess theism, will not sanction an out-and-out denial of it. Upon this point, Professor Eucken observes:

"Nor should it be a mere baseless accident that hardly one great thinker, one of those whose systems have embraced the whole of reality, has ever found a final and satisfactory solution in atheism" *(Can We Still Be Christians,* p. 105).

This suspended sentence of an Intelligent, Benevolent Purpose, though something of a gain, does not satisfy the "metaphysician-within-us." He insists that the final truth must be less or more. Yet he admits that he does not see how philosophy can go any further on the basis of the data furnished by the special sciences.

The Science of Theology.—The case for theism might have to rest here were it not for the work of the discredited theologian. Because of the existence of an inexcusable prejudice against him on the part of the *liberal* sciences—which love to accuse him of bigotry—the theologian is forced to occupy the anomalous position of an interloper. Though he is educated in the same universities side by side with their trained workers, though in all of his general education he is able to hold his own in any open intellectual contest, though he takes the extra precaution to spend several additional years in a graduate institution to fit himself thoroughly for his special line of work, though he is just as honest intellectually, though he is just as sincere and courageous in his search for truth, though he uses the very same inductive method as empirical science, though he is engaged in the same kind of work upon the very same universe, though he deals with the same kind of data,—yet the scientific trust will not admit him into its closed corporation of learning, or recognize his work as legitimate or reliable. It is for this reason that when philosophy parceled out the universe for study, he alone, of all the learned specialists, was ignored and assigned no task.

He could not help noticing that the whole department of science in which he has specialized with all of its data and problems was ignored as though it did not exist. Curiously enough, the three major age-long questions were left unassigned. Realizing that some day this oversight would cause serious complications, he swallowed his slight, picked up the left-over parts of the universe, took them to his laboratory and began to analyze and study them. This is how it happened that when the day of reckoning finally came, and the "metaphysician-within-us" was demanding of modern philosophy a more satisfactory answer to his three questions, and it was unable to give any, that the theologian was in a position to render valuable assistance to each.

He modestly acknowledged that he did not claim to know as much about the technical make-up of the separate units of the universe as the scientist, he did not pretend to know as much about the way the different parts fitted together into the mechanism of the whole as the philosopher; these had not been his special field of study, but he had spent his life and devoted his intellectual gifts to the study of the three questions propounded by the "metaphysician-within-us," and he believed he could throw a little light upon the problems they raised. The second and the third questions he frankly admits run off into the realm of speculation; but the first—What keeps this creative evolutionary process going?—he insists belongs to the realm of pure science.

The Psychology of Religion.—He is willing to concede that, even in answering this question, all of the evidence which can be obtained from the special sciences, from astronomy to biology, leaves the nature of the ultimate power a matter of inference; but he points out that with the birth of the human mind the whole problem is altered. From that moment, the conscious, intelligent experience of the individual becomes an important source of information. This conscious, intelligent experience in the individual manifests its most powerful reaction to the religious idea. The theologian is perfectly willing to admit that, at the point where religious emotions and concepts enter the individual, their analysis is a legitimate part of the work of the psychologists, and he is perfectly willing to allow psychology to dissolve these emotions and concepts into their natural elements; for this does not in the least affect the validity of his findings. He will not even quarrel over the different kinds of religion. In his work, no genuine religious experience has been discarded. Every religious emotion and concept which has

stirred the human heart and mind is given its legitimate place and allowed full credit for all that it has accomplished. The scientific theologian is not partial; truth asks no favors. After all other claims have been allowed, four historical facts remain with which science must reckon: First: "The best fruits of religious experience are the best things that history has to show" (Prof. James, *Varieties of Religious Experience*, p. 259).

Second: The best fruits of religious faith are those which have come from the Christian Religion.

Third: The best fruits of the Christian Religion have come from the personal influence and inspiration of its founder, Jesus Christ. When cut loose from His personality, it instantly degenerates.

Fourth: A careful analysis of His personality reveals the fact that His intellectual, moral and spiritual pre-eminence and power are the direct product of His belief in, and conscious fellowship with, a Personal God, whom He believed to be the Creator of this universe, its Sovereign Sustainer, and the loving Father of all Mankind. Take away any one of these three beliefs, and it is impossible to get the complete personality of the historical Jesus.

There is no theology in these four conclusions. They are all still within the realm of pure science, for they present nothing but the elemental empirical facts of personal and social history. But science cannot get away from this *fact of theism*,—it is the biggest outstanding fact in human history.

The Philosophy of Religion.—While the special sciences keep up their protest against admitting these findings of the scientific theologian upon an equality with theirs, philosophy, the science of sciences, after a careful examination of them, is compelled to acknowledge that they are identical in character with those of all the other branches of empirical science, that they are undeniable, valid, and so must be recognized and received. Philosophy is always fair when it has the facts before it. Thus the Philosophy of Religion is born. This new data of the theologian must be admitted. The first thing it does is to force the Intelligent, Benevolent Purpose of the special sciences completely over into the realm of theism. Since the birth of the human mind, it is clearly evident that the creative evolutionary process, which at this point was turned into spiritual channels, owes its highest intellectual, esthetic, moral, and spiritual achievements to the influence of theistic faith. The writer has taken the trouble to trace back this influence to the point where it first began to operate upon the original preferential functions of the human mind when breeding and feeding were displaced by man's start upon his eternal quest for The Good, The Beautiful, The True. (See *The Science of Prayer*, p. 30.)

Up to this point, which includes the whole human drama, the theologian is dealing with historical facts. Setting aside all other arguments for the moment and meeting the modern upon his own ground, the inference is fair that the Intelligent, Benevolent Purpose of the special sciences which becomes a Personal God just as soon as human consciousness develops to the point where it is able to recognize personality, is a Personal God from the beginning. The creative evolutionary process which philosophy found to be one continuous unbroken sequence of uniform development from the very beginning to the present highest stage of civilization must have back of it the same unchanging cause. That Personal God, whose conscious influence and fellowship is the mightiest factor in the development of the greatest personality and in the best fruits of human history, is the Being who conceived the original idea of such a universe, who created it, started the creative evolutionary process going, presides over its operation, is imminent in it all, and guides its destiny with unfailing precision toward that divine far-off event to which the whole creation moves.

This is a brief sketch of the way modern philosophy of religion proves Theism and Historic Christianity integral parts of the cosmic process.

POLITENESS—Incivility.

Every man is a hero to somebody and the consecration of his influence depends on knowing how to treat that "somebody." The time to treat people right, socially, is when and where you meet them. You may meet them in the kitchen, in the carriage, on the stairway, below the stairs—wherever you meet them be man enough to act without condescension and with every consideration of chivalry and politeness. Thackeray took particular notice of the fact that when he met Father Mathew at a private dinner party, the Apostle of Temperance always found occasion to exchange a friendly grasp of the hand and a few genial words with the butler or the footman, to make benevolent inquiries of them concerning their wives and children, and to show a kindly acquaintance with their domestic affairs.

Henry Clay: In all the affairs of human life, social as well as political, I have remarked that courtesies of a small and trivial character are the ones which strike

deepest to the grateful and appreciating heart.

Chesterfield: True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.

Macaulay: Politeness has been well defined as benevolence in small things.

Joubert: Politeness is to goodness what words are to thoughts.

POSITIVE—Negative.

Wherever you find a page of human history which glows with a peculiar splendor there you will find the picture of a stalwart hero standing alone for God. When humanity began its march in the world there was just exactly one man in the procession; and whenever humanity begins a fresh march God always selects one man to lead the way. Be a hero and lead the procession! Stand fast, stand firm, stand erect, stand alone, stand for God! Stand with your back toward the past, and with your face toward the unfoldings of God's plan and purpose for humanity. Stand, and having done all—Stand!

PRIDE.

Emerson: Pride is handsome, economical; pride eradicates so many vices, letting none subsist but itself, that it seems as if it were a great gain to exchange vanity for pride.

Shakespeare: He that is proud eats up himself; pride is his own glass, his own trumpet, his own chronicle; and whatever praises itself but in the deed devours the deed in the praise.

Beecher: When flowers are full of heaven-descended dews, they always hang their heads; but men hold theirs the higher the more they receive, getting proud as they get full.

Joaquin Miller: Men say, "By pride the angels fell from heaven." By pride they reached a place from which they fell!

Richter: There is a certain noble pride through which merits shine brighter than through modesty.

Lowell: Pride and weakness are Siamese twins, knit together by indissoluble hyphen.

Bible: Pride goeth before destruction, and an haughty spirit before a fall.

South: There is none so homely but loves a looking-glass.

Pope: Pride, the never-failing vice of fools.

PROGRESS—Retrogression.

All advancement may be termed *progress*, whether in art, knowledge, proficiency, ideal or material things. Nature provides no middle ground. We are in a state of progression or retrogression. To stand still is to retreat. Life calls for action and reaction to play back and forth, as the flying shuttle of a loom. Inaction, inertia, death!

All is governed by law. We are born, we live and have our being in obedience to the Great Law. Progress depends on knowing and observing its particular statute, which may be regarded as requiring: Adaptability, Ambition, Cheerfulness, Consideration, Concentration, Determination, Devotion to Purpose, Earnestness, Energy, Enthusiasm, Honesty, Politeness, Refinement, Sincerity, Self-Reliance, Tact, Wisdom, Zeal; the Hustling Habit; the Can't-Give-Up, Never-Surrender Spirit; and their kin. Form an indissoluble union with them all, and may you never cease to grow in grace.

To have an idea is to progress. Ideas move all, control all. Your flesh and bone counts but little—*your idea is you.* People without ideas are as driftwood floating down stream; those with them are swimming up the river of progress to the high vantage ground of things worth while. Think! Have ideas of your own! The eloquent Dr. Gordon beautifully states the case: "The brightest, most sparkling, iridescent, heat-generating, force-producing, light-giving, life-imparting thing in the universe is an *idea.*" Think big, broad, liberal, loving, constructive thoughts. Forget trifles, keep big things in mind: Big things give vision, small things blind. Your mental caliber is your size—it registers your point of progress. To think good, clean, noble and uplifting thoughts, means to live them; to live them means an example of *good works* before your fellow-men, who, seeing, may also become Knights of Progress. "Progress,—the stride of God!"

PRUDENCE—Imprudence.

Pitt, the great English statesman, could manage the money affairs of an Empire, but he could not, or at least did not, manage the financial details of his own home. This is the manner in which a recent writer describes the weakness of the great man: "He was able to successfully manage the finances of a nation, but his own were left in a sorry muddle—at his death it took 40,000 pounds to cause him to be worth nothing. His debts were paid by the nation. And this indifference to his own affairs was put forth at the time as proof of his probity and excellence. His income for twenty years preceding his death was about ten thousand pounds a year. One hour a day in auditing accounts with his butler would have made all secure. He had neither wife, child nor dependent kinsmen, yet it was found that his household consumed nine hundred pounds of meat per week and enough beer to float a ship. For a man to waste his own funds

in riotous living is only a trifle worse than to allow others to do the same."

Hosea Ballou: Be circumspect in your dealings, and let the seed you plant be the offspring of prudence and care; thus fruit follows the fair blossom, as honor follows a good life.

Emerson: Prudence is the virtue of the sense. It is the science of appearances. It is the outmost action of the inward life.

Fielding: The prudence of the best heads is often defeated by the tenderness of the best of hearts.

PURE—Defiled.

Thank heaven, there are honest men! Men who believe in honesty for the sake of honesty. John Bright said of William E. Gladstone that he had "Persuaded the House of Commons to do many things for no other reason than that they were just and right," and Sidney Smith said concerning the historian, Lord Macaulay, "I believe Macaulay to be absolutely incorruptible. You might lay before him ribbons, stars, garters, titles, wealth and position without temptation." We ought to thank destiny for these great historical illustrations.

"Blessed are the pure in heart," said Jesus.

PURPOSEFUL—Aimless.

The highest interpretation of success is this, that a man should, with a due regard for the good of men and the glory of God, make the most of himself and his circumstances! This is success according to Scripture, Science and Common Sense. What can a man do more than to make the most of himself and his circumstances? If I can look within and bring forth all that God hath implanted of mind, will, purpose and genius. If I can reach out and around and gather up all that belongs to my condition, environment and surroundings—if I can wed these at the altar of destiny, then I shall have made the most of myself and of my circumstances. This is success. An angel could do no more. The highest compliment ever conferred on any individual in the world's history was bestowed on a woman: "She hath done what she could."

RACE, The Universal.

America will produce a universal race. And toward that universal race every nation of history will make a valuable contribution. I apologize for no man because of his racial origin. I remember the words of Disraeli, when some parliamentary fool called him a Jew: "I can afford to be called a Jew!" he exclaimed. Only an ignoramus could have cast such a slur. The Jew has given us our best book, our noblest character and our own civilization in germ. The Jew is the mental aristocrat of history.

Meditating on these words of Disraeli I indulged in a poetical day-dream. I dreamed that, like Elbert Hubbard, I was making "little journeys" to the homes and haunts of the great men of time and history.

When I stood in the little cottage at Ayr, where Robert Burns was born, I said: "I can afford to be called a Scotchman!"

When I knelt by the grave of Daniel O'Connell, near by the tomb of Charles Stewart Parnell, in Dublin, I said: "I can afford to be called an Irishman!"

When I gazed on the walls of the room which witnessed the birth of the world's greatest poet, William Shakespeare, I said: "I can afford to be called an Englishman!"

When I bowed my head in one of the most magnificent tombs in the world in order to fix my eyes on the granite casket containing the remains of the great Napoleon who "tore the heart out of glory" I said: "I can afford to be called a Frenchman!"

When I sat beneath the dome of St. Peter's in Rome, made glorious, forever, by the genius of Michelangelo, I said: "I can afford to be called an Italian!"

When I wandered through the courts and corridors of the ancient castle in which Martin Luther translated the Bible for the use of his own people, I said: "I can afford to be called a German!"

When I passed from the luxuries of wealth on one side of the palace of the Tolstoys to the modest rooms occupied by Count Tolstoy in the same splendid edifice and thought of this royal peasant, I said: "I can afford to be called a Russian!"

When I reached the Plains of Abraham, in the Province of Quebec, and read that brief but splendid inscription on the monument of General Wolfe: "Here Died Wolfe Victorious," I said: "I can afford to be called a Canadian!"

When I mused in the capacious hallway of the colonial home of Robert E. Lee, on the banks of the Potomac, just across from the beautiful City of Washington, and thought of the sterling character of the hero of the Lost Cause, I said: "I can afford to be called a Southerner!"

When I wept in the rooms in which Abraham Lincoln died, in that quaint brick house just across from Ford's Theatre, where the great President was assailed—and I never felt so near heaven as at that moment—I said: "I can afford to be called an American!"

We are a nation of many races. Each race brings its own message and makes its own contribution. Our traditions are

Anglo-Saxon, but our characteristics are universal. We are destined to lead the world in the enthronement of Christian ideals.

"Sail on, Sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate.
We know what Master laid thy keel,
What workman wrought thy ribs of steel,
Who made each sail, and mast and rope,
What anvils rang, what hammers beat
In what a forge, at what a heat
Were shaped the anchors of thy hope.
Fear not each sudden sound and shock,
'Tis but the wave, and not the rock,
'Tis but the flapping of the sail
And not a rent made by the gale.
In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea,
Our hearts, our hopes, our fears, our tears,
Our faith triumphant, o'er our fears,
Are all with thee, are all with thee."

READING—STUDYING—THINKING.

"How can the man who is dead tired at the close of the day cultivate a taste for solid reading?" is the question to which we here give consideration. The question is a practical one. It has been often asked by young men who were neither careless nor frivolous. The age in which we live is intense. Humanity is "speeding" the machinery of life in every department. We are, most of us, working long hours and investing, in the enterprises of life, all that God has given us of brain and brawn.

It was Goethe who said: "Never let a day pass without looking at some perfect work of art, hearing some great piece of music and reading, in part, some great book."

Every beautiful thing is the expression of a divine thought. Agriculture brings the message of nature's loveliness. Architecture brings its message of form. Sculpture brings its message of beauty. Painting brings its message of color. Music is sweet with the sensations of immortality. Literature is alive with life.

Thought expresses itself in many forms. "Emerson thinks it. Raphael paints it. Luther proclaims it. Columbus sails it. Christopher Wren builds it. Handel sings it. Cromwell enacts it. Shakespeare writes it."

But the most convenient and the most useful form of thought-expression is A BOOK. Emerson exclaims, "Give me a book, good health and a day in June and I will make the pomp of kings absurd and ridiculous." And he adds: "I say of all priesthoods, aristocracies, governing classes, there is no class to be compared with the writer of books." The historian, Lord Macaulay, affirms, "I would rather live in a garret with books than live in a palace without books." Fenelon, the great French preacher, paid his tribute of love to his favorite books in these words: "If all the riches of the Indies and all the crowns of all the kingdoms of Europe were laid at my feet in exchange for my books I should know which to choose." Mrs. Robert Browning breathes the same spirit of bookworship when she says, "After all, the world of books is still the world." And Thomas Carlyle, that famous writer of books and lover of literature, coins the best piece of literary advice and suggestion in that happy remark: "The best university is a collection of good books." There is nothing worth knowing which cannot be found in the English language. When Abraham Lincoln was in doubt as to the progress of the Civil War and wished to be informed as to the military plans which were being submitted for his approval, from time to time, he burned the midnight oil, reading the story of the great military campaigns of history; and in the end became wiser than some of the generals, who, having failed in their own plans, were finally compelled to act on the suggestions of the great president.

A book introduces us into the world's best society. Wordsworth remarks: "There is one great society alone on earth, the noble living and the noble dead." That society is very largely represented by the names and productions of great writers, dead and alive. I like to go out for an evening of social enjoyment, but I am always happy to return and get into the society of my books. Oh what treasures are these for hours of loneliness. A man who loves books can never be absolutely miserable. A novel by George Eliot, an essay by Macaulay, a history by Parkman, a poem by Browning, an article by John Stuart Mill, or a play by William Shakespeare. And if I ever should lose my sight and hearing, memory would recall many exquisite phrases, beautiful lines, noble epigrams, superb passages and not a few marvelous paragraphs photographed by the kodak of the brain.

Tom Hood wrote, in the closing hours of his life: "My books have saved me from the prize ring, the dog pit, the gambling hell and the barroom." Jean Paul Richter uncovered his head in the presence of the Castle Church, where Luther preached; for, standing by this noble edifice there came to him, in memory, the story of the German language and literature toward the enthronement of which Luther had made such a mighty contribution. Aye, and I behold the dear old sage of Chelsea, when visiting the Castle in which Luther, as a captive, translated the Bible into the German language, stooping and kissing the

table over which the great reformer leaned in patient study, day after day, for many a weary month.

What a mighty thing is a good book. A book is a curious object. It is composed of cloth, paper, ink, glue and thread. The average book is seven inches long, five inches wide and two inches thick. It contains about five hundred pages and one hundred thousand words. And how mighty a thing it is. What great revolutions have been wrought by a book. There is nothing in the world so sure of a permanent place in human affection as a good book. Listen to Horace, as he views with a justifiable complacency, the literary achievements of a lifetime: "I have reared a monument more enduring than bronze."

And yet most of the world's great books have been written in small rooms. Jonathan Edwards, the famous New England divine, wrote his "Treatise on The Will" in a room eight feet square, the furniture of which was almost too slender and weak for a healthy man to lean on. It is a great thought which makes a great book great. *The power to think is the highest gift of God to man.* A book is the human channel for the transmission of thought. Books differ in the degree of thought which they contain and, therefore, differ in quality. Lord Bacon once said: "Some books are to be read, some tasted, some swallowed, some digested." That was a wise question addressed by Bentley to his son: "Why read a book which you cannot quote?" There are books and books. Quality in literature is of supreme importance.

Think of the toil and labor in the production of a great book. Morley's life of Gladstone—three volumes. Nicolay and Hay's life of Lincoln—ten volumes. Carlyle's life of Frederick the Great—six thousand pages. George Eliot said concerning one of her novels: "I began it a young woman; I ended it an old woman." Macaulay worked for twelve hours a day and produced twelve pages a week. He placed all the libraries of Europe under contribution. He said: "I will write a history of England that will replace the last novel on every lady's table." Virgil wrote four lines a week, but they have held their place in the literature while the slow-footed centuries have passed. John Milton spent three decades in the selection and preparation of material for his great poem, "Paradise Lost."

Think of the rejected books. "Sartor Resartus" rejected. "Paradise Lost" rejected. "Vanity Fair" rejected. "Jane Eyre" rejected, and a host of other books. Rejected at first but accepted at last, and now wearing the crown of sovereignty in the realm of literature.

Consider how indestructible a great book is. You can extract a block of granite out of the heart of the Great Pyramid easier than you can cut a line out of John Milton's "Paradise Lost." "Long is the path, and hard, that out of hell leads up to light." Who can improve on that?

Consider how human a great book is. The books which live were originally written in human blood and baptized with human tears. The mother of Goethe said: "Whenever my son has had a grief he has wrought it into a poem." There is, in all true literature, a universal note. Homer was a Greek and he sings the story of Greece. Dante was an Italian and he writes the story of the Middle Ages. Milton was a Puritan and he paints the pictures of Cromwell's age. Shakespeare is the most human and universal of all our great poets. The writings of William Shakespeare are worth more than all the possessions of India.

Consider how powerful is a great book. De Quincy divided all books into two classes: The literature of knowledge and the literature of power. Within one hundred years what waves of social upheaval and reconstruction have been created and projected by such books as Darwin's "Origin of Species," Bellamy's "Looking Backward," Henry George's "Progress and Poverty," and Drummond's "Natural Law in the Spiritual World." A great book has often been mightier, in its effect, than a great battle. When William Pitt was petitioned for a pension for Robert Burns, he exclaimed impatiently: "Oh, let literature take care of itself!" Southey replied: "It will take care of itself and of you too if you are not very careful." A book has proved to be the mightiest silent force in history.

But to the theme, which we have selected for present study. "How can the man who is dead tired at the close of the day, cultivate a taste for solid reading?" We shall answer the question by asking three others: 1. What Should We Read? 2. How Should We read? 3. Why Should We Read?

I. *What Should We Read?* No man should try to keep up with the present output of current literature. If you did that literally and absolutely you would have to read twenty-six books for every day of the year—and that would just about cover the books which are printed on the North American continent. Books written in a month are forgotten in a season. Why should we seek to keep the run of every trashy tale which is written? When people ask me the question: "Have you read this?" "Have you read that?" I have no hesitancy in answering, "No," in every case when "No" is the correct answer. A man may read so much that he has no time to think. *It was said concerning Abraham*

Lincoln that he read less and thought more than any other great man in modern history.

Emerson laid down three rules which should govern the selection and purchase of books. First, never read a book until it is a year old; second, never read a book until it has become famous; third, never read a book unless you like it. I would place the emphasis on the last rule. Read the books which you like (remember we are talking about solid literature). Read the books which are to your liking. Make your own selection. Few men can select a book for another. Every man has his own mental taste. I purchased, in St. Johns, N. B., a book which a friend of mine affirmed was "the finest thing which was ever written"—but there was nothing in it for me, although it might have been a good book, for all that. Yet it was not for me.

I find good honey in all kinds of strange places. Emerson brings me a rose, Calvin brings me a star, Wesley brings me a method, Swedenborg brings me a vision, Immanuel Kant brings me a great thought. Ralph Waldo Trine brings me an illustration, Shakespeare brings me a constellation in thought and character, and Christian Science an epigram, steeped in spiritual suggestiveness. I must wander in all fields of thought and drink of every silver stream that crosses my path.

Books are written by men of temperament for men of temperament. Somebody has written for you. You have only to wait long enough and search deep enough to find a specimen of literature which will fit your mind as a perfect key fits the lock for which it was made. We use average discretion and normal care in the selection of food for the body. Why not exercise the same sort of common sense and sound judgment in selecting nourishment for the mind? The mind must needs be fed. There is a vital connection between mental food and physical health. The main health currents for the body are generated in the mind.

II. *How Should We Read?* 1. Surround yourself with the books which you love, even though you have not time to read them—surround yourself with good books and great volumes. There is a refining influence in the title of a great book. There is in the index of a strong book an outline of argument, information or philosophical setting which is vitalizing. There is a measure of culture which comes from merely browsing among books. It is well to know of a book, albeit, you cannot affirm that you know it. That man must be dull who can handle books and not cull a suggestion or glean an idea from such blessed intercourse and personal contact.

When I was a youth of twenty I was placed in charge of a library of well-selected books—five thousand volumes, covering the best literature of the world. Little did I know, in those days, of universal literature, but every applicant for a book (or for any information which might be found in a book) imagined that I had in my possession a knowledge of literature which was as wide as the world and as deep as human need. So I looked wise and said nothing to expose my ignorance. What I didn't know, inadvertently or by hook or crook, I found out. At times I was hard pressed, but the man who asked for information, was, on the particular point in question, as ignorant as myself. My! but that was an education! I dug a diadem out of my difficulty. I became a book lover and somewhat of an expert in handling works of reference.

When Samuel Johnson was a boy he was one day looking for a basket of apples which his father had carefully placed behind some old books on top of an ancient book case, hid securely, beyond row after row of old folios and rare volumes. The boy did not find the apples, but he did find—a book—a great square shaped, illustrated volume which caught his attention and captivated his imagination. The rare old folio was a revelation to the boy—in fact, revealed the boy's nature to himself—and from that moment he began to devour books. It was well that the father of Samuel Johnson was the proprietor of an old-fashioned, second-hand bookstore, else his home would scarcely have housed the youthful form of the future dictator in the realm of English letters and literature.

2. Read books which are your own and mark them. Mark all beautiful passages and exquisite phrases. In marking or underlining the sentence in your book you photograph it in your mind. A wisely "marked" book is a rare volume. How you can turn over the pages and review the essential portion of the book in a few moments. What rare beauties, what flaming thoughts, what star-like suggestions, what rainbow tints in metaphor, adjective and noun. I pick up an oration by Ingersoll and I read: "The past rises before me like a dream," or a volume of Byron in which he speaks of: "Venice, the greenest isle of my imagination," or it may be that it is a beautiful quotation from one of our great English poets which leaps from a choice page in a volume of recent essays: "whose dwelling is the light of setting suns." These are jewels fit for a monarch's crown, nay, worthy to flash and flame forever in the Star Chamber of the Mind—in the Throne Room of the Soul.

3. Buy books which look good to the eye. Buy books printed in good, clear type, on unglazed paper, and in convenient form.

Have a goodly number of little books, handy for the hand, convenient for the pocket, inviting to the eye,—little volumes which can nestle in a corner here and there. A little book is so light in weight that a tired hand can hold it. I love little books. Henry Ward Beecher had his pockets built for books and a book for well-nigh every pocket—thus when traveling he carried with him into railway train and hotel a choice collection of convenient classics. Four years ago, when I was stopping at the Vancouver House in the city of Vancouver, B. C., I noticed that every bell-boy, elevator-lad and dining-room waiter—all sons of the Empire of the Rising Sun—had each a book in his pocket for ready reference, and momentary inspection.

Buy your books as carefully as you would a piece of furniture for your parlor. Do not insult your eyes by reading type so fine and close that you must needs possess a magnifying glass in order to see with ease. Remember that your eyesight will not improve with the increase of years. A large, clear, distinct type is a luxury in youth, and, for most folks, a necessity in our approach to old age. Reading is a habit, which, if once cultivated, grows upon us with each additional decade. So, be kind to your eyes and they may see for you when your ear-drums are tired of earth's noises and your feet are reluctant to move hither, thither and yon as in the years before the silver hair threaded the golden.

4. Link yourself with some line of work which will compel you to read. Teach a class in Sunday School. Join the Debating Society in your village. Get into a literary society among a circle of people who know just a little bit more than you do. *A master motive makes a thing interesting.* You can do anything you care to do. You can do anything you wish to do. You can do anything you want to do. All that any man needs is a master motive. You will read until two o'clock in the morning if you are picking arguments, out of a book, with which to smite your enemy in some approaching intellectual contest, in which you are to prove that Woodrow Wilson did not know how to handle the Mexican problem, and that the Monroe Doctrine has no basis in history, logic, or philosophy. There is nothing like a master motive. Provide yourself with it. Thank heaven I have it in my line of business, for my profession is my business and my business is my profession.

Reading is my greatest delight—all else is hard work. For, when I read, I am looking for pulpit point and sermonic material. Biography furnishes me with illustrative incidents. History provides me with stirring events. Poetry is alive with color. An essay may have in it a score of good suggestions re. topic, theme, text or discourse. While a book of travel will bring back all I ever saw in Belgium, France, England, Scotland or America. What a superb lecturer was John L. Stoddard. He traversed the earth for knowledge, information, fascinating fact and historic incident. When I read a lecture by Stoddard I instinctively reach out an impatient hand for my traveling valise. I must be gone, en route for Egypt, Greece, India or Japan. If I ever commit a crime let the sentence be ten years in solitary confinement at the hard labor of solid reading.

5. Have at least one subject on which you are an authority. The man who knows all about Cromwell knows more than most folks know. The history of every period centers us in the personality of the greatest man of the period. He who knows all about Lincoln is an authority on the Civil War in America. He who knows all about Napoleon has grasped a splendid epoch in the history of France. He who knows all about Charles I. could write an essay on the English Revolution. He who knows all about Julius Cæsar has entered into the most thrilling period of the Roman Empire. That man is respected who can talk well on one subject, for his friends will, ever and always, question him about that subject. Have an intellectual hobby. Know all there is to be known about some one thing.

Even a tired man can read for an hour when he is on the scent for certain facts. What a tired man needs is not a rest but a change. The young man who sleeps until 11 o'clock on Sunday morning rises with a headache. What he needed was not four hours' extra sleep but a brain tonic. The man who has a subject to look up measures the value of every spare moment. He will hark back to his desk, back to his note-book, back to his room, back to the sanctum sanctorum of the heart. Nothing makes life so sweet as a special subject for mental investigation and literary research. It gives vitality to the brain, occupation to every leisure moment and provides a connecting link between the mind and the great thinkers of the living present or the so-called dead past.

6. Read biography and especially auto-biography. Truth is stranger than fiction. I find it hard to read a novel, for something within me says: "The blessed thing isn't true"—"It never happened." Although, believe me, I wish I could write a novel, so startling that the world would turn aside to read it and so lucrative that I should never be in want while "in this vale of tears," but that gift has not been granted to me. What I lack is imagination. My soul seems to be hungry for facts which are in the concrete and for events which are like girders of steel, and these facts

and events I find in biography and autobiography. Biography will tell you two things. First, it will reveal to you in what respect you are like most people and, second, it will inform you with reference to certain particulars in respect to which you are different from most people. Two things certainly worth knowing. Read biography. Read autobiography. Read these and you will never be discouraged, for the one lesson to be learned from the universal history of great souls is this—that *every great character in the history of the world has been compelled to fight his way through the dark wilderness of discouragement.* Read the story of the heroic Livingstone and in the darkest hour of your life there will come to you a strange new source of light and power.

7. In selecting solid literature read what you like to read, and not what other people suggest or recommend. As we have already hinted, there is in the great storehouse of universal literature a special provision for your particular and individual needs. Dr. T. DeWitt Talmage affirmed that one of the important turning points in his life was when he entered a bookstore in Syracuse, New York, and purchased a volume entitled: "The Beauties of John Ruskin." It was only a volume of extracts but it set his soul on fire. After that he bought all of Ruskin's works: "Ethics of the Dust," "The Crown of Wild Olives," "Modern Painters," "The King of the Golden River," "The Stones of Venice" and "The Lamps of Architecture."

8. Remember there is something about reading a book which is more permanent in its effect than in the reading of periodical literature. We throw away a magazine, but we keep a book. A book standing on yonder shelf, day by day, seems to challenge our attention. It reminds us of all it has ever suggested to us, and if we have marked its important passages, it is a persistent reminder of great thoughts and valuable inspirations. It is also the record, to a certain extent, of our intellectual progress, and very often serves as a book of reference in the development of a new subject, theme or topic.

9. The best time for a brief reading of solid literature is just before you retire. What you read or think just before you go to sleep soaks into the mental fiber during the night. Of one thing we are sure, whatever your mood is when you retire that mood remains with you during the silent watches of the night and gives color to your dreams.

10. Always have on hand a volume of brief epigrams. Epigrams are like pepper and salt—the spice of literature. Ralph Waldo Emerson is the philosopher of the short sentence. He congests a great thought in a few words. The man who thinks in short sentences, thinks clearly. Mark every brief line which strikes you forcibly. Coin suggestive epigrams of your own. Con these over when you are too tired to do anything else. They will come to you as you walk from your home to your office and by their help you will be able to formulate a philosophy of life. In public speaking they will help you greatly.

11. The best book is a notebook, in which you can write and paste all the good things you can find. Every great orator, politician, statesman and literary character, almost to a man, has owned a notebook. In the notebook has been stored away suggestive outlines, important facts, beautiful quotations, unusual information and all the particular ammunition of a strong mind. A man must be very tired who cannot review his "notebook" for a few moments before wandering off into dreamland.

III. *Why Should We Read?* 1. Solid reading is brain food. And the brain must be fed. Health is generated in the brain as well as in the body. A new idea sends a health-thrill all through the physical frame. Man cannot live by bread alone, he must have a new thought occasionally. An inspiration is a nerve tonic. A few moments of solid reading tends toward mental adjustment. Men who suicide are the victims of one idea. We need the breath of a new thought and the vitalizing sea air of a great suggestion, mentally received and spiritually absorbed.

2. Solid reading, at first, is difficult reading and, therefore, strengthens the brain fiber. Emerson says: *"Do the thing which you are afraid to do." Do the thing which is hard to do. Do the thing which is difficult to do. Thus you will rise superior to the dead level of average humanity.* Once upon a time I said to the daughter of a wealthy manufacturer: "You ought to read Drummond's 'Natural Law in the Spiritual World'—it's a great book—but you can skip the preface, it is cold, technical, scientific, deep, and hard to be understood." But the father turned on me immediately with the suggestive remark: "My daughter, if she acts on my advice, will skip nothing—she will begin at the beginning and read the book through; and if there is any part of the book more difficult than another, she will concentrate on that portion until she has conquered it." My wealthy friend was right. We need brain exercise. *Our minds are stimulated to higher achievements by intellectual effort.* The effort to read a solid, thought-saturated book will pry open new crevices in your brain. What we need is new brain tracks and new intellectual avenues of adventure. If a book be standard, read it, even though it be hard to read.

3. Your spiritual wealth is composed of great ideas mentally absorbed. What you do enters into the warp and woof of your character. What you think adds to the sum total of your spiritual wealth. The only thing you will carry to heaven with you is your character and the sum total of all you have seen, observed, read and thought. The mind is the only canoe that will ever cross the river of death. We shall be classified according to our soul worth and brain treasures. Cash will not count in the clearing house of the region celestial. Young man, gather up a few ideas and work up a few thoughts of original suggestion before you venture into the society of Moses, Isaiah, Paul, Shakespeare, Newton and Herbert Spencer. Only ideas will count in heaven.

4. The more you know about solid literature the better you will understand the Bible. A cultured man will always find more in a splendid edifice like Westminster Abbey than an ignorant gravedigger who never looks up beyond the clods he is lifting. The best student of the Bible is the man who understands best the laws of literature—and even literature is governed by law.

The power of a great book is the power of a great personality. After nearly two thousand years of art, literature, philosophy, statesmanship, science and civilization—speaking of the highest and the best—there is only One Book and One Personality. Only in the Book of Books can you read such words as these: "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your soul; for my yoke is easy and my burden is light."

"Unheard because our ears are dull,
"Unseen because our eyes are dim,
"He walks—on earth—the Wonderful,
"And all our deeds are done for Him."

REASON.

Reason is the final court of appeal. As someone has well said: "God governs the rock by gravitation, the tree by a natural law, the animal by instinct and man by reason." There are three great books—the book of Reason, the book of Nature, the book of Experience—and these three books agree.

The man who thinks is truly God's best friend and the devil's worst enemy. Ingersoll once said: "The man who can't think is an idiot, the man who won't think, a fool, and the man who dare not think, a slave." Edmund Burke said that he did not fear the day of Judgment half as much as he did the day of no judgment.

The proper use of the human reason would reduce our theological difficulties ninety per cent, our ecclesiastical machinery seventy per cent and our political problems, national and international, fifty per cent. Oh, that men were wise, that they understood this, that they would THINK. It has been well said that there are just two classes, those who think and those who only think they think. Think!

Classify yourself as you will, we live in an age of Reason. The progressive thinker has learned to go through the world *head*-first. How pertinent are the words of Herbert Spencer: "Several centuries ago there was uniformity of belief. Scientifically, all men believed in the teachings of Aristotle. Religiously, all men were Roman Catholics. Politically, all men believed in a monarchy. A new world opened up to humanity when it was discovered that in all things, religious, political and scientific, every man was to be his own philosopher, and, if need be, his own priest."

There is nothing which will act as a plow in the brain like a question. Question your way into a difficulty and question your way out. When you ask yourself a question and turn to yourself for an answer and delve till you discover the answer—then you are an original thinker. The catechisms of the future will give the questions but not the answers. A clear brain is an intellectual question-drawer, with a few vital questions satisfactorily answered and the manager of the Question Drawer, hard at work, in the highest room he can find, with his face turned toward the rising sun. An original thinker does not ask questions and accept your answers. Nor does he commit your longer or shorter catechisms to memory and recite them to the world. He asks his own questions and seeks for answers which his inner conscience will own.

RECIPROCITY.

When you are doubtful of yourself, it is very often safe to trust the judgment of a sincere friend. When others believe in you, why should you not believe in yourself? Luther as a young man had no faith in his ability to preach. He argued the question with Dr. Staupitz. Dr. Staupitz affirmed that Luther should preach. Luther said, "I had fifteen reasons against it, and fifteen more when they were done. 'Doctor,' I used to say, 'you want to kill me. I shall not live three months if you compel me to go on.' 'Our Lord,' the doctor would reply, 'Our Lord requires the aid of able men; He needs your services, and must have them.' " And so Luther became a preacher. Yes, and the greatest preacher of his generation. The old doctor was right; he knew Luther better than Luther knew himself. You remember that Knox was also crowded into the ministry. He only accepted a call when it was forced upon him.

His friends recognized his ability long before he discovered himself.

REFINEMENT—Coarseness.

When the average man of ordinary common sense comes in contact with some shallow but successful specimen of humanity, who has evidently more respect for clothes than character and more regard for possessions than for personality, he feels like Delpini, the underpaid but conscientious actor who had an occasional "set to" with Richard Brindley Sheridan. Thus, when Delpini one day pressed the manager for arrears of salary, Sheridan sharply reproved him, telling him he had forgotten his station. "No, indeed, Monsieur Sheridan, I have not," retorted Delpini, "I know the difference between us perfectly well. In birth, parentage, and education, you are superior to me; but in life, character, and behavior, I am superior to you."

Coleridge: That only can with propriety be styled refinement, which, by strengthening the intellect, purifies the manners.

REPENTANCE.

Shakespeare: O bosom, black as death! O limed soul; that, struggling to be free, art more engaged. Help, angels, make assay! Bow, stubborn knees! and, heart, with strings of steel, be soft as sinews of the new-born babe; all may be well!

South: Repentance hath a purifying power, and every tear is of a cleansing virtue; but these penitential clouds must be still kept dropping: one shower will not suffice; for repentance is not one single action, but a course.

T. Edwards: Right actions for the future are the best explanations or apologies for wrong ones in the past; the best evidence of regret for them that we can offer, or the world receive.

Goldsmith: Our greatest glory consists not in never falling, but in rising every time we fall.

Bible: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

Thornton: True repentance consists in the heart being broken for sin, and broken from sin.

Seneca: He who is sorry for having sinned is almost innocent.

Milton: That golden key that opes the palace of eternity.

RESPONSIBILITIES—Freedom from Cares.

Are you in debt? If so, don't be discouraged. Debt is by no means always a good thing but many good men have been in debt. Samuel Wesley, the father of the great John Wesley, spent months in jail for debt. Oliver Goldsmith, the author of the "Vicar of Wakefield," was almost driven out of his lodgings for debt when his friend, the old philosopher, Samuel Johnson, came to his rescue. Abraham Lincoln stood and saw his surveying instruments and his horse and harness sold for debt, at public auction, not knowing that a friend stood by ready to buy them off. Robert Burns, in his dying hour, writes to a friend asking for the loan of three pounds and concludes by saying, "Save me from the horrors of a jail." Gen. U. S. Grant was compelled in his declining years to hand over all the trophies of war as security for debt. Sir Walter Scott wrote twenty novels in ten years in a heroic effort to reduce his debts, and died struggling with his financial burdens.

Channing: Every human being has a work to carry on within, duties to perform abroad, influences to exert, which are peculiarly his, and which no conscience but his own can teach.

Beecher: Nature holds an immense uncollected debt over every man's head.

Bible: Every one of us shall give account of himself to God.

RESTITUTION—Deprivation.

Beware of the temptation to misrepresent for the sake of quick sales, quick returns, quick results and quick success. Short cuts in commercial morals spell spiritual ruin. Commercial credit is built on character.

There are certain business methods which *break the heart* as well as ruin character. When a business man makes half promises and then fails to keep them—he is engaged in a heartrending business. A mean specimen of masculine humanity said to another specimen, just about as mean: "When a mechanic in my employ asks for an increase in salary and I don't mean to grant it, my answer always is: 'I will think about it.'" How's that for cruelty? It's the word which is never spoken that often breaks the heart. Words of encouragement have a financial value even though they do not imply a financial improvement for those to whom they are addressed.

RETICENCE—Boasting.

Some men are unpopular because they are self-centered and determined to have their own way. Headstrong. Wilful. Obstinate. History is replete with illustrations. Think of Henry VIII., sitting in the House of Commons, with his terrible eye fixed on anyone who might venture to oppose him. Or Lorenzo the Magnificent, who proudly remarks: "No one ever ventured to utter a resolute 'no' to me!" Or, again, that famous warrior and sovereign who uttered the affirmation: "I am the state!" Or, yet again, George III., who

requested his prime minister to furnish him with a list of those who had, in a certain matter of legislation, voted against his wishes, that he might, socially, turn his back upon them on every public occasion. Kingly? The saddest story in history is the story of the man who has had his own way.

REVERENCE—Irreverence.

There are infidels and infidels. There is the man who doubts, and mourns over his doubts; and there is the man who doubts and glories in his doubts. If there is any man for whom we have contempt it is the man who, having no faith, or creed, or theology of his own, seeks to rob every other man of such valuable possessions and therefore spends every spare moment and available hour in trying to convince young men that the religious convictions of their parents are unreliable and untrustworthy. Hon. Wm. Jennings Bryan said: "When I was a young man I wrote to Colonel Ingersoll and asked him for his views on God and immortality. His secretary answered that the great infidel was not at home, but enclosed a copy of a speech which covered my question. I scanned it with eagerness and found that he had expressed himself about as follows: 'I do not say that there is no God, I simply say I do not know. I do not say that there is no life beyond the grave, I simply say I do not know.' And from that day to this I have not been able to understand how any one could find pleasure in taking from any human heart a living faith and substituting therefor the cold and cheerless doctrine, 'I do not know.' "

Shakespeare: Rather let my head stoop to the block than these knees bow to any save to the God of heaven.

RIGHT AND WRONG.

There is an eternal difference between right and wrong. Right is eternal. "Wrong has the minutes, right has the millenniums." Right is right as God is God. Right only and right always shall have the right of way in God's universe. Gladstone wrote: "The test of a foreign policy is not whether it is striking or brilliant or successful, but *is it right?* Let us emphasize the eternal distinction between right and wrong. Stephen A. Douglas said concerning slavery in 1860: "You can vote it up or you can vote it down—it makes no difference to me." He was absolutely indifferent to the moral quality of the political drama in which he figured, but Abraham Lincoln, in that same dark hour, exclaimed with splendid moral unction: "If slavery is not wrong, then nothing is wrong." It was the moral consciousness of Lincoln that made him great. Lincoln knew the difference between right and wrong.

SELF-CONFIDENCE.

Believe in yourself; if you do not, others will not; if you do, others will. If you have self-respect, it inspires it from others. Do not just try to do a thing, but do it. Do not overestimate yourself; simply use your mind and body to accomplish something worth while. No one cares for an account of your misfortunes, but your fellow-men will use your contributions to their well-being and thank you for them. Pay no attention to what people say—simply go on about your business. Those who try to please everyone, generally please no one and make a fool of themselves besides. Be natural and follow the dictates of your own conscience; have a beautiful indifference for what the world says, but do as God tells you: the conscience is his message medium. He tells you to work, to play, to love, to think, to laugh, to do good, to be kind, just,—and all kindred graces he calls on you to cultivate and practice.

Men long for recognition—the vital thing is to recognize yourself. The trinity of faith, is faith in self, faith in God, and faith in man. The foundation of individuality is self-confidence. Believe that you are right and believe that you are right in believing that you are right. Confidence in your own confidence. Faith in your own faith. Trust in your own trust. Your judgment upon your own judgment, which judges that your own judgment is good judgment.

Some of the strongest men have been doubtful of their own strength—trial between self-doubt and self-faith. The darkest hour in a man's life, is the hour in which he is tempted to doubt that which is most characteristic of himself—that one thing in which is wrapped his messiahship. A suggestion of failure hangs over the hopeful worker as he begins his task, but he says: "I would rather die while trying and fail, than live while failing to try." Those who know you best will doubt you most. Your relatives listening to your first speech will look steadily at the floor while you speak. They feel sure you will fail, which is almost sufficient to assure your failure. The man who can sense the soul of an audience, must of necessity be a sensitive man—and to this man, speaking before his own family and friends—doubt is dynamite.

SELF-CONTROL—Impetuosity.

Ascertain, if you can, all the conditions of success. Beecher could not preach after eating a hearty meal. Mozart would not play when his audience indulged in gossips and light conversation—he demanded the appreciation of silence and attention. Moody would not exhort until the congregation had been "sung" into perfect harmony

under the leadership of Mr. Sankey. Rev. J. A. Jones, of Bournemouth, England, says: "Some men are curiously sensitive to climate. 'It made all the difference in the world to Robertson of Brighton,' says Dr. Stopford Brooke in his biography, 'whether he wrote in a room which faced south or north, while a gloomy day influenced him like a misfortune.' "

Know what your soul demands, and get the conditions right.

Burton: Conquer thyself. Till thou hast done that thou art a slave; for it is almost as well for thee to be in subjection to another's appetite as thy own.

Cato: I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent even though he is in the right.

Milton: He who reigns within himself, and rules passions, desires, and fears, is more than a king.

Goethe: What is the best government? That which teaches us to govern ourselves.

Hazlitt: Those who can command themselves command others.

Bible: He that ruleth his spirit is better than he that taketh a city.

Seneca: Most powerful is he who has himself in his power.

SELF-DENIAL.

The denial of one's self; self-abnegation; forbearing to gratify one's own desire.

The practice of self-denial requires great strength of will. It is an act of necessity; or, of an unselfish soul. To give first consideration to others brings its own rich reward of splendid inward satisfaction—the greatest of compensation. To deny yourself is to grow in heart and soul quality, and in the power of character.

The greatest hero is the man who is master of himself. The greatest battle is the battle which is fought within, fought to victory. The greatest character is the character which is built on will power. The highest form of education is an educated will, a will to be right, to do right. Test yourself at the point where you have the least suspicion of weakness. *Be master of yourself.*

Walter Scott: There never did and never will exist anything permanently noble and excellent in character which was a stranger to the exercise of resolute self-denial.

Shakespeare: Brave conquerors! for so you are, that war against your own affections and the huge army of the world's desires.

John Sterling: The worst education which teaches self-denial is better than the best which teaches everything else, and not that.

Horace: The more a man denies himself the more he shall obtain from God.

SELF-EXAMINATION.

Self-examination reveals our weakness and our strength; our faults and our virtues. It shows the "leak in the dam"; and the wise begin to mend that the flood of follies sweep them not away. Know your physical strength and weakness; your mental trend, your capabilities, your heart, your mind, your soul! Know what you want to do; know what you can do; know what you should do, and knowing these, set about your dutiful work.

Chesterfield: In order to judge of the inside of others, study your own; for men in general are very much alike, and though one has one prevailing passion, and another has another, yet their operations are much the same; and whatever engages or disgusts, pleases or offends you in others will, *mutatis mutandis,* engage, disgust, please, or offend others in you.

Seneca: We should every night call ourselves to an account: What infirmity have I mastered today? what passion opposed? what temptation resisted? what virtue acquired? Our vices will abate of themselves if they be brought every day to the shrift.

Shakespeare: Go to your bosom, knock there and ask your heart what it doth know that is like my brother's fault; if it confess a natural guiltiness, such as his is, let it not sound a thought upon your tongue against my brother.

Goethe: How shall we learn to know ourselves? By reflection? Never; but only through action. Strive to do thy duty; then shalt thou know what is in thee.

Zimmermann: Never lose sight of this important truth, that no one can be truly great until he has gained a knowledge of himself.

Jeremy Taylor: Observe thyself as thy greatest enemy would do; so shalt thou be thy greatest friend.

Shakespeare: I will chide no breather in the world but myself, against whom I know most faults.

SELFISHNESS.

Montaigne: And, which is yet worse, let everyone but dive into his own bosom, and he will find his private wishes spring and his sacred hopes grow up at another's expense. Upon which consideration it comes into my head that Nature does not in this swerve from her general polity; for physicians hold that birth, nourishment, and increase of everything is the corruption and dissolution of another.

Gordon: The link which holds humanity together is man's need of man. You have something for every man, and every man

has something for you. Faithful exchange produces wealth. Failure to exchange results in poverty. He is your neighbor who needs your neighborly acts the most. An empty hand may mean an enriched heart.

Schiller: Formerly thy soul was great, ardent, vast; the entire circle of the universe found place in thy heart. O Charles, that thou hast become small, that thou hast become miserable, since thou lovest no one but thyself!

Walter Scott: Sordid selfishness doth contract and narrow our benevolence, and cause us, like serpents, to infold ourselves within ourselves, and to turn out our stings to all the world besides.

Tupper: As frost to the bud, and blight to the blossom, even is self-interest to friendship; for confidence cannot dwell where selfishness is porter at the gate.

Emerson: The selfish man suffers more from his selfishness than he from whom that selfishness withholds some important benefit.

Beecher: Selfishness is that detestable vice which no one will forgive in others, and no one is without in himself.

Rochefoucauld: The virtues are lost in self-interest, as rivers are in the sea.

SELF-RELIANCE.

"I am master of my fate, I am captain of my soul," sings the poet. And it is well to make the sentiment of the poem a substantial reality in life.

That man is a fool who surrenders his personality to any habit, custom or whim. Be master of your fate. Be the captain of your soul. If even a cup of coffee disagrees with you—no matter how much you like it or how well you enjoy it—cut it out. This paragraph is from Rev. Dr. A. C. Dixon, former pastor of the Moody Church in Chicago:

"Now, if you have ever said: 'I cannot quit tobacco,' make up your mind to do it or die. Say as Mr. Henson of Chicago, when he found that he was a slave to the weed, laying his cigar on the table, said: 'You black rascal, I will not serve you any longer.' "

Self-faith is the saving faith of a man's individuality. It is more important that you should believe in yourself than that others should believe in you. It is more important that you should believe in yourself than that you should believe in anyone else. The supreme moment in a man's life, is not the moment when the world crowns him as successful, but that moment of doubt, uncertainty and perplexity, when, in one splendid act of self-faith, he stakes his life, his reputation, his future, his capital in individuality, on some cherished thought, idea or conviction, which finally opens the door leading upward to the calm heights of conquest and achievement.

Bovee: Self-distrust is the cause of most of our failures. In the assurance of strength there is strength, and they are the weakest, however strong, who have no faith in themselves or their powers.

Lessing: Think wrongly, if you please, but in all cases think for yourself.

George Herbert: Help thyself, and God will help thee.

Emerson: The basis of good manners is self-reliance.

Virgil: For they can conquer who believe they can.

SELF-RESPECT.

Heinzelmann: Be and continue poor, young man, while others around you grow rich by fraud and disloyalty; be without place or power, while others beg their way upwards; bear the pain of disappointed hopes, while others gain theirs by flattery; forego the gracious pressure of the hand, for which others cringe and crawl. Wrap yourself in your own virtue, and seek a friend and your daily bread. If you have, in such a course, grown gray with unblenched honor, bless God and die.

Samuel Smiles: Self-respect is the noblest garment with which a man may clothe himself,—the most elevating feeling with which the mind can be inspired. One of Pythagoras' wisest maxims, in his Golden Verses, is that in which he enjoins the pupil to "reverence himself."

Sterne: To have a respect for ourselves guides our morals; and to have a deference for others governs our manners.

Schiller: Be noble-minded! Our own heart, and not other men's opinions of us, forms our true honor.

Sir John Herschel: Self-respect,—that corner-stone of all virtue.

SILENT PARTNERS.

Character: Courage, Dependability, Discretion, Enthusiasm, Honesty, Justice, Kindness, Loyalty, Prudence, Sincerity, Steadfastness, Truthfulness.

Culture: Intellectual, Moral and Physical Culture; Affability, Graciousness, Kindly Considerations, Politeness, Refinement of Manners and Taste, Self-Discipline, Sense of the Fitness of Things, Unselfishness.

Emotion: Affection, Ambition, Cheerfulness, Compassion, Enthusiasm, Courage, Friendliness, Ideals, Joy, Love—Love of the Good, Love of the True, Love of the Beautiful; Optimism, Sorrow, Sympathy.

Industry, Disposition to: Adaptability, Aggressiveness, Ambition, Concentration, Decision, Determination, Devotion to Purpose, Earnestness, Energy, Love of Work, Patience, Perseverance, Persistence, Thoroughness, Willingness, Zeal.

Intellect: Ability—Analytical Ability, Constructive Ability, Creative Ability; Accuracy, Command of Language, Comprehension, Critical Faculties, Foresight, Initiative, Knowledge of Human Nature, Mastery of Detail, Memory, Mental Industry, Method, Orderliness, Originality, Practical Judgment, Quick Thinking, Resourcefulness, Self-Control, Sense of Humor, System, Value of Proportion, Wisdom.

SIMPLICITY.

Lessing: The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness,—one who loves life, and understands the use of it; obliging alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.

Thoreau: I am convinced, both by faith and experience, that to maintain one's self on this earth is not a hardship but a pastime, if we will live simply and wisely; as the pursuits of the simpler nations are still the sports of the more artificial.

Addison: When a man is made up wholly of the dove, without the least grain of the serpent in his composition, he becomes ridiculous in many circumstances of life, and very often discredits his best actions.

Lavater: He alone is a man who can resist the genius of the age, the tone of fashion, with vigorous simplicity and modest courage.

Longfellow: In character, in manners, in style, in all things, the supreme excellence is simplicity.

Emerson: Nothing is more simple than greatness; indeed, to be simple is to be great.

Ovid: Simplicity is a jewel rarely found.

SIN.

Baxter: Use sin as it will use you; spare it not, for it will not spare you; it is your murderer, and the murderer of the whole world. Use it, therefore, as a murderer should be used; kill it before it kills you; and though it bring you to the grave, as it did your Head, it shall not be able to keep you there. You love not death; love not the cause of death.

Leighton: Sin first is pleasing, then it grows easy, then delightful, then frequent, then habitual, then confirmed; then the man is impenitent, then he is obstinate, then he is resolved never to repent, and then he is ruined.

Chapin: The worst effect of sin is within, and is manifest not in poverty, and pain, and bodily defacement, but in the discrowned faculties, the unworthy love, the low ideal, the brutalized and enslaved spirit.

Clarendon: If we did not first take great pains to corrupt our nature, our nature would never corrupt us.

Burke: Whatever disunites man from God disunites man from man.

Shakespeare: Few love to hear the sins they love to act.

Luther: Sin is essentially a departure from God.

SINCERITY.

J. Beaumont: He who is sincere hath the easiest task in the world, for, truth being always consistent with itself, he is put to no trouble about his words and actions; it is like travelling in a plain road, which is sure to bring you to your journey's end better than by-ways in which many lose themselves.

Chesterfield: Sincerity is the most compendious wisdom, an excellent instrument for the speedy despatch of business. It creates confidence in those we have to deal with, saves the labor of many inquiries, and brings things to an issue in few words.

Kant: Sincerity is the indispensable ground of all conscientiousness, and by consequence of all heartfelt religion.

Confucius: Faithfulness and sincerity are the highest things.

Sanial-Dubay: Sincerity is the face of the soul.

SLANDER.

Sterne: How frequently is the honesty and integrity of a man disposed of by a smile or shrug! How many good and generous actions have been sunk into oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper!

Quarles: If any speak ill of thee, flee home to thy own conscience, and examine thy heart: if thou be guilty, it is a just correction; if not guilty, it is a fair instruction: make use of both; so shalt thou distil honey out of gall, and out of an open enemy create a secret friend.

Cicero: There is nothing which wings its flight so swiftly as calumny, nothing which is uttered with more ease; nothing is listened to with more readiness, nothing dispersed more widely.

Beecher: Life would be a perpetual flea-hunt if a man were obliged to run down all the innuendoes, inveracities, insinuations, and suspicions which are uttered against him.

William Penn: Believe nothing against another, but on good authority; nor report what may hurt another, unless it be a greater hurt to another to conceal it.

Bible: Set a watch over thy mouth, and keep the door of thy lips, for a tale-bearer is worse than a thief.

Ben Jonson: Where it concerns himself, who is angry at a slander makes it true.

Thomson: Soft-buzzing slander; silky moths, that eat an honest name.

Shakespeare: On Rumor's tongue continual slanders ride.

Johnson: Slander is the revenge of the coward.

SMILE.

Lavater: There are many kinds of smiles, each having a distinct character. Some announce goodness and sweetness, others betray sarcasm, bitterness, and pride; some soften the countenance by their languishing tenderness, others brighten by their spiritual vivacity.

Haliburton: What a sight there is in that word "smile"! it changes like a chameleon. There is a vacant smile, a cold smile, a smile of hate, a satiric smile, an affected smile; but, above all, a smile of love.

Shakespeare: Loose now and then a scattered smile, and that I will live upon.

SOLITUDE.

Emerson: Solitude, the safeguard of mediocrity, is to genius the stern friend, the cold, obscure shelter where moult the wings which will bear it farther than suns and stars. He who would inspire and lead his race must be defended from travelling with the souls of other men, from living, breathing, reading, and writing in the daily time-worn yoke of their opinions.

Sir P. Sidney: Eagles we see fly alone; and they are but sheep which always herd together.

Ravignan: Solitude is the home of the strong; silence, their prayer.

Byron: In solitude, where we are least alone.

SPIRITUALITY.

You can have four-fifths of a man without his head. You can have four-fifths of a house without the foundation. You can have four-fifths of a wheel without the hub. You can have four-fifths of a watch without the mainspring. You can have four-fifths of a steamship without the engine. You can have four-fifths of a train without the locomotive. It is the vital (and sometimes unseen) last fifth which is important. *The unseen spirit dominates the whole.*

"Man is an animal by accident, but a spirit by birthright."

STRAIGHT AND NARROW WAY.

The man who exchanges character for cash, purity for power, principle for party, manhood for money, his soul for silver and his God for gold is a failure, first, last and always. Right, only right, always shall have the right of way in God's universe. Right is right as God is God. Character is the only thing which endures. Character is the only thing you will ever take with you out of this world, and the only thing which you will ever leave behind you that endures. Character is the biggest word in the dictionary. Character is the diamond which scratches every other stone. Character is the keystone in the arch of destiny. The universe is built on character. No lasting superstructure was ever built on a lie.

Character makes the man. Character is the man. Character makes him useful; makes him wanted; makes him loved; makes him a benefactor; makes him happy, and a giver of happiness.

SUCCESS—Failure.

This is the best hour in the history of the world. God has given to us the best hour and the best place. A young man in a young country, all things being equal, spells success. When a man, crawling along with head hanging, shoulders stooped and physical form drooping, informs me that "everything is wrong," I venture to assert that if anything is "wrong" the wrongness of the wrong is wrapped up in his own anatomy. If you can't succeed here, you would succeed nowhere. If you can't succeed now, there has never been a moment since Adam courted Eve when you would have achieved a splendid success. Character is more than heredity or environment. Success is succession. Rising! Climbing! Scaling the mountain top! The youth, born in the valley, who rises to the mountain top, is a success, according to the dictionary, but there is always room at the top.

Success is a goal we have to labor to reach. It never comes to us. It is up to us to go to it. The fellow who wants to get on easy street seldom, if ever, does, but many who forget themselves in favor of their work, get there without knowing it.

Bulwer Lytton: Julius Cæsar owed two millions when he risked the experiment of being general in Gaul. If Julius Cæsar had not lived to cross the Rubicon, and pay off his debts, what would his creditors have called Julius Cæsar?

Longfellow: The talent of success is nothing more than doing what you can do well, and doing well whatever you do without a thought of fame. If it comes at all it will come because it is deserved, not because it is sought after.

Washington: The thinking part of mankind do not form their judgment from events; and their equity will ever attach equal glory to those actions which deserve success, and those which have been crowned with it.

Colton: Constant success shows us but one side of the world; for, as it surrounds us with friends, who will tell us only our merits, so it silences those enemies from whom alone we can learn our defects.

Colton: To know a man, observe how he wins his object, rather than how he loses it; for when we fail, our pride supports us,—when we succeed, it betrays us.

Johnson: Success produces confidence, confidence relaxes industry, and negligence ruins that reputation which accuracy had raised.

Theodore Parker: What succeeds we keep, and it becomes the habit of mankind.

Emerson: He who thinks success, has turned his back on failure.

SUPERSTITION.

Some time ago I read the life of the famous English evangelist, "Gipsy" Smith, a book written by the evangelist himself and full of interesting material. In the course of his remarks concerning himself and his early surroundings he has much to say about those modern Arabs, the gipsy bands, to be found in almost every part of the world. Among other things he speaks of the superstitious regard, on the part of the credulous, for the gipsy as a fortune teller and a revealer of future events. He asserts that while fortune telling is a lucrative source of income to the gipsies there is nothing which causes these wandering Arabs such merriment and amusement as the way in which intelligent Christian people seek them out in their tents and encampments in order to ascertain the secrets of fortune and the character of coming events. But the gipsy has no monopoly of the business of unravelling the mysteries of the future. Scores of men and women make sure of their own "fortune" by telling the fortunes of men and women who would like to know what a day may bring forth, but who are not willing to wait for the day or quietly work for the desired result.

I believe that I could offer positive and reliable predictions concerning all who might apply. Tell me how you have spent the last five years and I will outline the possibilities of the next decade. The blacksmith swings his hammer backward and forward—over his shoulder backward and then over his shoulder forward. Backward and forward. Retrospect and prospect. The future is but a development of the past. Look after present events and let future events take care of themselves. Sufficient unto the day is the evil thereof. Let the men and the women who can predict with such unerring accuracy the evolutions of future events apply themselves to the stock market and, dealing in margins, reap for their own coffers the golden harvests which properly belong to those who can discern future events and distant possibilities. If you will take care of today, tomorrow will take care of itself.

Bacon: It were better to have no opinion of God at all than such an opinion as is unworthy of him; for the one is unbelief, and the other is contumely; and certainly superstition is the reproach of the Deity.

Milton: The greatest burden in the world is superstition, not only of ceremonies in the Church, but of imaginary and scarecrow sins at home.

Cicero: Superstition is a senseless fear of God; religion, the pious worship of God.

Fielding: Superstition renders a man a fool.

SYMPATHY.

"Put Yourself in His Place" is the title of a splendid novel. It is the best practical illustration of that word "sympathy"—sympathy—to suffer with. To view the accidents and incidents of life, especially those which are sad and sorrowful, from the standpoint and viewpoint of your neighbors—this is sympathy. When some of Queen Victoria's subjects lamented that she sorrowed so long for her husband and did not live more among her people, John Bright said in her defense: "I venture to say that a woman, be she the queen of a great realm, or the wife of one of your laboring men, who can keep alive in her heart a great sorrow for the lost object of her life and affection, is not at all likely to be wanting in a great and generous sympathy with you."

There is no greater example of sympathy than is to be found in the life of Jesus. Being one of all, a part of all, His heart went out to all, whether physical ailment, or soul need.

Beecher: Happy is the man who has that in his soul which acts upon the dejected as April airs upon violet roots. Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp is of its own shining. Such a one moves on human life as stars move on dark seas to bewildered mariners; as the sun wheels, bringing all the seasons with him from the south.

Talfourd: Sympathy is the first great lesson which man should learn. It will be ill for him if he proceeds no further; if his emotions are but excited to roll back on his heart, and to be fostered in luxurious quiet. But unless he learns to feel for things which he has no personal interest, he can achieve nothing generous or noble.

Alcott: Sympathy wanting, all is wanting; its personal magnetism is the conductor of

the sacred spark that lights our atoms, puts us in human communion, and gives us to company, conversation, and ourselves.

Byron: There is naught in this bad world like sympathy; it is so becoming to the soul and face, sets to soft music the harmonious sigh, and robes sweet friendship in a Brussels lace.

Coleridge: All sympathy not consistent with acknowledged virtue is but disguised selfishness.

TACT AND TALENT.

Tact is a faculty of discernment; of judging quickly and wisely what to say, or do, in any given circumstance. It is knowing how to turn all incidents and accidents to your advantage; it is knowing how to rub the fur the right way, what to do, what not to do, what to say and how to say it; it is the art of winning in spite of reverses and obstacles. Tact is the product of that intuitive mental process which produces immediate, yet wisest action.

It is no proof of ability to go through the world rebuking the opinions or vanities of others. Tact is to people what oil is to machinery; it helps you side-step the unfavorable; it makes friends and helps to keep them. "Talent is power, tact is skill. Talent is weight, tact is momentum. Talent makes a man respectable, tact makes him respected. Talent knows what to do; tact knows how to do it."

Andrew Carnegie, in his biography of James Watt, says that the value of partnership is in the bringing together of men of opposite temperaments and thus blending the characteristics of men who are entirely different in their gifts and talents. This results in such a combination of experience and ability that the chances of success are increased a hundredfold. Carnegie himself was a fine illustration of business ability in the selection of his partners. He affirms that his success has been largely due to his talent for discovering ability in others. It is said that Napoleon seldom made a mistake in his judgment as to the strength and weakness of his captains and generals.

W. P. Scargill: Talent is something, but tact is everything. Talent is serious, sober, grave, and respectable; tact is all that, and more too. It is not a seventh sense, but is the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and the lively touch; it is the interpreter of all riddles, the surmounter of all difficulties, the remover of all obstacles.

Young: Talents angel-bright, if wanting worth, are shining instruments in false ambition's hand, to finish faults illustrious, and give infamy renown.

Montesquieu: Now this is how I define talent; it is a gift God has given us in secret, which we reveal without knowing it.

Goethe: Talents are best nurtured in solitude; character is the best formed in the stormy billows of the world.

Colton: Grant graciously what you cannot refuse safely, and conciliate those you cannot conquer.

TEMPERAMENT.

A man always slants toward the mood of his own temperament. Speaking generally, there are five temperaments.

(1) *The mental temperament.* This is the temperament of the thinker. This man lives in his head. He goes through the world head first. From a phrenological standpoint he is "all head." Like the great Disraeli he stands on his own head. He was born with a philosophy all his own. He has a strange way of reasoning himself into a subject and then of reasoning himself out again. He is the man who coined the phrase: "There's a Reason." He lives in the front part of his head—between the ears and above the eyes. He always desires to know the reason why. He was born with an interrogation point in his fist. He asks for an explanation. He takes nothing for granted. He is not pleading for accepted theories or looking for new truth. He simply asks: "What are the facts?" By some he is thought to be cold. By all he is known to be clear. He does not possess the magnetism of a successful politician or the passion of a great orator. He thinks.

(2) *The vital temperament.* This is the temperament of the born optimist. As a rule, he is thick set and stocky. The distance between his heart and brain is not great. His blood is red and warm. In fact he may be spoken of as "all blood." When he shakes hands with you he imparts an electrical thrill. When he speaks to a crowd, folks "sit up." There is fire in his eye and a peculiar quality in his voice. He is jovial, good natured and companionable. He was born when Jupiter held sway. He is not a thinker, but what he lacks in thought he supplies in emotion. He is not adverse to using other men's ideas. He provides the gasoline after the car is built. He is full blooded, aflame, and irrepressible—the dynamo in personality.

(3) *The motive temperament.* This is the temperament of the man of action. He is tall and therefore can see farther than most people—but he does not live in the future. He acts here and now, and resides on the spot. When things do not move—he moves them. There is in his nature the suddenness of the lightning flash. But the lightning strikes because of a previous congestion of electrical energy. This man was born on his feet. He is what folks call "a man of affairs." He possesses great executive ability. He can conduct a score of enterprises at the same time. He was not born to deal with moral issues, but

rather to bring things to pass. He acts. He stirs. He insists. He succeeds. He does not deal with great ideas but with great enterprises.

(4) *The nervous temperament.* This man is a born psychic. He can see, feel, hear, think and sense—all in a flash. His temperament is discoverable in the quick action of his eye and the fine quality of his hair. He can hear voices to others inaudible. He can see strange forms to others invisible. He cannot analyze his own motives or give a good reason for his best actions. His successes are the offspring of his inspirations. His "mistakes" are very often inspired—if we may judge by result. He is a man born for emergencies. He lands on his feet. He finds an advantage in every defeat and new sources of power in every victory. He is a wonder to his friends and an amazement to his enemies.

(5) *The phlegmatic temperament.* This man was born in order to tell humanity "where to get off." He is as correct as a cash register, as conservative as a safety vault and as non-committal as an undertaker. He hesitates. He doubts. He considers. He is a mixture of gloom and suspicion. He can audit an account, administer an estate or close up a business. In literature, he is a critic; in theology, a conservative; in politics, a member of the old guard; in ecclesiastical affairs, a reactionary, and in all personal matters, "safe." He invented the brake, the fire escape, the electrical alarm, and organized the first "guarantee bond" company. His hair is black, his complexion sallow and his eyes deep set. His name is not written on the page of history, nevertheless he is as indispensable as bolts and locks.

Here then are the five temperaments, an outline of which we have given in an overemphasis: (1) The Mental temperament, which tends toward Science—cold, calculating and severely correct. (2) The Vital temperament—jovial, happy, hopeful and reassuring. (3) The Motive temperament—ruthless, grasping, all conquering, with an abiding faith in Organization. (4) The Nervous temperament—quick, sensitive, agile, nimble, born to command and wearing the crown of Leadership. (5) The Phlegmatic—slow, doubtful, sure—with small hope and large caution—bringing everything before the bar of Criticism.

The best thing in temperament is a blend, through marriage or partnership.

TEMPERANCE—Intemperance.

Habitual moderation in the indulgence of natural appetites, inclinations, habits and passions, restraint of sensual appetite—moderation in all things.

The law of life demands temperance in all things, but let us here emphasize the importance of abstinence from strong drink. The first case of drunkenness on record is that of Noah, and from that day to this the world has been cursed with an ever-increasing tendency toward that debasing and degrading influence. The great truth in Proverbs, that "The drunkard and glutton shall come to poverty" is ever with us in fulfillment.

Desire, habit, slavery to habit, is the destructive trinity, all should disavow, renounce, disown. Desire enthrones a habit that rules with iron hand. Only an iron will can dethrone this destructive despot.

Shakespeare: Though I look old, yet I am strong and lusty, for in my youth I never did apply hot and rebellious liquors in my blood.

Jeremy Taylor: Temperance is reason's girdle and passion's bridle, the strength of the soul and the foundation of virtue.

Burton: Temperance, indeed, is a bridle of gold; and he who uses it rightly is more like a god than a man.

John Neal: Drinking water neither makes a man sick, nor in debt, nor his wife a widow.

William Penn: The smaller the drink, the clearer the head, and the cooler the blood.

THOUGHTFULNESS.

The kings of the earth are the men who think. The difference between men is not so much in face and form as it is in mental force. Why is it that one man receives a compensation of $800 a year, while another draws a salary of $1,800 or $50,000 per annum? The difference usually consists in the fact that one man uses his brains while the other does not. Some men never learn to think. It was while Columbus was at Barcelona that the famous incident with reference to the egg occurred. You will remember that Pedro Gonzales de Mendoza, Grand Cardinal of Spain, the first subject in rank in his own country, extended an invitation to Columbus to enjoy a banquet in his palace and meet the chief men of the kingdom. Columbus was assigned the most honorable seat at the table. One of the noblemen, seemingly jealous of the honors and compliments heaped on the great discoverer, asked him if he imagined that if he had not discovered the new world nobody else would have been able to do so. Columbus kept perfectly cool and calm. But, taking an egg from the table, he invited each one of the company to try if he could make it stand upon one end. Each one attempted and failed. Columbus struck the egg gently upon the table so as to break the end, leaving it standing upon the broken part. "Ah!" said his critic, "I could have done that, if I had only thought!" "Yes," said Columbus, "and you could have discovered the Indies if you had only thought."

TOLERATION.

Sismondi: Whenever we cease to hate, to despise, and to persecute those who think differently from ourselves, whenever we look on them calmly, we find among them men of pure hearts and unbiased judgments, who, reasoning on the same data with ourselves, have arrived at different conclusions on the subject of the spiritual world.

Southey: Be thankful that your lot has fallen on times when, though there may be many evil tongues and exasperated spirits, there are none who have fire and fagot at command.

TONGUE.

Quarles: Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.

Sir W. Raleigh: It is observed in the course of worldly things, that men's fortunes are oftener made by their tongues than by their virtues; and more men's fortunes overthrown thereby than by vices.

Anacharsis: The tongue is, at the same time, the best part of man and his worst; with good government, none is more useful, and without it, none is more mischievous.

Justin: By examining the tongue of a patient, physicians find out the diseases of the body, and philosophers the diseases of the mind.

Socrates: The tongue of a fool is the key of his counsel, which in a wise man wisdom hath in keeping.

Bible: The tongue of the wise useth knowledge aright, and is as choice silver.

Quarles: A fool's heart is in his tongue; but a wise man's tongue is in his heart.

Bible: Death and life are in the power of the tongue.

TRIFLES.

Chesterfield: Great merit, or great failings will make you respected or despised; but trifles, little attentions, mere nothings, either done or neglected, will make you either liked or disliked, in the general run of the world. Examine yourself, why you like such and such people and dislike such and such others; and you will find that those different sentiments proceed from very slight causes.

Ruskin: In mortals there is a care for trifles which proceeds from love and conscience, and is most holy; and a care for trifles which comes of idleness and frivolity, and is most base. And so, also, there is a gravity proceeding from thought, which is most noble; and a gravity proceeding from dullness and mere incapability of enjoyment, which is most base.

Shenstone: Trifles discover a character more than actions of importance. In regard to the former, a person is off his guard, and thinks it not material to use disguise. It is, to me, no imperfect hint towards the discovery of a man's character, to say he looks as though you might be certain of finding a pin upon his sleeve.

Julia Ward Howe: When I see the elaborate study and ingenuity displayed by woman in the pursuit of trifles, I feel no doubt of their capacity for the most Herculean undertakings.

Tupper: Trifles lighter than straws are levers in the building up of character.

Michelangelo: Trifles make perfection, but perfection itself is no trifle.

Franklin: Be not disturbed by trifles, for trifles make up life.

Emerson: The creation of a thousand forests is in one acorn.

Coleridge: There is nothing insignificant, nothing!

Pope: Trifles themselves are elegant in him.

Napoleon: Men are led by trifles.

TRUTH—Falsehood.

Colton: Pure truth, like pure gold, has been found unfit for circulation, because men have discovered that it is far more convenient to adulterate the truth than to refine themselves. They will not advance their minds to the standard, therefore they lower the standard to their minds.

Pascal: Argument may be overcome by stronger argument, and force by greater force; but truth and force have no relation,—nothing in common, nothing by which the one can act upon the other. They dwell apart, and will continue to do so till the end of time.

Dr. Kitto: A man has no more right to utter untruths to his own disparagement than to his own praise. Truth is absolute. It is obligatory under all circumstances, and in all relations.

Richter: Truth, like the Venus de Medici, will pass down in thirty fragments to posterity; but posterity will collect and recompose them into a goddess.

Channing: The greatest truths are wronged if not linked with beauty, and they win their way most surely and deeply into the soul, when arranged in this their natural and fit attire.

Cudworth: The golden beams of truth and the silken cords of love, twisted together, will draw men on a sweet violence whether they will or no.

Rousseau: General abstract truth is the most precious of all blessings; without it, man is blind; it is the eye of reason.

Demosthenes: What we have in us of the image of God is the love of truth and justice.

Bacon: No pleasure is comparable to the standing upon the vantage-ground of truth.

Boileau: Nothing is really beautiful but truth, and truth alone is lovely.

Pope: Truth needs no flowers of speech.

Sterne: Endless is the search of truth.

UNITY—Separation.

In union there is strength. But the strength of the union will depend upon the strength of the unit. It has always been difficult to organize common poverty into common wealth. Death has never been organized into life, nor darkness into light, nor stupidity into brilliancy. There are some men who don't enthuse. and some things which won't evolve. Ten fools can never be organized into one philosopher. Ten idiots will not furnish brain matter sufficient for one bright intellect. One thousand cords make a cable, but one thousand circles of mist make a fog bank.

Think independently, compromise on minor points, but unite and fight for the big things of life.

VICTORY—Defeat.

Every young man should own a dictionary. There is a wealth of knowledge in the meaning of words. No man can speak clearly who does not think clearly, and no man can think clearly who does not know the weight of a word. A word before it is spoken stands for a mental image. So we go to the dictionary to ascertain the meaning of the word "Success," and we find that success is succession, one thing following another like "successive ages." The word also has another meaning—it is success for that which is underneath to take a position on top. And, if it is success for that which is underneath to take a position on top, then it is success for the under crust to become the upper crust, and if it is a success for the under crust to become the upper crust, then there is more real, genuine success to be achieved, in the dawning of the twentieth century, on the continent of North America, than at any time or place since Adam first entered the Garden of Eden.

VIGILANT—Incautious.

The commercial realm must be Christianized or our civilization will be commercialized. Today the moral heroes of the world are battling for business morality in the business world. John Morley, after a career of extensive operations and vast experience, utters these startling words: "In a public life covering many years, I have only known four men whose personal love of truth was absolutely unassailable."

Theodore Roosevelt affirmed that in his political experience he had found three classes of men. First, the man who is honest; second, the man who is dishonest; third, the man who is honest according to the law—just honest enough to keep out of the penitentiary.

"Eternal vigilance is the price of liberty," —liberty in all things.

VIRTUE.

Socrates: Virtue is the nursing-mother of all human pleasures, who, in rendering them just, renders them also pure and permanent; in moderating them, keeps them in breath and appetite; in interdicting those which she herself refuses, whets our desires to those that she allows; and, like a kind and liberal mother, abundantly allows all that nature requires, even to satiety, if not to lassitude.

Seneca: Virtue is shut out from no one; she is open to all, accepts all, invites all, gentlemen, freedmen, slaves, kings, and exiles; she selects neither house nor fortune; she is satisfied with a human being without adjuncts.

Seneca: Virtue, like fire, turns all things into itself; our actions and our friendships are tinctured with it, and whatever it touches becomes amiable.

Channing: All virtue lies in individual action, in inward energy, in self-determination. The best books have most beauty.

Rousseau: Virtue is a state of war, and to live in it we have always to combat with ourselves.

Epicurus: Virtue consisteth of three parts, —temperance, fortitude, and justice.

Socrates: Virtue is the beauty, and vice the deformity, of the soul.

Shakespeare: Virtue is beauty.

WALKING IN THE LIGHT.

Life has its sunbursts. There are moments that are sweet and days that are divine. There are events which crowd an eternity into an hour. There are experiences which cause the heavens to be opened and grant to the weary pilgrim a vision of the rainbow round about the throne. There are evenings when the stars seem to be living diamonds and there are nights when "Northern Lights" fling trembling vibration like divine reflections across the sky. Thank God for every experience rich and rare. Live in the light of your experience. Billy Bray, writing in the year 1823 of the wonderful conversion which he had experienced, remarked, "Everything looked new to me, the people, the fields, the cattle, the trees—I was a new man in a new world."

WEALTH.

Wealth of health, wealth of character, wealth of friendships, wealth of accomplishments, wealth of aspirations, wealth of love, wealth of any or all the virtues of life!—excellencies calling for our utmost endeavor for attainment. See *Health, Wealth and Beauty.*

WILL-POWER—Irresolution.

The average young man at the beginning of his career is honest, sincere and true-hearted. He means well. He intends well.

If his achievements only equalled his resolutions he would end well. But somewhere along the road he makes a slip, or a miscalculation, and finds himself in a little while off the track. "Well meaning but side-tracked," is the verdict, while parents weep and friends mourn. A great preacher has said:

"'Drifted' might be written as the brief epitaph over the grave of many a man and woman who is stranded far from God. Over that man, for example, of whom I heard in recent years, one of the wastrels of Western Australia, who met with a fatal accident when stupefied by drink; an inquest was to be held, but in the settlement not a single New Testament could be procured on which to swear the jury—until they were searching the body, when they found one sewn in his outworn clothes."

The man of iron will shall, if need be, reach up and pluck the shining stars from their bed of heavenly blue and dash them like glittering dust at his feet.

WISDOM—Folly.

Seneca: Wisdom does not show itself so much in precept as in life,—in a firmness of mind and a mastery of appetite. It teaches us to do, as well as to talk; and to make our words and actions all of a color.

Sir W. Temple: A man's wisdom is his best friend; folly, his worst enemy.

Rochefoucauld: Wisdom is to the mind what health is to the body.

Demosthenes: The end of wisdom is consultation and deliberation.

Wordsworth: Wisdom sits with children round her knees.

Montaigne: A man must become wise at his own expense.

Bible: The price of wisdom is above rubies.

ZEAL.

Steele: Zeal for the public good is the characteristic of a man of honor and a gentleman, and must take the place of pleasures, profits, and all other private gratifications. Whoever wants this motive is an open enemy or an inglorious neuter to mankind, in proportion to the misapplied advantages with which nature and fortune have blessed him.

Buddha: Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow.

Emerson: The eloquent man is he who is no eloquent speaker, but who is inwardly drunk with a certain belief.

Bacon: The zeal which begins with hypocrisy must conclude in treachery; at first it deceives, at last it betrays.

Pope: The worst of madmen is a saint run mad.

MASTER INDEX

FOREWORD

This index contains over 5,000 references to key words and subjects throughout THE SYSTEM BIBLE STUDY. It covers all the subjects of the work *excepting* those in the **Historical Digest** that consist of names of characters and places.

The **Historical Digest** contains, in alphabetical order, one or more articles on every character and place mentioned in the Bible. These articles are not referred to in the Master Index. Therefore, it should be remembered that there is an article in the **Historical Digest** (but not listed in this index) dealing with each proper noun (name of person, place, etc.) mentioned in the Bible. For instance:

In this index you will find over 400 references to the name "Jesus." An additional article on this subject will be found on Page 191 of the **Historical Digest** (Section I). On the other hand, the subject "Faith" is not a name, or proper noun; therefore, all references to "Faith" throughout the work (including the **Historical Digest**) are given in this index.

The abbreviations printed in **bold** type refer to the respective departments of THE SYSTEM BIBLE STUDY. A complete list of these departments appears in the **Table of Contents** in the front of the book (Page vii).

In addition to being classified under departments, the contents of THE SYSTEM BIBLE STUDY are divided into two main sections (Section I and Section II). Page numbering starts anew with Section II; that is, both Section I and Section II begin with Page 1. In using this index, therefore, always note the section indicated. (Section II begins immediately after Page 426 of Section I.)

—The Publishers.

MASTER INDEX

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